

**To the most vertuous ladie/and
moste gracious Quene Katherine, Wife vnto the moste
victorious and moste noble Prince Henry the eight, kyng of
Englande, Fraunce, and Irelande &c. Nicolas Udall
wisseth prosperous health, a long continuance,
with grace, peace, and all ghostely coun-
forte in our Lorde Iesus Christe.**



AS our Maister Christe in the ghospell, moste gra-
cious Quene Katherine, whan the womā that had liued
wickedly, breyng nowe by his grace called from hir
sinnefull lyfe to perfeict repentaunce and amendement,
came vnto hym sitting at his repaste in the house of
Simon the lepre, and washed his feete with thereres
of hir ires, wyped thesame with the heate of hir head,
poured forth vpon his head a precious sweie oyncte-
ment, and also enoynted his feete therewith, did so well
allowe hir true deuotion, hir earnest zeie, and hir tendre compassion whiche
she had to comfort him, that he dyd not onely among all the companie declare
hir present comfort in forgyuing hir euen there all hir offences & wickednesse
afore past, but also promised that she should not lese þe condigne rewarde of re-
noume for hir tendre gentlenesse to hym shewed, in so muche þe afore all the pre-
sence he openly protested that wheresoeuer throughout all the world the gos-
pell were afterwarde preached, there should she in suche wise at all occasions
bee had in mynde that the remembraunce of hir good herte and thankfulness
towards hym should neuer dye nor be forgotten: So Luke the euangeliste,
and Paul with the other Apostles of Christe did in their holy writings, not
onely make mencion of suche men and preachers, as were feithfull weorkers
or ministers in Christes byneyard, but also by whatsoeuer good marrones &
deuout weomen they saw and founde eyther that God was glorified and his
honour auanced, or the ghospell preferred, the woorde of God ferthered, the
preachers of thesame mainteined, the yonglynges in the fayth cherished, the
true Christians in their pouertie refreshed, the nede of the feithfull relieved, or
the vnfeined beleuers in aduersities comforted and succoured: to suche god-
lye weomen they dyd not forgerie ne leat passe to geue laude, prayse, and com-
mendacion, as well for the due rewarde of the parties selves, as also for the
good ensauple and encourageng of others to doe the lyke. For this cause
doeth Luke in his ghospell more then once make mencion of Marie Magda-
lene, of Iohanna, the wyfe of Chusa, of Susanna, and Marie the mother of
James. And in the actes he neyther forgetteth ne omitteth to commend Bili-
cilla, Tabitha, Lydia, Damaris. For this consideration Paul commendeth
vnto the Romaynes, Phoebe, Marie, Tryphena, Tryphosa, Persis and o-
thers. For this respect did Hierome wyte a wholle traicte entitlede of noble
and famous weomen, whose nobilitie and also renoume he esteemeth and mea-
sureth by none other thyng, but by theyr godlynesse, deuotion, zeie, and ende-
uour to sette forth Christes holy ghospell, and by theyr Godly conuersacion
a.i. towarde

The p̄face to the translation of the

to yned with moſte ſtudioꝝ diligence in reādyng the ſcriptures . Wherfoze moſt gracious Ladie, although here now to renewe the memoꝛie and prayſe of the manyfolde moſte excellēt vertues, and ardent zeale of your highneſſe towardeſ the promotyng of the knowelage of Goddes holy woꝛde & goſpel, bee a thyng moze due to your moſte worthy deſertes, then eaſie for my rude penne to expreſſe theim, and moze apperteyneth to my duetie, then it ſtandeth with myne habilitie and power accoꝛdyngly to ſette them forth : yet ſo to doe at this preſence I haue thought partly a thyng needeſſe : becauſe your excellencie doeth ſo ferre ſurmounte and paſſe all prayſes whiche my ſlender vtterance is haꝛle to geue you, that I ſhoulde therein ſeme to doe a muche lyke thyng, as if I would bring forth a ſinouldreing ſinokie ſyerbrāde in a bright ſumme daye, of purpoſe to helpe augment the clerenelle of the ſumme : and partly ſuperfluous, bycauſe that on the one ſyde all menne doe alreadie know your incomparable vertues, and do with one accoꝛde magnifie theſame, and on the other ſyde, for ꝑ your highneſſe doeth ſo much tendre & ſeke goddes gloꝛy that ye euidently declare your ſelfe nothyng leſſe to mynde oꝛ to deſire then the vaine prayſes oꝛ commendacion of this woꝛlde. Yet lyke as the ſhadowe doeth remedieſſe folowe and accompanie the bodye in the ſumme lyght, ſo gloꝛye and renoume doeth inuitably folowe and aſſociate excellent vertue. And where the deſertes of true vertue are ſo great and ſo iuſt, it cannot be choſen but that gloꝛy and renoume muſt aꝛyſe, and ſo muche the moze, becauſe your highneſſe, (as muche as in you lyeth,) doeth flee it . For gloꝛye (ſayeth the philoſophicall poiſee,) is of the nature of a Crocodile, whiche beyng a beaſt in the floud of Nilus in Egipt, hath this propertie, that if one purſue him to ſuppreſſe him, he fleeth and will not abyde ; and yf ye flee, than will the Crocodile folow and ouertake you. And foꝛaſmuch as gloꝛye is by the philoſophers diffined to be a conſtaunt and perpetuall prayſe geuen to any partie by a common conſent of good people for the excellencie of vertue euidently ſhewing it ſelfe in the ſame partie, (as in deede vertue cannot bee hidden but will appere) howe can it be poſſible that your renoume ſhoulde dye, whoſe manifolde excellent vertues do from day to day moze and moze encrease : Howe can your prayſe decaye, whoſe actes & monumentes are conſecrated to immortalitie, as thinges not builded vpon the ſande of ambitious ſekyng, noꝛ (lyke bubbles in the rainie water) puffeꝛd by with an vncertaine blaſt of woꝛldly vanitie, but founded vpon the ſure rocke of goddes woꝛde, from whence iſſueth the lyuely and the ſame euerlaſtyng fountayne of true gloꝛye in deede : ſe yether maye your highneſſe in this caſe reſuſe anye mannes woꝛdes of prayſe and commendacion, foꝛaſmuch as it is a matier as laudable to acknowelage the good thinges which in deede are in vs praife woꝛthy, as it is vncōmendable thꝛough bayne arrogancie to take vpon vs that we haue not. And though your grace is ſo ferre from all ambicion and alſo affection of this woꝛldes rewarde, that ye haue no eye to any mortall mannes recompence, yet cannot good folkes but extoll and magnifie the ineſtimable nōmbꝛe of diuine gyftes of grace ſo plentiouſly heaped and couched in ſo noble a Princeſſe. Though ye woulde haue your well dooynges, hidden and vnſpoken of, yet cannot the gratitude of the people holde the peace, oꝛ paſſe it with ſilence . Though your gracious benignitie require no thankes, yet cannot the honeſte herres of the people foꝛbeare oꝛ reſtrayne by open proteſtacion to acknowelage by whome they dayly receiue

receyue incomparable benefites. Though your modestie nothyng lesse seeketh then the fame of your good actes to be blowne abroad: yet cannot our duties but blast out into woordes of testifying howe muche we thynke our selves bound vnto your highnesse: so that although the greate and manifolde benefites whiche I haue priuately receyued at your graces handes dyd not nowe moue me, yet could I not in this moste iust occasion of the publike gratulation holde my peace. For your vertuous liuyng euen from your tendre yeres embraced, folowed, and still continued, your pregaunte wittinesse toynd with ryght woondrefull grace of eloquence, your studious diligence in acquiryng knowelceage aswell of other humain disciplines, as also of holy scriptures, not onely to your owne edifyng, but also to the moste godly ensaumples & instruction of others, your incomparable chastitie which as a moste precious Jewell ye haue by auoyding all occasions of idlenesse & by contemnyng prouocations of all bayne pastemps kept not only from al spot, but also from al suspicion of staining, your singular modestie coupled with passyng greate integritie and innocencie of all your behaueour, your other manifolde vnestimable gyftes of grace, and emong them moste principally your studious seeking to promote the glozye of God and of his moste holy ghospell, haue been the thynges that haue moued the moste noble, the moste renowned, and the moste godly Prince of the vniuersall worlde, our moste gracious soueraigne Lorde Kyng Henry, the eight, to iudge and esteeme your grace a mete spouse for his maiestie, and emong so many women of nobilitie, of honour, and of muche high price and woorthinesse, you alone to picke out to bee his moste dere beloued and moste lawfull wyfe. Neyther do we doubte, moste gracious Ladie, but that as the prouidence of God hath fourmed and aptised your grace to be a woorthie and mete spouse for suche an housebande, so hath it by a speciall election deputed and preserued the same to some high & notable benefite of the common weale, and to bee an instrument of his glozie. The towardnesse and likelyhood wherof lyke as in mennes opinions vndoubted, so doeth it alreadie begin to shewe it selfe in a noumbre of thynges whiche otherwyse were not to bee looked for to procede from any woman: muche lesse from a woman of nobilitie brought vp in the Courte of a kyng, where fortune comonly nourceth, cokereth, and pampereyth hir derlinges, suche as by hir wyll she myndeth and labourerth to corrupt with wealth, idlenesse and vanitie, and leaste of al from a Quene being set in place, where if she would becume fortunes wanton, she myght without coumptroulemente swimme in the delices of all suche prosperitie as might occasion her to dote on worldely felicitie, and to forget God. But the psalmes and contemplatife meditations, on whiche your highnesse in the lieu and place of bayne courtely pastemps and gaming doeth bestowe your night and daies studie, and whiche ye haue set forth aswell to the incomparable good exampple of all noble weomen, as also to the ghostely consolacion and edifyng of as many as reade them, do well declare not onelye the thyng to bee true whiche Socrates affirmed, that is to wete, that weomen, yf they do see applye theyr myndes, are no lesse apt, no lesse wittie, no lesse hable, no lesse industrious, no lesse actiue, no lesse fructefull and pththie in the acquiring or handelyng of all kyndes of disciplines then men are: but also howe godly ye bestow your time, howe liuell ye sette by the worlde, howe muche ye thirft righteousness, howe carefully ye seeke the kyngdom of God in the midde of a thousande occasions,

The p̄face to the translation of the

whiche other wyse might withdraue your high estate therefrom.

And because ye so muche tendre the glorye of God, that accordyng to the lesson of Christe ye doe firste of all other thynges and principally seke the kingdom of heauen: therefore hath he accordyng to his promise in the same place conteyned, and doeth, and still will of his owne prouision encrease vnto you all kyndes of necessarye counforte and consolacion, in muche better wyse then your grace coulde deuise, in muche larger manier then your owne selfe would wishe, and in ferre other sorte then ye coulde ymagine to looke for. These blessings hath his eternall trueth and infallible promise perfourmed vnto your highnesse, because ye seke him more then the worlde, because ye more mynde godly contemplacion then courtely solaces, because ye more tendre his glory then any temporall comodities, because ye esteeme the knowleage of his worde more precious then perle, golde, or any treasures subiecte to corrupcion, because ye preferre the aununcing of his holy woorde before and aboue all other thynges, because ye ceasse not with all your power, with all your diligence, and with all your industrie to sette forth to all mennes knowleage his holye ghospell and testament, the onely foode and counforte of our soules. And not only doeth your grace with moste earnest zeale from the first houre of the day to the twelfth, labour in the vineyarde of Christe, susteyning the burden of all the whole daye, and the parchyng heate of the smouldring noone tyde in your owne person: but also at your excedyng great coste and charges do hire other woorkemen to labour in the same vyneyarde of Christes ghospell, to the ende the same may fructifie and so plenteously bying forth, that all English people maye to their health and ghostely consolacion bee abundantly replenished with the fruite therof. And as a good captayne partly to the encourageing of his forward souldyers, and partly to the shaming of dastardes, or falsehearted loytrecers, ledeth and guideth his armye and goeth hymselfe before them: so your grace, ferre other wyse then in the weake vesselles of woman sexe is to bee looked for, doe shewe vnto meene a notable example of forwardnesse in setting penne to the booke, partly to the great counfortyng of suche as faine woulde doe good yf they durst, and partely to the shame and conuulcie of sluggardes, who hauyng good talentes dooe kepe them fast lapped vp in their napkins, and liue idly. And by this meanes doeth your highnesse right well declare that all your delite, al your studie, and all your endenour is by all possible meanes employed to the publique commoditie of all good English people, the kynges moste louyng and obediante subiectes, to bee nouzleed and trayned in the reading of Goddes woorde, and in the meditation of his moste holy ghospell. For this ghospell is the same treasure hidden vnder the cloddie hard grounde in the fielde of the letter, whiche your grace after ye had found, dyd for ioye selle all that ye had to by that same fielde withall. And well maye such persones bee sayed to haue solde all that they had, who sette lesse by all the worlde then by the ghospell, and aswell for the obteyning of the knowleage to themselves as also of desire to helpe make the same common to others, doeth not spare to spende out the treasures of their golde and substance. This is that same precious margarite that Christe speaketh of, whiche your grace sekyng for with great desire, (whan ye had once founde) solde all that ye had to bye, and thought your treasures well bestowed if it might so fortune that ye myght fynde meanes to make all English men whiche woulde reade or heare it, to

it, to bee partakers of the same. This is the grayne of mustardsede whiche whan it was so fine and so litle that the vnlerned sorte of Englishe men could scarce possibly fele or see it, ye of your exceeding charitie and zeile towarde your countrey folkes did in such wyse helpe to sowe in the fiede of Englande, and dyd so cherishe with the fatte batleyng yearth of the Paraphrase, that where before it was in the eyes of the vnlertred the lesse of all sedes, it is now shot vp and growen muche larger in bredth, then anye other herbe of the fiede, so that it now spredeth the bzaunches in suche a coumpace, that all Englishe readers maye therein finde manye places where to light, and to bylde theim nestes, in whiche their soules and consciences may to their ghostely comfort quietly repose themselves. This is the spirituall leauen whiche your grace beeyng a ghostely housewyfe for the behoufe of all the whole royalline of England, and other the kynges maiesties dominions, hath in suche wyse hidden in all the whole fower peckes of Englishe meale, East, west, North and South: that by the benefite and meane of this paraphrase it is now all made sauourie and of a pleasaunt relisce to all Englishe peoples taste. Where the texte of the gospel afore was in some partes (though alwayes speciall good and holsome foode & heray restorative to suche as were hable to brooke it,) yet to the complexion of grosse, rude and grene stomaked Englishmen disagreeing and harde of digestion, yet ye by procuring the whole paraphrase of Erasmus to be diligently translated into Englishe, haue minced it, and made it every Englishe mans meate, though his stomake be neuer so weake or tendre. Where afore in some partes agayne it seemed to bee so light meate, that the grosse stomakes dyd no lesse lothe it, then the children of Israell dyd Manna in deserte, whan they sayed: Our soule is qualmythe ouer this meate beeyng too light, and is ready to cast it vp agayne: your godly cure in conseruyng it with the paraphrase of Erasmus in Englishe, hath made so sounde and substantiall meate for all complexions of people, that it maye bee to every bodie like the aboundaunce of quailles, rayning downe in wildernesse from heauen, suche as best stode with every bodies stomake, appetite, and most desire to be plenteously fedde withall. Where of it self it is a meate most pure and simple, & therfore to some deintie mouthes vsed to none but fine termes, to the painted colours and exornacions of retortike, it seemeth dry and vnpleasaunt, it is now by the eagredulce sauce of the paraphrase made moze liquide to renne pleasauntly in the mouth of any man whiche is not to muche infected with indurate blyndnesse of hert, with malicious canardnesse, and with toto much peruerse iudgemente. For Erasmus lyke as he doeth in all his woorkes excell and passe the moste part of all other wyrters: so in this woork of the paraphrase vpon the newe testamente he passeth himselfe. Therefore moste gracious Ladie although your demerites are so ferre about all prayes of man, that how fer soeuer I wade in magnifying your vertuous disposition, your deuout study and endeour to doe good thinges, I shall be sure not to encurre anye suspicion of flatterie: yet do, I at this present omitting all other thynges, onely in Englandes behalfe make one among the rest in rendyng publique thanks to your highnesse, aswell for your other godly trauayle in fethering the knowlege of Goddes woorde, as also most specially in setting men in woork to translate the paraphrase of Erasmus vpon all the newe Testament, wherein ye doe both to the young and to the olde, aswell to the high as to the low and no lesse to the riche

The p̄face to the translation of the

Then to the poore, shew muche more bounteous liberalitie in dealing about and in makynge common vnto all good Englishe people the heauenlye Jewels of Christes doctryne, then yf ye should open all kynges cofers of worldly treasures, and dele to every one suche aboundaunce as myght make them all welthie and ryche for euer in this worlde. And as ye haue hertin doen a dede worthye suche thanks and rewardes as lyeth in none but onely God to repay, and a dede to vs your moste louing and obedient subiectes so beneficiall as no hert can esteeme, (muche lesse any toungue or pen expresse:) so doubte I not but that ye haue dooen a thyng to your moste regall spouse the kynges Maiestie so acceptable, that he wyll not suffer it to lye buiried in silence, but will one daye, when his godlye wysdome shall so thynke expediente, cause thesame paraphrase to be published and set a broode in p̄nte to thesame vse that your highnesse hath ment it, that is to saye, to the publique commoditie and benefite of good Englishe people now a long tyme sooe thirstynge and houngring the sincere & playne knowleage of Goddes woorde. For his most excellent Maiestie beyng a man after the herte of the Lord, being a right Dauid chosen to destruse Goliath the huge and cumberous enemye of Israel without anye armour, and with none other weapō but the stone of goddes woorde cast out of the vng of the diuine spirite working in him & his lawes made here in Englande, & being the elected instrument of God to plucke down the Idole of the Romishe Antichriste, who folowynge the steppes of his father Lucifer hathe not onely vsurped a kinde of sup̄emite & tyrannie ouer all p̄ynces on earthe, as well christen as heathen, but also hath ensourged against heauen, and hath lifte vp and exalted himselfe aboue all thyng that is called God, makinge boorde the playne commaundementes for the aduancing of his owne more then pharisaicall tradicions, peruertynge the true sence of the holye scriptures and workinge them to the meyneteinaunce of his abhominacions breyng bothe afore God and man detestable: his highnesse beyng our Ezechias by the p̄ouidence of God deputed and sent to be the destruer not onely of all counterfaynte religions (who swarmed among vs like disguised maskers and not mummers, but mummers, who vnder the cloke of holynesse seduced the people, and deuoured the houses of riche wedowes, and were mainteyners of all supersticion, idolatry & rebellion) but also to roose vp all Idolatry doen to dead images of stone and tymber as vnto God, and committed to other creatures in stede of the creatour, directlye agaynst the expresse woordes of the p̄cepte: *Thou shalt haue no mo goddes but me*, his most excellent maiestie (I saye) from the first daye that he wore the Imperiall crowne of this Royallme, foresaw that to the executynge of the p̄misses it was necessarie, that his people should bee reduced to the sinceritie of Christes religion by knowynge of Goddes woorde: he considered that requisite it was his subiectes were nouzled in Christe by readynge the scriptures, whose knowleage should easily induce them to the clere espyng of all the sleighthes, of the Romishe iugleyng. And therfore as soone as myght bee, his highnesse by moste holysome and godly lawes, p̄ouided that it myght bee lesfull for all his moste feithfull louynge subiectes to reade the worde of God, & the rules of Christes discipline, whiche they professed: he p̄ouided that the holy Bible should be sett furth in our owne vulgare language, to the ende that Englande myght the better attaigne to the sinceritie of Christes doctryne whiche they myght draue out of the clere fountayne & spyng of the gospell renning

renning euermore clere without any mote or mud, rather then out of the muddy
 lakes, & puddles purposely infected with the filthie dregges of our Philis-
 tines the Papistes, who had stopped our springes to driue vs to their poi-
 soned muddie gutters, and furrowes. By this his maiesties most godly pro-
 uision it hath come to passe, that the people whiche long tyme had been led in
 errour & blyndenesse by blynde guydes, mounkes, fryers, chanons, & papisti-
 call preachers, do now so plainly see the clere light, that they do willyngly ab-
 horre idolatrie & supersticion: they do now knowe theyr durtie towarde God
 & their Prince: they do now embrace the veritie for verities sake: they see where
 and how the leauen of the papistes hath by continuance of tyme & for default
 of scripture soured all the whole batche of Christes doctrine: they see howe
 being led by blynd guydes and pastours in the derkenesse of ignorance, they
 fell dayly in the deepe pitte of manifolde errours with thesame guydes, they see
 that lyke as the olde Phariseis in the tyme of Christes beyng vpon yearth had
 corrupted the sincere doctryne of Gods wooorde, and the pure vnderstandyng
 of the lawe, teachyng the people to leaue theyr poore fathers and mothers de-
 stitute contrarie to the playne commaundement, rather then to let their trea-
 surie to be not enriched, whiche kynde of offreyng themselves of mere couetise
 had inuented, and did apply thesame to the mayntenaunce of themselves in
 gluttonie and sensualitie: so now had the wikeed papistrie deuised a meane to
 pieke the riche folkes purses, & the poore bulgare people cleue to deuour vn-
 der the coulour of goyng on pilgrimage to this or that stocke of mans handie
 making, and vnder pretence of seeking health of the soule & remission of synnes,
 at the handes of Petur, James, John, & Mary, which coulde not geue it, but
 whan suche thinges were asked them, blushed to heare God the only autour &
 geuer of all good thinges to be so blasphemed. They see now that lyke as the
 couetous Phariseis passed lesse at the violacion or breakyng of gods precep-
 tes, then of their tradicions, and put more iustice in washyng the outsyde of
 their dishe or their cuppe, then in the innocencie of lyfe and puritie of the con-
 science withyn, in offreyng of myntes and rue for their lucre, then in persou-
 myng the office of charitie to the neighbour, soner to wyne at their owne
 blasphemies against God, then to remit a small trespase committed by their
 weake brother against the fond ceremonies whiche they and the lawiers had
 deuised and added besides the lawe: so the beastie of Rome the abomination to
 had cleue subuerted the true interpretation of Christes gospel, and by his
 mere tyrannie ioyned with most craftie delusion, to had inuected into Christes
 churche and holy congregacion, al thynges that were contrary to Christe, that
 is to wete, in stede of pure feith suche as Christe requireth, a feith lapped in a
 patched cloke of beggerly weozkes and ceremonies of his owne dresyng, &
 settynge furrh in stede of religion, supersticion: offreynges in stede of charitie:
 buildyng of chauntreys in place of relieuyng and mainteining the liuely tem-
 ple and image of God in the poore: encensyng of images in stede of the pure
 sacrifice of an innocent lyfe: in stede of trustyng in Gods mercies trustyng in tre-
 tals & masses of Scala celi: in stede of heauen, a purgatory consisting of materi-
 all fyre, & thesame to be redemed w money geuen to him: in stede of declaryng
 our free redemption in Christe and by Christe sealed with his most precious
 bloud, the Antichriste of Rome seduced the simple people to putte their affi-
 aunce for remission of synnes and obteyning the ioyes of heauen, by his par-

The p̄fate to the translation of the

Doncs contēmed in a piece of parchement or paper w̄ a lūmpe of lead hanging
 at it, and to be bought of him or of his generacion the mounkes & fryers for
 money: in stede of the holye Bible, legenda Sanctoꝝum, the miracles of our
 ladie, & martilloges, which themselves deuised and neuer durst set furth vntill
 the partie of tohom they were made, had been an hundred yeres dead, for feare
 of being taken in a lye: in stede of obeying our liege Lorde and soueraigne, to
 be subiect to forein potentates: w̄ other abuses so innumerable, that no time
 or wooꝝdes may suffice to declare or rekō them by. And in this blyndenesse
 had Englande still continued, had not God of his infinite goodnesse & botome-
 lesse mercye reised by vnto vs a newe Ezechias to confounde all idolles, to
 destruie all hillealtares of supersticio, to roote by all counterfaicte religions,
 and to restore (as muche as in so litle tyme may be) the true religio & worship
 of God, the sincere preaching of Goddes wooꝝde, & the booke of the law, that
 is to say, of Christes holy Testamēt to be read of the people in their bulgare
 tounge. That if in so litle tyme hauing no more helpe but the mere tēte of the
 Bible, the people thorough the goodnesse of God and the instinct of his holy
 spirite haue had the eyes of their herte and soule so opened, that they haue not
 onely espied the abuses afore mencioned, & thousandes mo in whiche the Ro-
 mishe Babylon hath certain hundred of yeres holden all christendome captiue
 and thrall: but also haue so conformed the selfe to the sincere doctrine of Christ,
 that thei do with moste glad will, with moste earnest zeale, and with most stu-
 dious diligence embrace ȳ truerh, abhorre the errours wherein they were afore
 drowned detest the superstitions wherewith they were afore delited, hunger
 and thirst the sincere knowleage of goddes wooꝝde by the goodnesse of God
 and the gracious prouisiō of our moste noble Ezechias king Henry the eight,
 now dayly ministered vnto them: how is it lykely ȳ they would profite in god-
 ly knowleage yf they had some other godly exposition or declaracion of some
 good sincere wytyer vpon the newe Testamēte for their ferther enliuynge? Of
 whiche soie truely there cannot any one man be pickēd out more apt and mete
 then Erasmus, especially in this his paraphrase, whiche your highnesse of a
 moste godly zeale hath thus procured to bee turned into Englishe: whose doc-
 tryne as it is not in any poynte (after my pooꝝe iudgemente), corrupt, so doeth
 it without violence or extremitie of wooꝝdes vtter the doctrine, edifie the con-
 science, declare manye abuses, detectyng the enemies of Goddes wooꝝde and
 supplanters of his ghospell, by such true and lyuely makers, that they may be
 easily knowen, so that it cannot be doubted, but it should bee vncredible fur-
 ther aunce towarde the rippynge of the knowleage of Goddes wooꝝde, yf it
 myght or shall so stande with the pleasure of our sayed moste gracious soue-
 raine Lord, beyng nexte and immediately vnder God our supreme hed. Whiche
 thyng veraily I would wishe and pray to God might so frame for two consi-
 deracions, the one, because that the people hauing the paraphrase of Eras-
 mus, shall haue the pith of all the doctours and good wytyers, that haue anye
 thing set furth for the declaraciō of the Ghospels, the Actes, and the Epistles,
 so that Erasmus maye stand one alone in as good stede as a greate noubr̄e of
 other expositorours set furth together: & the other, because my herte doeth wishe
 that ȳ setting furth of goddes gloꝝy, the destroyng of idolles, the confounding
 and defacing of all popish trumperie, the publishing of the Bible, & ghospel of
 Christe

Christe, so godlye by his highnesse entended, so stoutely entreed, and so luckily begon, might by thesame our moste gracious soueraigne be in such wise prosecuted & brought to effecte, that whā heauen no longer willing to spare him to the worlde, but that he must geue place to nature, shall call him to receyue a crowne of immortallitie, and he for desire thereof shall willingly surrendre and geue vp this imperiall crowne of worldely dignitie, to the moste regall I mpe his sonne, our noble Prince Edwarde, he maye deliuer to thesame a people so well framed, and trained to his hande, that thesame maye withall ease & prosperous successe, and without any let of stumblyng blockes to bee layed in his waye by papistrie, continue the Godly trade now at this daye well begonne and (thanks to God) luckily proceeding. I would wishe (as in dede I hope no lesse,) that he might not nede to be put to any ferther trauayle or cure, but well to conserue & kepe thinges in thesame staigh and orde that his moste noble father myndeth to leaue all vnto him. Our Dauid Henry the eight hath alreadye so substauncially cast the foundation, and reised the building of the Temple, that I truste it shal bene no burden for our young Salomō to consummate and finishe thesame whan his tyme shall come. But nowe I perceyue my selfe, whyle I entre into openyng the desire & prayer of my herte, to haue entred into suche a large fielde of talke, whiche the experience of kyng Henries example concernyng the trade of religion, and the hope of Prince Edward to be a right folower of so right a ledyng father, doeth minister vnto me, that excepte I here sodainly bryake of, I am drawen to wade so fer in their prayles, that I were not hable in long time to fynde any waye out agayne. Omytting therefore at this presente the moste wortheie and moste iustely deserued prayles of of them both, I shall turne my stile somewhat to tracte of Luke whome it pleased your highnesse to commit vnto me to be translated. Which commaundement whan it came first vnto me in your graces name although I knewe how litle it was that I could do in this kinde, yet was I glad that your commaundemente dyd so iustelye concurre with the determination of myne owne minde and purpose. For I had long time afore with mature deliberacion and also with aduised election appoynted with myself to trāslate this paraphrase vpon Luke, as soone as any suche libertie might bee, and to make it vnto your grace a testificacion of my duetie and thankfull remembraunce of your manyfolde benefites afore doon to me of your mere bountie. And twoo thynges there wer that had moued me to take this prouince moste specially in hand, the one because that as Luke is the longest of all the Euangelistes, so is he of all men noted to haue wyrtten his gospel moste exactly, as well by relation of the Apostles whiche were present and conuersant with Christe whyle he lyued on yearth, as also by the instruccions of Paul who was moste earnest and full in the iustificacion of feith, & moste piththie againste the iustificacion of woorkes (albeit they do all in this poynte of doctryne throughe consent & agree.) The secound was, for y Erasmus who did in this paraphrase bestowe more deligence then in moste of the others, had specially dedicated thesame vnto our moste noble king Henry the eight. And I thought I could not deuise any apter gift to present his moste dere beloved wife withall being of the lyke zeale, affection, godlinesse, & deuotion that he is, than thesame woork translated into English, whiche I certaynly knewe his maiestie to had singularly well allowed and moste graciouslye accepted in latine, and in perusyng thereof to be dayly

The p̄face to the translation of the

exceedyng muche delighted. And I nothyng doubt, moſte gracious Ladie, but that the readyng thereof ſhould cauſe no leſſe delectacion of minde to you, if the thing were ſo well doen as ſome mā of moze learyng perchaunce could haue doe it. And in this behalfe none other refuge I haue but to your moſte benigne fauour and pardone well to accept myne honeſt herte, myne earneſte zeale, and willing labours. For as touchyng the tranſlacion ſelfe, though I iudge and plainly confeſſe myſelfe to be by many degrees inferiour in knowleage & facultie to all the others whom I heare that your highneſſe hath appoynted to the tranſlating of the other partes, and though I cannot of myſelfe promiſſe any hableneſſe to take ſuch a prouince in hande: yet (my herte better ſeruing me hereunto then perchaunce my hande hath doen) whan I ſawe that your graces reſolucion & pleaſure did helpe to miniſter courage to myne owne herres deſire, I conceyued boldeneſſe to attempt & enterpriſe the thyng, & thought it moſte expedient to ſhew myne obedience & prompt good will to do your commaundemente, truſting that though I haue not been hable in all behalſes and poyntes requiſite, fully to diſcharge the office of a good traſſatour, yet I haue expreſſed þ ſence & mening of the autour. As for the grace of the latine tongue I thynke bypoſſible to be liuely expreſſed, as this autour doeth it in the latine by reaſon of ſoondrie alluſions, diuerſe prouerbes, many figures, and exornacions retoricall, with Metaphozes innumerable, whiche cannot with the like grace be rendyed in any other language then in þ latine, or greke, beſydes that an infinite ſorte of woordes there be, whoſe full importyng cannot with one mere Engliſhe worde equivalently be enterpieted. And this imperfeccion I haue to my litle power ſo laboured to redoubbe, that I truſt there be not any poynte of p̄rthie ſignificacion any where conteyned, whiche I haue not in one or other place of the ſentence by ſome meanes thoroughly touched. And for ſmuch as I conſider it to bee a paraphraſe, that is to ſaye, a playne ſettyng furthe of the ſence of the texte with as many woordes as the circumſtaunce thereof for the better linking of one ſentence to an other doeth require, I haue not ſo preciſely bound my ſelf to euery worde & ſyllable of the letter, but that I haue taken moze reſpecte to the explanacion and declar yng of the ſence, then to the noumbre of the latine ſyllables. In tranſlatyng of the veray texte I thynke it requiſite to uſe ſome ſcrupuloſitie (& yf the traſſatours were not altogether ſo preciſe as they are, but had ſum moze regarde to expreſſing of the ſence, I thinke in my iudgemente they ſhould doe better) but in a paraphraſe, which of it ſelfe is a kynde of expoſicion & of commentary, I thinke it nothing nedefull to be ſo preciſe in the woordes, ſo the ſence be kepte. And this I dare auouch, that yf any interpretour ſhoulde in ſome places bee as bryefe in the Engliſhe tranſlacion as the autour is in the latine: he ſhould make thereof but a derke piece of woork. For that is the onely thing that maketh the veray texte ſelfe ſo derke as it appeareth to bee. In Luke I haue had ſomewhat the moze buſineſſe, by cauſe that the Latine exemplaries (through whoſe default or negligence I am vncertayne) do varie and not well agree, ſome hauyng, moze or leſſe then others, ſome hauyng an other worde than an other copie hath, ſome beyng other wyſe poynted then the reſt. Wherby I haue in ſome places been driuen to uſe myne owne iudgemente in rendryng the true ſence of the booke, to ſpeake nothing of a great noumbre of ſentences, whiche by reaſon of ſo manye membes, or parentheſes, or digreſſions as haue come in place,
are ſo

are so long, that onlesse they had been somewhat deuided, they woulde haue been to hard for an vnlearned brayne to conceyue, much more harde to containe and kepe it still. As touching the style (because the iudgements of readers be diuerse, and some loue length, some desire breuitie, some can well awaye with eiegauntie speache some hate all curiositie, some commende an eloquent style, some thynke nothing to be playne enough, some will bee busie iudges, of other mens wyrynges and doe nothing themselfes:) it may please your moste gracious patience to suffre me to saye my poore iudgemente, for the satisfiing of them that are reasonable. first I woulde not haue euery reader to require in euery wyrtter to be lyke his owne witte, or conueighaunce, or style, or phrase of speaking: but rather to consider that euery man hath a beine of his owne, eyther by imitation so confirmed, or by long vse so rooted, or of desire to bee playne and clere, so growen into an habite: that he cannot otherwyse wyrtte then he doeth. Some wyrtters hate breuitie, and some thinke all long thynges to be tedious, and yet is neyther of these two sortes to be reprovied, so the matter be good, the makynge fine, the termes apte, and the stile folowing without curiositie or affectacion. For lyke as Cicero was so copious that nothing might be added vnto hym, so was Demosthenes so brieue that nothing might be taken awaye. The same in latine is betwene Cicero and Saluste. But Tullie woulde not leaue till the eye, the eare, and also the mouth of the reader were full euen in euery sentence: Saluste was lothe to tyer any of these in a whole oracion. The Lacons could abyde no length, the Sophistes of Grece coulde through their copiousnesse make an Elephant of a fligh, and a mountayne of a mollehill. And this I speake, rather in commendacion of eloquence, of copie, of elegancie of stile where it is, then to claime that there is any suche heare. Diuide, Tullie, Erasmus coulde haue proceded in any their inuencion euen infinitely: some other wirttes could not so. Some loue it whan it is stile lyke, & some care for no more but the bare sence. But eloquence of it selfe, and copie (that is to saye shift of termes) is a vertue in an oracion, and that thyng chiefe ly geueth to bookes y the latine menne call *gentium*, that is life and continuance, that euery man will an hundred yeres after set store by it, and esteeme it worth many tymes readyng ouer. What other thyng commenderth Chaucer & causerth his weorkes to be more set by then thousandes of other fittashe hastye bookes hastily shooptyng furth lyke Maye floures, and not witheryng but vterly dying with the firste readyng. Nevertheless no man of our tyme and in our Englishe tounge (which none but our selves for our owne vse do much passe on,) wyrteth so ornately, but that he hath in soondrie woordes & phrases some smatche of his natieue countrey phrases, that he was borne in. Yet this notwithstanding some there bee, whiche haue a mynde to renewe termes that are now almoste woynne cleane out of vse, whiche I doe not disallowe, so it bee doen with iudgemente. Some others woulde ampliate & enryche their natieue language with mo vocables whiche I also commende, if it be aptely and wittily assaied. So that if any other doe innouate and bryng bp a woorde to me afore not used or not hearde, I woulde not dispraise it: and that I do attempt to bryng to vse, an other man shoulde not cause at. For an easie thyng it is to deprauie, and a small glory for one manne, in matters of nothyng, to laboure to deface an other. But forasmuche as both dooe our beste, we ought rather thus to thinke the one of the other.

The p̄face to the translation

This man hath seen that I haue not: I see no man is so b̄ arrain, but he is hab̄le with soxie woorde or other to helpe garnishe his mother tongue, with other lyke sayinges procedyng from humanitie and fauour to encourage suche as are studious. And what yf one labour to enryche his countrey language, as Cullie glozieth that he did amplifie the latine tongue, is he therfore to bee blamed, and not rather to bee commended: Thus muche I saye for the defence of wryters and styles in generall. As touchyng myne owne style in this present weozke, yf I should be so streighely examined, I am (as the Greke prouerbe saierth) in lyke case as a man that should holde fast a woulf by both eares. For yf he holde him still, he hath a shrewe in handleyng & cannot so continue euer: if he let him goe, he is in ieopardie: so should I in this matter stand in a streight brake, eyther to incurre suspicion of arrogancie if I mayntayne myne owne, & by standyng in defence therof to bee deined opinatife, or ambitious of singulartie: or els must I bee driuen to graunte an errour whete perchance none is. Lettyng passe therfore all suche kynde of trauersyng, I shall remitte this whole cause (as Cullie dooeth of his booke whiche is entituled *de officiis*) to the iudgemente first of your highnesse, to home yf my labours doe satisfie, I shall the better lyke my selfe: and than of others, others I say, in whom resteth humanitie to take and interprete all thynges to the best: in whom is moderation rather to pardone some faultes, than to condemne the thyng whiche though they can they will not emende: in whom is facultie and knowleage to indge ryght: in whom resteth fauour to wyne at a litle trippe or stoumbles in a long piece of weozke: in whom learnyng & skilfulnesse doeth weozke indifferencie of affection: and finally in whom dwelleth reasonable consideration of mannes infirmitie, that the best learned doeth sometymes erre, and no man at all tymes doeth all thynges right. For vnto suche an one as will be a more seuer and heauie iudge on an other mans laboures, then hymselfe eyther woulde bee, or woulde haue others to bee on his owne, I canne saye nothyng but this: I for my parte canne doe no better, yf I coude I woulde, and in case ye wyll eyther for respecte of the publique benefite whiche is ment hereyn, or els for loue to wardes me, or els for any other iust consideration take your penne and emende any faulte that ye shall see: I shall not onely not thinke any wrong don to me, but also I shall with all my herte geue you thanks for that ye so muche tendre eyther my pooze honestie, or the thing selfe, that ye would put to your helpyng hande to make it well. And thus I surceasse with my bayne talke any longer to deteyne your highnesse from the fruitefull readyng of Crasimus, wherof may rebounde suche edifyng and encrease of knowelage to the same, as the labour of readyng maye bee well bestowed, and the booke through your Graces cominendacion bee one day set forth to the publique vtilitie and benefite of all the whole deuout congregacion of this churche of Englande. Written at London the last daye of Septembze, in the yere of our Lorde.

The p̄face of Erasmus vnto his paraphrase vpon the ghospell of Luke.

Vnto the moste puissaunt and most victorizous Prince Henry the
eight Kyng of Englande, Fraunce, and Irelande, and desen-
dour of the Catholike feith, Erasmus of Rotterodame
wisheth long health with all honour and
prosperous continuance.



Moste Regall and princely Kyng Henry, I sende vnto your
highnesse Luke the Physician, not any other Luke then ye
had of him heretofore, but thesame Luke speakyng some-
what more playnely and also more at large vnto the eares
of suche as are vsed to good latine. Neyther doe I suppose
it any thyng nedefull for me here nowe in this matier, to
spende labour in appeacyng and satisfiying these kynde of
people, whiche commonly allege vnto suche as I am, that it was a sentence by
right great learned men, veray wel taught, that in geuing of giftes, or presen-
tes, men ought to haue a speciall iye and regarde, that the thynges, whiche we
geue bee apte for the parties that they are geuen vnto. I for my parte dyd
this thyng not long sence, at what tyme I dedicated the Paraphrase
vpon Matthewe vnto Charles the Emperoure: yea and before my tyme
also it hath of right excellent clerkes, by prescription of auncient custome and
vsage, been plainly declared, that any kynde of argumente what euer it bee, is
rightely and well dedicated vnto Princes, whom though we knowe that they
will neuer reade it, yet is thus muche vtilitie and benefite gotten thereby, that
vnder the title of their names, the weorke is the better habled to the fanlies of
studious persones, accoꝝdyng as Plinius finely wote, certayne thinges euen
for suche onely respect to bee reputed veray p̄cious, because they are dedica-
ted for Jewels in Temples. But certes the waywardnesse of some persones
towards booke, when they come newly forth, is so greate, that they wyl
bidde away with the booke out of their syght, ere they take any assay or taste
of thesame. And by this meanes there perissheth aswell to the wyter the fruite
whiche he hoped to haue therby, as also to the reader, his due profite and vti-
litie. And at suche meimes handes, one thing at lestewise shall the title of noble
princes obteyne whan it is sette in the first frount of any booke, that they wyl
not geue sentence on it to be vtterly naught, that they will not disdeigne it, that
they will not spect on it before they haue read it. Albeit euen otherwyse also the
godlye zele and affection of some princes dooeth make, that whoso sendeth the
ghospell to any Kyng for a present, shall not seme to doe againste good reason.
For by men of ryght good credite, and suche as vse not to lye, it hath been re-
ported vnto me, aswell that Charles the Emperour, in case any vacaunt tyme
of layure maye in so greate vniquietnesse and troubleous state of the worlde
bee gotten, doeth gladly bestowe thesame in readyng the ghospell booke: as
also the moste renoumed Prince Ferdinando brother to thesame Charles,
muche and often to haue in his handes the Paraphrase vpon the ghospell of
Sainte Iohn, whiche not veray long agon I dedicated vnto hym: yea and
further:

The preface of Erasmus vnto

ferthermore that the right noble King of Denmarke Christiernes, which thing maye to your highnesse also be well knowen, hath booke of Christian religion often tymes in his handes, and that he with greate desirefulnesse vseth to reade my paraphrase vpon the ghospell of Mattheue. Why than shoulde the ghospell seme to bee vnaptely sent vnto those whiche are handlers and louers of the ghospell, whiche ghospell certes is to bee had and vsed in the handes of all perioness as many as remembre and thynke themselves to bee Christians. Nowe although after the rate of worldely dealing, suche a thyng is moste chiefly to bee geuen, as the partie hath nede of to whome it is sente, yet after the rule of the ghospell, whoso hath alreadye, to hym muste nedes bee geuen, that he may haue plentie. Wherefore my thought I shoulde do but as might best stande with congruence, to sende this Euangelicall physician vnto your highnesse, for as muche as the same is so ferre from disdeignyng holy scriptures, that (as your owne wytynges dooe testifye,) ye haue about the meane rate profited in the same, so that if a manne geue vnto your grace anye thing to holy scripture apperteynyng, he shall not seme so muche to geue a gifte, as to make emendes and recompence for a pleasure receyued. Moreover if this bee a thyng speciallye aboute others in all haste prouided for, that in the kinges and Emperours courtes there maye from tyme to tyme bee physicians readie and prest at hande (becyng men exactlye learned and of approued fidelitie) to take charge that the princes bodye bee preserued and kept in health: howe muche more doeth it stande with congruence, that Luke the Physician shoulde there be resiaunte, who doeth not with scammonie or ellebour preserue the healthfull state of the body, but doeth with an heauenly pocion deliuer the soule from diseases that violently hale men to death euerlastyng, that is to wete, the vnknowyng of the trueth, mistrustfulnesse & vnbelyefe towarde God, the loue of this worlde, ambition, auarice, ryottous excesse, hatred, enuye, and suche others. For these diseases is all the life of mortall men subiecte vnto, and dayly in daunger of falling into them, as Iohn the apostle sayeth, where he betwylleth that all the whole worlde is set in naughtinesse, neyther any thing els to reigne therein, but concupiscence of the flesh, concupiscence of the eyes, & pryde of the lyfe. And in so muche the more perill and hasarde of the saied diseases do the princes stande, as they are more then others made wantons & derelynges of fortune, and haue libertie without checke or cōpmentlemente to fulfill their owne sensuall lustes and appetites. But nowe me semeth I shall not spende my labour in vayne but to good purpose, if I shall in a fewe wordes commend and sette forth vnto your highnesse, first Luke himselfe beyng the physician, and then the pocion or medicine that he bryngeth with him, albeit I put no doubtes but that aswell the one as the other is alreadye (as in dede they ought to bee) vnto your godly zeale and deuocion in moste best wyse accepted. Forsooth this same is that excellent man Luke an Antiochian by the countrey & nation that he was borne in. And Antioche is a cite whiche was in olde tyme of so great fame & power that so muche parte of all the countrey of Syria as reacheth vnto Cilicie and butteth vpon it, had the name geuen it therof. And the saied Antioche was in this behalfe more happie and fortunate then veray Rome it self, for Petrus the Apostle had his first see here in this cite of Antioche: and that Paule, and Barnabas dyd in the same cite receyue their dignitie of the charge and function Apostolicall. Now to our present purpose this Luke was

was of familiar acquaintaunce and conuersacion with all the Apostles, but moſte ſpecially a follower and diſciple of Paule, and alſo a companion of his in all his peregrination, neuer ſeperated nor deuided from his company. By liuyng in companye with the Apoſtles, he wrote his ghospell: and by the thynges whiche Paule wrought and dyd, Luke beeyng a preſent witneſſe of theim, he wrote the booke whiche he entituled, *the actes of the apoſtles*. And that hyſtoꝛie of the Actes he continued vntill the ſeconde yere of Paule abydyng at Rome, that is to ſaye, vntill the ſowrth yere of Nero the Emperour there. Wherof men gather a coniecture, that the booke was wyrtten in the ſame cite.

And fully agreed it is among the lerned menne, that thiſſame betaye Luke ii. Cor. vii. it is, of whome Paul the Apoſtle doeth ſo often tymes make mencion: as for example, in his ſeconde epiſtle to the Corinthians, where he thus ſayeth: *We Coloss. iii. haue ſent to him our brother whoſe laude is in the ghospell throughout all the congregacions*. *Againe, where he writeth to the Colossians, he ſayeth: Dere ii. Tim. iii. Lukas the phyſician greeteth you.* And agayne in the ſeconde epiſtle to Timothie: *for Demas hath forſaken me louing this preſent world, & is departed vnto Theſſalonica: Crescens, is gone into Galacia: Titus into Dalma- cia: onely Lukas is with me.* Yea and this poynt moꝛeouer is laſt to be by auncient writers, that as often as Paul calleth it by the name of his ghospell, (as he doeth to Timothie, where he ſayeth: *Remembꝛe that Jeſus Chriſte of the ſeede of Dauid aroſe againe from death accordyng to my ghospell. ac.*) he meneth of the ghospell of Luke, becauſe that lyke as Marke wrote the hiſtoꝛie of the ghospell at Peters woorde and by his ſettyng on, ſo dyd Luke at the woorde and bidding of Paul. Hierome is of the opinion and iudgemente, that Luke was moꝛe expert in the Greke tounge then the other were, and by reaſon therof wrote the diſcourſe and proceſſe of the ſtoꝛie after a moꝛe exacte and groundely ſorte then the others dyd, that it is to wote, takyng his entreaunce at the firſt conception of John the Baptiſte, and makyng relation of betaye muche matier touchyng the natiuitie, and concernyng the babe hood, yea and certayne poyntes, ferthermoꝛe concernyng the childe hood of Jeſus, making alſo reherſall of many parables and miracles whiche the other Euangeliſtes for loue of bꝛiefneſſe had let paſſe ne any thyng ſpoken of. And where as not one of all the others went any whit ferther then the tyme of the Lorde Jeſus beeyng aſſumpted into heauen, this man alone dyd in an other ſeconde booke make a ferther continuacion of the ſtoꝛie concernyng þ church, how it firſt ſprang vp, and howe it grewe moꝛe and moꝛe to ſpꝛede and ſtꝛewe it ſelfe. This muche moꝛeouer the wyrters affirme: that lyke as Matthewe wrote his ghospell and Peter his epiſtles chiefly vnto the Jewes: ſo dyd Luke wyꝛe his ghospell moſte ſpecially to the Gentiles, as one that was a diſciple of Paules, whiche Paul as he was the teacher of the Gentiles, ſo did he wyꝛe all his epiſtles vnto Gentiles, except the onely one epiſtle to the Hebrewes, of the autour a wyꝛter wherof it hath euermoꝛe been doubted whether it were Paul or not. He wrote his ghospell after Marke, but yet befoꝛe that John wrote his, by reaſon wherof beeyng but a diſciple, he is ſet befoꝛe John who was an Apoſtle. And to conclude, it is wyrtten that a long lyued manne he was, which thyng was in a phyſician euẽ as of congruence it ought to be. For he folowed the counſaile of Paul which wrote: *It is good not to touche a wife: he liued a ſingle man ſowꝛe ſcore and ſowꝛe yeres.*

The peface of Erasmus vnto

The bones of him after he was dead, wer remoued and conueighed out of Achaia, to Constantinople, together with the bones of Andriewe the Apostle, in the twentieth yere of Constantius. Ye haue nowe a phisician for the soule of a phisician for the bodye, a man by his familiaritie of conuersacion, with the Apostles habled, and by moe testimonies then one of Paul the Apostle, commended and prayfed, and by the wholle consent of all the feithfull congregacions allowed. For where the ghospels of many were trieted and refused, Luke was by the consent of all the congregacions boyces receyued, to make vp that same holy and mysticall quaternitie, whiche Moses in olde tyme limited out whan he expounded vnto vs the fower fluddes or riuers welling vp out of one spring in paradise, whiche fluddes do water all the yearth vniuersall: and the whiche quaternitie the Prophete Ezechiell afterward saw, whan he playnly sette out vnto vs (as it had been in a picture) the fower mysticall beastes & the fower wheles in one. Nowe if it be so thought good, lette vs in fewe woordes, sumwhat speake of the pociou or medicine that he hath geuen vs. He had been wonte out of Hypocrates to take medicines wherewith to remedie diseases of the body, but this medicine of the ghospell wherewith to cure and heale our soules, he tooke of the Apostles, whiche had both seen and heard Christe, yea or rather of the veray holy ghost hymselfe.

There was among the phisicians of olde time a certayne kynde of medicine of passyng grate efficacie and vertue, whiche medicine they called in Greke theon Cheiras, that is to saye, Goddes handes, lyke as there is nowe a confection that is called manus Christi. But yet was there neuer any medicine inuented by the phisicians, that was hable to remedie all diseases of the bodye though they make neuer so muche hauntes and boast of that same whiche they call, panacea, a medicine (as they affirme) effectuell and of muche vertue, but knowne to no man. Once the sickenesse of olde age geueth place to no physicke. But this same medicine of the ghospell is in veray true dedde the manus Christi, whiche through sincere feith doeth once for altogethe take awaye all diseases of the soules, & geueth immortalitie: whiche thyng apperteineth onely vnto God to doe. And certes it was a thyng not vnfeactly ne vnskillfully spoken in the proverbes of the Grekes, that woordes and talke is the phisician of a mynde beeryng diseased and sicke: yea and sum there hath been, whiche beleued that the diseases of the body also myght be diuuen awaye with certayne hertie woordes aduisedly spoken, hauing a certayne magicall vertue & efficacie in them. The Lord Iesus was a phisician, who whyle he liued here on yearth, did w his woordes put awaye diseases of the bodyes, were they neuer so soze or of neuer so long continuance rooted in them. Yea and with his woordes he reised dead folkes to lyfe agayne. For his worde was no worde of magike: but the almightyful worde of the omnipotēt father. The same Christ did also with his worde drieue awaye diseases of the soules, whan he sayed: Soonne thy synnes are forgiven the: and in an other place: Soe thy wayes, thy feith hath made the whole. And in cōsideraciō hercof the prophete had afore promised that Christ should be a phisician. For it sayeth in the booke of Sapience: For neyther any hearbe ne any supplying plaister hath healed them, but thy worde O Lord, whiche healeth all thynges. This same veraily is that true panacea, that the phisicians speake of, as afore sayed. Also the mysticall psalme hath this sentence. He sent his worde, and he healed them from their vtter perishinges. The

lyuely

liuely wooꝝd of the father is Chriſte. He had ſent Moſes and the prophetes; and by theim was the nation of the Jewes taken in cure to be lokeꝝ vnto, but they were not clene healed. Onely the wooꝝde of the father was of ſufficient vertue and efficacie to heale the diſeaſes of man, and not onely the light diſeaſes, but alſo the moꝝtal and deadly ſickenelles. For it is a marke wherby to know that it ſpeaketh of deadly ſickenelles, whan the prophete addeth, from their bitter perſhyngeſ. At ſuche tyme as the ſtomake is ſo clene fallen awaie that it abhorreth and refuſeth all kinde of meate, than groweth the ſicke partie towardeſ his deathe, and of ſuche manier a diſeaſe was all the whole vniuerſall wooꝝde ſicke, befoꝝe the cummyng of the heauenlye phiſician. Whiche thing had the pſalmiſte a litle tofoꝝe ſpoken: Their ſolle abhorred all kinde of meate, thei were drawen nere, euen to the gates of death. There had bene many ſoondꝝe dꝛenches tempered by the philoſophiers, as foꝝe example, by the ſect of Pythagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Detepatetikes, promiſyng perfeite health of the myndes, yea and heauens bliſſe too. Moſes tempered many pocions, pꝛeſcribyng and appoyntyng ſoondꝝe ceremonies of religion and of ſeruyng God: the prophetes alſo made muche and many temperynges to theſame ende and purpoſe: but by reaſon of diſeaſes growyng ſtrong & pꝛeuayling, the phiſicke and medicines auailed not, ne dyd any other good, ſauing that it encreaſed the diſeaſes, and betoꝝayed theſame that it might appere. The ſtomake of ꝑ ſolle beyng coꝝrupt with naughtie deſires, as it had bene with euell and hurtefull humours, dyd on the one ſyde turne their face awaie from the moꝝall pꝛeceptes and leſſons of the philoſophiers compoſed with greate labour and ſtudy: and on the other ſyde by the ordeinaunces and pꝛeſcriptions of Moſes thei were made the moꝝe ſuperſticiouſ, but nothyng the better men. As foꝝe the bitter chyꝝdyng whiche the ꝑꝛopheſtes miniſtered, had no good relice ne taſte in their mouthes and therefore was there no credite geuen to their promiſſes. Whiche thyng the father of heauen whan he ſawe, becauſe he woulde not haue any thyng to perſhe of all that he had created, ſente fooꝝth his wooꝝde who ſhoulde with an heauenly medicine deliuer all people from all diſeaſes of theyꝝ ſolles, onely requyryng of vs to acknowledge our diſeaſe, & put aſſured truſt and confidence in the phiſician. And lyke as the louyng and frendely phiſicians, if at any tyme they cannot ſtill remain to bee euermoꝝe pꝛeſent with theyꝝ patientes, dooe commonly vſe to leaue ſome boxe oꝝ receipt of phiſicke with them, wherby the parties that are ſicke maie be theyꝝ owne phiſicians, if the caſe ſhoulde ſo requyre: ſo the loꝝde Jeſus when he returned into heauen, leaſt vnto vs by his Apoſtles a medicinable electuarie of the goſpell, bothe eaſye and readie foꝝe euerye bodye that will take it, but of great vertue and effecte, if a man receiue it as it ought to be: and certes to take it to ones profite and benefite, the chief thyng that woꝝketh it, is his aſſured truſt and aſſiſſaunce in the phiſician. Neither is it enough to haue take a ſlendeꝝe taſte oꝝ aſſaie thereof, but it muſt be receiued and conueighed into the veraie bowels, that as ſoone as it is receiued withyn the ſtomake, the vertue therof maie haue full courſe to renne euerye waie thꝛoughout all the veines. At ſuche tyme and neuer till than it begynneth to rouble and ſhake all the partie from toppes to toes with the hatred of his former life: but after this great troubylyng and confuſion, immediately enſueth greate tranquillitie of mynde and quiet of the conſcience. The

The p̄face of Erasmus vnto

ph̄sicians of the bodyes, haue practicioners, and poticaries that doe min̄st̄re their arte vnder them: and theīm̄selves are the p̄scribers and appoynters what it is that must bee geuen to the sicke: Ch̄ist alone it is and none els that hath p̄scribed the medicine of euerlasting saluation. The Apostles, and their successours the bishops, are no more but min̄st̄ers, theī temper in due proportion, theī syne and beate to powder, theī laie to the places diseased, not receiptes of their owne, but of Ch̄istes. They baptise in water, but Ch̄ist it is that washeth the soule cleane: theī teache the thynges whiche he taught and deliuered vnto theīm, but Ch̄istes owne self it is, which maketh that their wordes maie take effecte. The cozpozall ph̄sicians doo often tymes varie aswell in their iudicials of the diseases, as also in appoynting medicines for thesame: yea and many tymes in steede of medicines theī appoynte thynges that are veray poison to the sickenes, accor̄dyng to the saying of the greke Poete.

Many of the medicines be good that are brought,
And many of theīm again are sterke starving nought.

But of the ph̄sicke & medicine Euāgelical there is but onely one receipte which ought of no mortal creature to bee either corrupted or altered. And finally to conclude it is confect of no mo but one simple, so ſ̄ although theī whole parte and duetie it were to be min̄st̄ers of ſ̄ same, would bee slacke to dooe their office, euery mā maie take it & min̄st̄re vnto hymself, so ſ̄ he haue a mynde feithfully trustyng, a mynde sincere, & desirous of health. For euen that same chiefe and head ph̄sician of all, who alone & none but he is of power hable to heale all the whole man, did at some seasons geue health by hymselfe in his owne persone, and many tymes also by the min̄st̄erie of his Apostles and disciples. Now ferthermoze all ſ̄ whole facultie & arte of ph̄sike, hath twoo markes ſ̄ it p̄ncipally shoth at: ſ̄ one that it maie deliuer the bodye from diseases, and from suche thynges as dooe breede diseases, and this parte is by the ph̄sicians terme called *therapeutica* that is to saie, the arte of curyng or healyng diseases: secondely their arte is to p̄serue and continue the healthfull state of the bodye & to encrease the strength: and this parte of ph̄sike they place in the ord̄eing of the diete. For the ph̄sicians dooe not euermoze sere with hot irons, or cutte, they dooe not euermoze geue potions of scammonie to consume and waste the fleashe as men in maner sleaghyng and martyryng the bodye, to kepe it in life: but somtymes they min̄st̄re suche thynges as maie make the herte lyght and merie, yea and also they geue the bodye sustinauce at large: So there is first of all min̄st̄red vnto vs the porcion of faith, whiche troubleth the soule and conscience with repentaunce, and emptying vs, dooeth discharge and vnlade vs of oure synne. Than immediately therupon is geuen an electuarie of consolation, of exortyng and of moze perfecte doctrine. For if a ph̄sician, as soone as he hath made the bodye emptie by purgacion, shouide soodainly geue by the sicke pacient and leat him alone, it is an hazarde and ieopardie lesse whan it is destitute of al the strength, some powet & rage of a greater sicknesse maie take it, as for example, the paulsey, the generall takyng or dissolucion of all the lymmes and sinewes wherupon men lye bedged, or a consumption. So after that repentaunce hath cast downe our combe, and hath wel shaken our disease, whā baptism hath scoured or purged vs and made vs emptie and boide from all synnes, there bee suche thynges min̄st̄red, and geuen to vs, as maie holsomlye replenishe

replenithe the soule agayne beeyng now wel clenfed and made boide. **W**arh-
fulnes is boyded out, and gentilnesse and mekenesse is in stede therof infused.
Enuie is sucked out, and taking of all thinges to the best, put in for it. Pieling
and pollyng is boided out, and in place therof succederh liberalitie. The fer-
uent desire of makynge warre, is consumed awaye, and the earnest zele of peace
cometh in for it. The loue of sensuall pleasures of the fleshe is expelled, and in
their stede entreth the loue of thynges celestiaall. **W**yll ye heare what is the
scammonie euangelicall? Dooe ye penance. The axe is nowe already sette at the roote of the
tree. And euery tree that bryngeth not forth good fruite is cutte vp. And Paule in lyke ma-
nner: Mortifie your membres whiche are vpon yearth: whoorehunting, vncleannesse, wanton lust,
euill concupiscence, and auarice. And witte in fewe woordes after it foloweth: spoliye
your selues of the olde man with all his actes. **H**e hath now boyded out the ill humoures,
how doeth he fill vp the empirie place again? Dooe vpon your selues, (saith he) as the
saintes & the elected of god, the bowels of mercie, boonteousnesse, submission, humilitie, patience, support-
tyng one another, and forgeyng your selues among you if any persone haue a querele agaynst an other,
lyke as the Lorde also hath geuen to you. And aboue all these thynges haue ye charitie, whiche
is the bande of perfeccion, and leat the peace of Christe reioyce in your hertes. Suche maner all
house swept cleue with broomes and replenished ou euery syde with suche or-
namentes, the euill spirite shal not escons entre vpon, wha he returneth with
seuen worse then himseife. Thus than the Euangelical medicine hath wine of
it owne, wherewith to scoute the matter of our woundes & they smarte again.
Auaunt, come behynde me Satan, thou sauest not tho thynges whiche are of god, but whiche
are of men. **N**owe see the suppleynge oile of the same. **H**ave ye a perfect trust and con-
fidence, for I haue overcome the worlde. A heare of your heare shall not perishe. Bee ye not
afraid litle flocke for yours is the kyngdome of heauen. **P**aule hath meate, wherewith
he coumforteth and cheriseth suche as are but newlye conuerted to Christe,
that they may not fall agayne into diseases, forasmuche as they are yet weaker:
he hath also sounde and substanciall meate that maye kepe them in perfecte
strength, growynge forwarde from daye to daye vnto the measure of the ful-
nesse of Christe. Those persones had gathered perfecte strength, of whome
it is thus wyrtten in the actes of the Apostles: They went reioycyng oute of the
sighte of the consell, in that they had been reputed worthie to suffre reproche for the name of Iesus.
That man also had gathered perfecte strength whiche sayed: I can dooe all thyngs
in hym that maketh me strong. And for this consideration the lorde Iesus in the
ghospell exhorte men to the eatynge of the breade that was come from hea-
uen, the eatynge wherof geueth immortallitie. He exhorte men to the eatynge
of his fleshe, & to the drynking of his bloude, meaning vndoubtedly of his doc-
trine, which being as breade to the soule, doeth make the same lustie and strong
and (as effectual strong wyne) doeth inebriate men and byynge them in a god-
ly kynde of dronkenesse, euen to the contempte of this worlde, in like maner
as fleshe hath sound nourishment for the body, and lyke as bloude hath a
vertue and effecte vnto lyfe. And though all the scripture of god haue a medi-
cinable vertue and power in it: yet hath it none a moze effectuall electuarie or
receipt then that pertaineth to the ghospell. One and the same spirite it is,
that is in all the Scriptures of God, but yet in the ghospell specialllye hys
pleasure was, that the thyng should remaine, wherein he might specialllye shew
foorth his owne power, because there shoulde appere some difference betwene
the seruauntes and the maister, betwene the puddels or litle gutters, and the

The p̄face of Erasmus vnto

springe of fountaine. And truly it is a labour well bestowed, to consider how
 great a thing the vertue of this medicine is. Euerie common weale is (as ye
 would saye) a certaine body. The pestilent diseases and sickenesses of a com-
 mon weale, are euill manners. Against whiche diseases suche men as haue ex-
 celled others in wisedome, haue in soondry regions ordeyned and set lawes,
 as it were certayne medicines and remedies for thesame, as for example, e-
 mong the Atheniens, Solon made lawes: among the Lacedemonians, Ly-
 curgus: among the people of Crete, Minos: among the Romaines the tenne
 Commissioners called in their tongue, Decemviri. Yet not one of all these men,
 was hable to bring to passe, that other nations also would embrace and receiue
 the lawes that he had made. No neither dyd any of them so muche as attempte
 suche a thing, lest he shoulde spende labour in vaine, he shoulde also haue
 wonne an opinion of a shamelesse acte in his so doyng. Solon was faine to liue
 tenne yeares a banished man for thrusting his lawes into the cite of Athens
 alone to be vsed there. Plato a man so well learned and so eloquent, could ne-
 uer bring the people of Athens in minde to receiue his lawes. And yet is there
 no doubt to be made, but that euerie one of them perswaded themselves,
 that the lawes whiche they had made were true, and that they wished (if it
 myght possibly haue been brought to passe) that all the worlde should haue em-
 braced and receiued thesame. No no: the lawes of Moses neither wer spede
 abroad, or receiued any further then within onely one nation, although in dede
 the Phariseis did with greates high suit hunte to wyne and geat vnto them a
 few proselites, that is to saye, foreins and aliens wone to their religion. Fi-
 nally, not the violent auaritie of the Emperours neither, was hable by vio-
 lence or compulsion to obteyne, that their lawes might haue weight and force
 with all nations. And the thing whiche all the sayde persones by the lawes
 that they made did endeuour to bring about, thesame did also the Philosophi-
 ers attēpt by theyr moral rules and lessons, with great iudgemente and with
 comparable diligence and labour wyrtē and published. Of all whiche neuer-
 thelesse, not one hath there been so eloquent or so well learned, that he hath
 been hable to bring any one nation in the mynde that he would haue them
 in, so werishe & vneffectuall was the vertue of the medicine of physicke whiche
 they brought. Onely the trueth Euangelicall did in processe of a fewe yeares
 possesse, perswade, and ouercome all nations of the worlde full and wholle,
 drawing vnto it the Grekes, and the barbarous peoples, the learned and the
 vnllearned, the inferiour common people, and kynges and all. So pithy and
 so effectuall was the electuarie of this trueth, that so many thousandes of peo-
 ple forsaking the lawes of their owne countreys, renouncing the religio that
 their forefathers had vsed, leauyng aswell the sensuall pleasures and bices,
 whiche from their cradels they had been accustomed vnto: they embraced a new
 and a forein doctrine, and out of diuerse tongues, and ordinaunces of contra-
 rie sort, they did consent to the receiuing of a certaine lowe and basse philoso-
 phie: especially at suche a tyme as neuer was there any of the lyke sorte sur-
 vished nor armed either with the maintenaunce and suppoztacion of learning
 and eloquence, or with the power and auaritie of princes, and at suche a tyme
 furthermore when al the worlde with al the strengthe that it had, fought against
 the trueth of the gospel being vnarmed and naked: yet neuerthelesse it could
not

not possibly byng to passe, but that the said trueth after that it first entred possession vpon the countrey of Grece, inuaded also the citie of Rome, and the beaie courte of Nero, and forthwith spred it self abrode throughout all and singular the prouincies of the Empire of Rome, euen vntill the Isles called Gades, lying in the ferthest parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Africke, and the Scythians, and the Isle of Britannia now called Englande beeyng a countrey vtterly diuided and cutte of from all the rest of the world. These nations and peoples byd verve muche differ one from another in their languages, lawes, rites, vsages, ordeinaunces, Goddes, religion, and factions: and anon beeyng from suche great discorde brought to a generall vnifozmitie, thei begoonne to syng all one song, extolling with laudes and praises Iesus Christ the onely lord and saluour of the worlde. And all this while, the spoiling of their goodes, their banishmentes, empries, sonynge, tormentes, deathes, were none other thing but good procedyng and goyng forwarde of the ghospell. What persone hath there euer been founde, that hath been content to suffre death for the lawes of Solon, or the mozell preceptes of zeno? But for the simple and plain doctrine of Christ, how many thousandes of men, both olde and young, how many thousandes of matrones and birgins haue wyllingly offred and holden out their neckes to bee chopt of? And yet how muche moze wondrefull, and moze abhoryng from commune reason, are the thynges whiche the ghospell teacheth, then whiche the Paradoxes, that is to saie, the straunge opinions of the philosophiers dooe teachen. And the said philosophiers doctryne not one of the princes did ever make any a dooe to destruite or suppress, and yet of it owne accorde it banished awaye, lyke as did also their lawes, and the arte magicall, and the rites of sacrifices. For what creature dooeth at this daie sacrifice vnto the goddes of the heathen, or slaygheth beastes in sacrifice as the Iewes did? What persone dooth now knowe of zozaistes? What man setteth an heare by the mysticall ridels of Pythagoras? Who readeth the lyfe of Apollonius Tyaneus any otherwyse then as a certain dreame? Yea or rather who vouchesalueth to reade it at all? For where Aristotell is at these dayes of greate name and fame in the scholes, leas hym neuer thanke his owne secte therfore, but the Christians. For euen he had perished too, if there had not been made a medley of Christe and hym together in our schooles of diuinitee. Against the philosophie Euangelicall beeyng yet but tendre and euen but newly spryngyng bp, the worlde arose at the first chop with all his force and power by meane of the Iewes; vnder the preste and coulour of religion fightyng against the fountaine of all religion, by meane of the philosophiers beeyng hable muche to doe in all kyndes of learning, by meane of the Sophisters beeyng felowes vnpossible to bee overcomed in stiffenesse of holdyng argumentacions, by meane of the rhetoricians beeyng meruailous in the force of eloquence, by the tyrannes beeyng armed with all sortes of shewyng crueltee, by meane of knynges, lieutenautes, magistrates, by suche as were cunnyng in magike and sozterie, and perfeict in the sleight of castyng mystes ouer mennes eyes and other senses, and by meane of euill spirites beeyng the lordes of this worlde. All suche tumultuous busynesse, as these, (as a sea of euils swelling bp and overflowyng,) byd the power of the trueth Euangelicall receiue, endure, breake through, and vtterly ouercome. For at the light of the ghospell whan it came, it was reason that all

The p̄face of Erasmus vnto

countrefaictes of worldely power should clene vanishe a wase. Thy shot that same ghospell and shewed it self beeyng plain and lowe, whiche all men with great adoe endeuoured to ouertrede and hepe down. The bookes of suche persones, as with singular high witte, with woondrefull learnyng, and with exquisite eloquence wrote against the ghospell, vanished a wase of their owne accord as it had been certain dreames, in somuche that thei are not at this date remainyng to bee had neyther, excepte if ani fragmentes oz small pieces haue been saued of the Christians, by reason of wytyng against theim in confuting theim. The kynges and princes dooe now bough down, to honour the thyng which tofoze thei wet about to destruye: the power of magike is vanished awat and gone: the euell spirites are cast out that thei owle and roze again: philosophie hath confessed hir ignoraunce: and geupng ouer the foolish wysdome of the world, it hath embraced the wysedom of the crosse: the rethoricians write oracions in the praise of Iesus Christ: the portes doe hysse the olde goddes out of place, and in the lien and place of Goddes innumerable, all their song and composing is now of Iesus Christe alone. This same so great a chaunge of the world begoonne within a fewe yeres after Christ was putte to death, to be made general and common throughe al the whole world, and without any maintenaunce oz suppoztacion of man, it encreaced from tyme to tyme still moze and moze, vntill the piece of leauen beeyng miengled in thre peckes of meale did leauen and turne al the whole bathe, and vntill the graine of mustard seede beeyng digged into the yearth, did sette and wyde spleigh his boughes abrode ouer Asia, ouer Africke, and Europe. And ouer and besydes al this, those persones who laied thier batterey against the trueth Euangelicall to cast it downe and to destruye it, not onely had diuerse and sondry kyndes of terrours, wherewith euen beaſt manly stomakes also might haue been quailed, that is to wote open comaundementes by proclamation, constitoztes a places of iudgemente, forsaictyng of all their goodes to the princes, attaindzes and depziuations, banishmentes, pzielongs, tozmentes of burnyng plates, scourgeyng with rodde, axes wherewith to chop of their heades, reobettes, fiers to burne them, wild beastes to cast theim to, that thei might be deuoured, deathes: but also thei had diuerse and soondrie allurements, wherewithan herte though it wer right continent might bee corrupted. Cesar would saie to some one of theim: Reneague thou and forsake Christ, and be thou the chiefe among all my piers, and excepte thou so dooe, all thy gooddes shall bee forsaict to my behouſe, I will shewe all extremities of rigour towarde thy wyfe and childzen, and thy selfe for thyne owne part shalt bee cast to wyld beastes in a denne. Who did in suche cases as these perswade so manye thousandes, and byyng them in mynde with reioycing to take it whan their promotions and dignities were taken from them, whan their gooddes were spoiled, that whan thei sawe those patties halde with all violence to huge tozmentes and execution of death, who next after God wer most derely beloued vnto theim, thei should geue thankes to God, & finally that theimselfes whan they might easily haue escaped, and whan they might haue enjoyed suche high commodities, should of their owne voluntarie wylls offre theimselfes to bee cruelly martyzed. No power of humaine eloquence could this haue dooen: but the godly power of the trueth was hable, whiche laie hidden in the graine of mustard seede. Neither did the philosophers doctrine lacke allurements. The Stoikes promised libertie and freedom, true cycheſſe,

rychesse, health, reigne, & other thynges magnificent and roial to be spoken. The Epicureans made high woozdes and promises of pleasure to the eares of men. The Peripatetikes dyd couple the good giftes of the bodye with vertue. But the doctrine of y^e ghospell as it did not drawe any bodye vnto it with any woꝛldely terrours: so on the contrarie parte, how ferre was it fro hauyng any thyng commendable in outward shewe to see to, nai rather how many thynges did it containe vtterely incredible. It telleth newes of one Iesus nailed on the crosse, who had by his death deliuered mankynde, and this Iesus to bee bothe God and man, boꝛne of a virgin, and one that had returned again from death to life, and was now sittynge at the right hande of God the father, and the same Iesus to had been a man that had taught suche persones to bee in blissed case, as foꝛ the profession of his name did mourne and waile, did suffer thirst oꝛ hounge, wer putte to affliction, wer euill spoken of, oꝛ wer putte to death: and that all men shall in tyme to come arise to life again, and that the godly soꝛte at that daie (thesame verai Iesus beeyng their iudge,) shall haue immortallitie to their lotte, & the wicked shall haue the peines of hell foꝛeuer without ende to endure. What philosophier durst haue entreprised to propoune suche thynges as these so ferre contrarie to all mennes opinion oꝛ thyngyng, & thynges so vntouthsome foꝛ menne to bee fond on, oꝛ to make any great countenaunce vnto. Yet all these thynges neuerthelesse dyd the lawe take of, the ghospell dyd in suche wyse persuaide, that suche an one is taken foꝛ mad and clene out of his wittes, as dooeth not beleue it: and that so many thousandes of people will sooner forsake their life, then the profession of the trueth Euangelical. And by what maner felowes at last dyd so great a chaunge of the woꝛlde first come by: by meane of a fewe disciples beeyng menne known, men of lowe degre, men of pouertie, vnlearned. To what purpose is it to speake of the rest, whan Petur the chiefe of theim was a fisher, and of no ferther knowelage but his bare mother toungue, Paule a leather sewer, and not one of theim all, a man of rychesse, oꝛ a man of power, oꝛ a ientil mā. And either nothyng at all had thei of this woꝛlde, oꝛ in case thei had afoze tymes had, thei clene forlooke it. And by what waies was it possible foꝛ suche men to byng so great a matier to passe: certes thei bzought a medicine in a vile boxe, but it was thzough godly vertue, a medicine of great power and efficacie. The talke euangelicall is of a plain homely soꝛte, and of no eloquente composing, whiche in case a man examine and trye by the stoꝛe of Thucydides in greke, oꝛ of Titus Lilius in latine, he shall fynde a lacke of many thynges, & with many poinctes shall he bee offended. What a numbꝛe of thynges dooe the euangelistes leat passe, how many thynges dooe thei touche with three woozdes and no moze, in how many places dooeth the oꝛdꝛe disagree, and in how many places dooe thei appere to be one contrarie vnto an other. It was possible that suche thynges should haue turned awaie the mynde of the reader from the readyng of it, & should haue caused it neuer to bee beleued. Contrariwise thei that haue wryten stoꝛies of woꝛldely affaires, how carefull are thei wherof to make the first begynnynge of the matier, what labour and diligence dooe thei bestowe, that thei maie not tell any thyng otherwyse then is sempyng, that thei maie not tell any thyng vnlykely, that they maie not tell any thyng not well standyng together, oꝛ any thynges contrarie vnto reason.

Then ferther with what euidence dooe thei laie the thyng plain before

The p̄face of Erasmus vnto

mennes eyes, with what swete pleasaunte knackes and conceiptes dooe they
 contente and reteine the readers mynde, that no poynte of tediousnesse maye
 come stealyng vpon hym. But the monumentes of all this sorte of
 wyrters hauyng been composed with great labour and studie, are a great
 porcion of theim lost, and those that remaine are read neither of all persones,
 and yet without geuyng any credite vnto theim. For what persone is there
 so light of belefe, that he will auouchē and waraunt that in all Titus Liuius
 there is no poynte contained of telling an vntrueth? But so many thousandes
 of people there haue been found, whiche would with better will tenne tymes
 suffre death, then to admitte or graunt any one false clause to bee contēned
 in the wyrtynge of the ghospell. Haue we not than of these p̄misses an eu-
 dent marke wherby to knowe the matier not to bee of worldly autozitee or
 wysdome, but of the vertue and power of God? There is a secrete vertue
 and eficacie lyng hidden in the medicine, whiche whan it was once poured into
 the bodye, spred it selfe abrode ouer al the vniuersal nations of the worlde, as
 if it wer by resemblaunce thzoughout all the membres. We haue now the
 cause, why the veritee euangelicall did within so fewe yeres by men of lowe
 degree spred it selfe abrode all the worlde ouer, whan the same worlde rebel-
 led against it with all kyndes of extreme crueltie. And nowe maie it come in
 some mannes mynde greatly to mervail by what reason it hath come to passe
 that in those later seasons, whan the worlde had Chyristian p̄inces, Bishops,
 men of learnyng, welthie and ryche persones, and endued with great autozi-
 tie, the dicion of Chyriste is so shrounken together into a narrowe rōume. For the
 cause of this matier beeyng well known, a remedie might perhappes the
 sooner be found. But I hauyng a good while sence forgotten my selfe, doe passe
 the limites & boundes of a p̄face. I therefore retorne nowe to our physiciau
 Luke, whome I like as I doubtē not to bee right acceptable vnto your grace:
 so would I by my good will haue hym by meane of the same youre grace, to
 bee made the moze acceptable vnto al people. The wyse Ecclesiasticus spea-
 keth in this maner: Honour thou the physiciau for necessities sake. How muche
 moze than ought condigne honour to be shewed to this physiciau, who hath
 sentilly geuen vs so effectually a receipt of physike, whiche is to euerie creature
 necessary, except if any suche persone there bee, whiche is without all faulte &
 hath no nede to waxe a better man then he was. And certes it will also bee
 effectual, if we beeyng vtterly wery of our diseases and infirmities, shal often
 tymes byte of this medicine, if we shal cōtinually chawē it, if we shal cōueigh
 it to passe into our stomake and into the botome of oure herte, if we shal not
 vomite bp again that hath been taken therof, but shal kepe the same still in the
 stomake of our soule, vntill it cast a brode the vertue that it hath, and chaunge
 vs altogether into it selfe. This poynte by experience haue I founde in myne
 owne self, ȳ litell fruite there cometh of the gōspell, if a man reade it but slug-
 gishly, and superficially renne it ouer. But in case a man dooe with diligent
 and exquisite meditation kepe hymselfe occupied therein, he shal fele a certain
 vertue and p̄th suche as he shal not fele the lyke in any other booke. Now
 to p̄uent makyng of myne aunswere vnto the suspiciōus demynge of menne,
 for that I haue dedicated euerie particular paraphrase of the ghospells seue-
 rally to particular p̄inces, it is veray chaunce and not any ambicio or sekynge
 on my behalfe. For the same thyng hath fortunēd vnto me in this matier, ȳ
fortunēd

fortuned in the epistles Apostolicall. When I wrote the paraphrase vpon
Matthewe, I looked for nothyng lesse, then that John should bee earnestely
required, and immediatly after hym this Lukas. But now to the entente there
shal not any glasse wyndooze or gappe bee seen among the Euangelistes, I
will adde Marke also vnto þ other thre: albeit he that dedicateth soondrie
ghospells to soondrie men, maie seme to dooe neuer a whit moze contrarie to
reason, then did Saincte Hierome, who dedicated, yea euen þ lesser prophetes
vnto seueral persones. I haue elsewhere geuen aduertisemente, and dooe now
estsons geue warning vnto the reader, that he esteeme no moze auctoritie to be
in any paraphrase of myne, then he would geue to the commentaries of other
wyters. For I dooe not for any such purpose wyte paraphrases, because I
would shake or strike the ghospell out of mennes handes, but to the entente it
maie be read the moze commodiously to a mannes mynde, and with the moze
fruite, lyke as meates are sauced to the ende they may betaken with the better
will and the moze delctacion. Yea and of one fether poynte also must I here
warne a reader that is somewhat grosse of vnderstandyng, whiche is, that
it bee not myne owne woordes that I dooe any where speake in the pa-
raphrase, lest the thyng whiche vnder the persone of the Euangeliste
is humbly and truely spoken, maye seme to bee arrogantly
spoke vnder myne owne persone. The lord Iesus geue his
sprite vnto you moste noble kyng, to the ende that vnder
your protection beeyng a true Christian

þince in dede, the beritie of the ghospell
maie from dale to dale moze and
moze reigne and flourishe.

Yeu en at Basill the,
xxiii. dai of August
in þ yere of our
lord. M.D.
xxiii.



Like a phisician, and borne in Antioche, was not ignorant of the greke
tounge (as his wyrtynge dooe shewe) he was a folower and disciple of
the Apostle Paule, and a companton of al his peregrination: He wrote
a volume of the ghospell, of whome the same Paule saith in this maner.
We haue sent with him a brother whose praise is in the ghospell through
out all the congregations. And again to the Colossians: Whose dere Luke
the phisician gretereth you. And to Timothee. Luke is with me a lone. He
sette forth also another speciall goodly booke which is entitleed the
actes of the Apostles, the storie wherof came euen full to Pauls tyme beeyng and taryng
twoo yeres at Rome, that is to saie, untill the fourth yere of Nero the Emperour ther.
Wherby we dooe well perceyue that the said booke was made in the same cite. Therfore
as for the circuire of Paule and of Tecla the virgin, and all the tale of Leo by hym bapti-
sed, we rehon among the scriptures that are called Apocrypha. For what maner a thyng is
it, that a compainion whiche neuer went from his elbowe, shoulde among his other mas-
ters bee ignorant of this thing alone? Tertullian whiche was nere vnto that tyme, repor-
teth that a certain prieste in Asia beeyng an affectionate fauourer of the Apostle Paule, was
conuicted before John for beeyng autout of the same booke, and that the prieste confessed him-
selfe to had doone the thyng for the loue that he beare to Paule, and the booke by reason
therof to had escaped hym. Some wyrters deme, that as often as Paule in his Epistles
saith: accordyng to my ghospell, he signifieth of the woorkes of Luke, and that Luke learned
the ghospell not onely of the Apostle Paule, who had not been conuersant with the lord
in the fleashe, but also of the rest of the Apostles, whiche thyng Luke himselfe also de-
clareth in the begynnynge of his owne woorkes, sayng: As they haue deliuered them
vnto us, whiche from the begynnynge sawe theim theimselfe: with their eyes and
with their eares of the thynges þ they declared. The ghospell therfore he wrote
as he had heard: but the Actes of the Apostles he composed as he had seen. He
liued. lxxviii. yeres not hauing any wife. Buried he was at Con-
stantinople, vnto whiche cite his bones were removed and con-
ueighed out of Achais, together with the bones of Andronicus
the Apostle in the .xx. yere of Constantius
the Emperour.

The Paraphrase of Erasmus vpon the Gospell of S. Luke.

The prologue.

Forasmuche as many haue taken in hand to sette forth the declaration of the actes that are to come to passe among vs, lyke as they deliuered them vnto vs that first salve themselves, and were ministers of the worde: I thought good also (now that I had gotten the knowelage of all thynges from the begynning) to wyte the diligently vnto the in order, good Theophilus, to the ende that thou mightest knowe the truth of those wordes, of the whiche thou art entoured.



A the histories of wordely affayres, vpon consideration, that not a lytell, as well delectacion as also profite, is taken of the knowelage of thynges: there is customably requited an vpright trueth of repoztynge thesame. But muche moze ought this vpright trueth to be in making relation of the Gospell: the whiche not onely dooeth muche delite the mynde hauyng litle els to dooe, or is betay commodious and profitable vnto this transitorye lyfe: but also is necessarie vnto true godlinesse, without the whiche, no man achieueth eternall saluacion, and the blisse that neuer shall decate of the lyfe euerlastyng. For it wer no great matier of daungier, though a man did not knowe what man Hannibal was, or Alexander: what actes Epaminondas or Scipio hath dooen: what matters Solon, Lycurgus, or Diaco haue wyten: what doctrine Socrates, Plato, or Aristotle taughte, albeit the knowelage of these thynges also, after the rate of mans state and case in this worlde, hath theire fruite. But whatsoeuer person shall not knowe the father, the sonne, and the holye ghost: whosoever shall not learne what actes the sonne of God Iesus Christe hath dooen on yearth for the saluacion of mankynde, what he hath taught, what he hath promysed vnto suche as dooe constauntly cleue to the doctrine of the gospell, what he hath threatned vnto suche persones as dooe either litle regarde, or els dooe plainly despise thesame: such an one shall not possibly bee hable to auoid, but that beeyng excluded out of the compaignie of Goddes children, and shut out from the toyces of the heauenly lyfe, he shall bee adiudged with the wicked, to the tormentes of the diepe pitte of hell, whiche neuer shall haue ende.

And in dede at the first, by meane of thapostles beeyng therunto chosen of our Lorde hymself, and by the respydue of his disciples beeing inspired with the holye ghost, the gospell (in dede by liuely voice and by mouth onely, but yet with mooste vpright certaintie and assured trueth) is begoone to bee spred abroad thoroughout all coastes and countreyes of the worlde, and dooeth daily yet still ferther and ferther ren abroad. Yet forasmuche as the synceritie of repoztynge (the whiche goyng from man to man by mouth onely issueth successiuey to a great noubre) is moze lightlie corrupted, then suche repozte as is sette out and left from one to an other in wytyng: therfore whateuer the Apostle,

The paraphrase of Erasmus vpon

one of the twelue, whom our Lorde Iesus beeyng yet conuerſaunte on earth, had ſpecially appoynted and choſen to this office: and alſo Marke the diſciple of Petur the Apoſtle, were by inſpiration of the holy ghoſte admoniſhed to putte the ſumme of the whole ſtoꝝ of the ghospell in wꝛityng: not myndyng ne goyng about by pꝛeuencon to take away from others any libertie to wꝛyte of theſame matiers: but rather, leſſe any perſon being craftily deceived by falſe Apoſtles, ſhould folow the Jewes factions, oꝝ ſonde fables in ſtede of the ghospell: Notwithſtandyng, lyke as not euery man did at that tyme with equal ſynceritie and pureneſſe pꝛeache the ghospell, ſo thoſe that wꝛite doo not euery man with lyke faithfulneſſe and truth handle the ſtoꝛie of the ghospell. foꝝ many an one hath attempted after like ſoꝛte to patche and to make a medley of the diſcouꝛſe of repoꝛtyng Chꝛiſtes ghospell, as other wꝛyters are woont of moꝛtall mennes actes: that is entremedyng oft tymes falſe thynges emong the true, and tellyng foꝝ matiers of approued certaintie, ſuche thynges as they had afore taken onely of the vncertain rumoures and voyces of the common people, yea, and many tymes inuentyng of their owne bzaynes ſome thyng to tell, eyther of a delite and luſt to lye, oꝝ els beeyng corrupted with ſome other affection. And (as moꝛtall mennes matiers are of nature apte and readie to bee corrupted) there ſhall perchaunce hereafter alſo ſome perſones ſtert bp, whiche thꝛough makyng lyꝛs on the actes and doctrine of Chꝛiſt and of his diſciples, ſhall cauſe, that true matiers ſhall not be credited neither. Therfoꝛe the ſpꝛite of Ieſus hath (as it were) nipped my hert alſo with a litell twynge, that after Mathew and Marke, (whiche two with all poſſible trueth and bpꝛightneſſe, wꝛote as muche as at that tyme they iudged to bee ſufficient, and yet neuertheleſſe of a ſette purpoſe and entent, left vnto others certain thynges to be wꝛiten, ſupplying in the meane tyme with the office of liuely voyce, that lacked in their wꝛitynges:) and after ſome others whiche haue not with ſembleable bpꝛightneſſe attempted the ſame: of whiche perſones ſome haue euery where entermynghed many poyntes muche contrarie to the doctrine of the goſpell: and many haue rather had an eye to fill bp the holes of the ſtoꝛie with ſables and tales vnſcemyng foꝝ the grauitle of the ghospell, then to tel ſuche thynges as the holy ghoſt hath iudged to be available towardeg the bliſſe euer laſtyng: ¶ Luke alſo ſhould by compoſyng a certaine oꝛdꝛe and proceſſe of the ſtoꝛie euangelicall, bothe ſupply ſuche matiers as haue ben omitted by the others, and alſo debatte the autoritie of other perſones, whiche either heretofore haue wꝛyten, oꝝ hereafter ſhall wꝛite foꝝ matiers of certaintie and foꝝ matiers of euident truth, either fantaſies of their owne imaginynge, oꝝ els thynges none otherwiſe known but by the rumoure and bzuite of the people, who is commonly an authour and bzinger bp of thynges not al of the ſyneſt. And yet doe not we our ſelues ſo frame the proceſſe of this ſtoꝛie, that we leaſ paſſe no manier poynte at al of the thynges that haue been ſaid oꝝ doone: But we make relation of ſuche thynges onely, as we know to concerne the godly deuotion of the ghospell, and the ſcꝛuicon of the lyfe euerlaſtyng. foꝝ an infinite and endeleſſe matter it were, thꝛoughly to wꝛite euery thyng that Ieſus hath doen oꝝ taught. Some poyntes there bee, whiche without the pꝛeiuidge of ſaluaciō maie not bee vnknown, ſome other thynges again there bee, the knowelage wherof bzingeth betai muche proſſite to the zeale and deſire of perfect godlineſſe, and ſome poyntes ſinall ye there bee, that maie bee vnknown without anye perill

perill of saluacion, and without any greuous empechemente or hindreaunce of a christen mannes perfection: as in dede (for an example) all that euer we knowe in diuine maters, is but a litell litell porcion, in respect and comparison of that that we knowe not. Therefore neither wyll we touche and traicte of euerie matier to the vttermoste, nor yet tell or recite thynges vncertaine: but those thynges onely wyll we declare, of whiche there hath been mosste assured and euident certaintie shewed vnto vs by the vndoubted Apostles and disciples of Christe, the whiche had not onely theimselfes with their owne eyes seen a greate parte of the thynges that they tolde vnto vs, and hadde hearde the same with their owne eares, and had the handelyng and doynge of muche parte therof with their owne handes: but also had theimselfes been a parte of the same actes that they repoyted wer doon, as men that had doon many thynges at the commaundement of the Lord, and had suffered not a fewe thynges for his sake, because thei were in all maters inseparable companions and followers of Iesus Christ, almoste neuer out of his ptesence. Neither ought there the lesse credite to bee geuen vnto me, for that I dooe wyte suche thynges, not as I haue seen my selfe, but as I haue learned of others. It was requisite to a matier beeyng so ferre out of all yle, and so straunge, and so vncredible: that feith shoulde first bee acquired and wooonne out of all the senses of the bodye, and than the same feith to be confirmed with euident wondres and miracles.

But this kynde of tokens or prouffes cannot euer moze continue ne endure. For on the one syde Christe did not long exhibite hymselfe to bee seen in this woorld, and on the other syde miracles are thynges but for a time geuen to mennes hardnesse of belefe, and afterwarde once to cease and to haue an ende. It is sufficient that the rudimentes and first principles of the feith, proceeded fro suche begynnynges as these. Thomas the Apostle saw Christ after his resurrection, heard hym, and felte hym with his handes, and than beleued: but our Lorde and maister Christe pronounceth suche persones to bee blessed, whiche although thei haue not bodyly sen the thynges doon, yet neuerthelesse dooe geue as muche credite to the woordes of the gospell, as if thei had personally been ptesente at the doynge of the same. For otherwoyle, if onely the eyes shoulde bee beleued, euen verai thei that were bodyly conuersaunt with our lord, dooe repoyte many maters, at the dooyng of whiche theimselfes were not ptesent, but learned it of other persones beeyng substanciall, credible, and trewe of their repoyte: as (for an example) of the natiuitie and petigretwe of Christe, of the wyse men that wer called Magi, (whiche came from the East, to see Christ beeyng newe borne) of the flyng of Ioseph & Marie with Christ into Egipt, of Satan how he tempted Christe. We Euangelistes, though we sawe not the begynnynges of thynges, yet haue we seen the sequelles and endes of the. We haue seen in the Apostles, all that euer our Lorde had promysed of them in the gospell. We haue seen theim beeyng inspired with the holy ghooste, geue the same holy spirite of God to other persones also, beeyng baptised by laying their hande ouer them: yea, and in our owne selues haue we found and felt the effectuall power and strength of the holy ghooste. We haue seen deuilles dyeu-uen out of men at y name of Iesus: we haue seen diseases put awaye; we haue seen poysons void of all effecte or force to dooe harme; we haue seen that the maiestie of the gospell, by men of stonde substance in woorldely rychesse, by men of lowe degree borne, by men priuate, that is to saye, by men haayng no seculare autozitie at all, is yet neuerthelesse in a fewe yeres famously notified through:

Of the ac-
tes that are
cōe to passe
among vs.

What if
mighte not
bee denyed
but that
they hadde
seen heard
and felte
these thyng-
ges.

The paraphrase of Erasmus vpon

thzoughout the whole vniuersall yearth, and that the great and mightie princes of the woꝛlde haue in vaine strued and wꝛaskled to suppress it.

And verailly euen the same thyng also, had our Lorde spoken afore and prophesied: whan I shall be lifted vp from the yearth (saied he) I shall drawe all thynges to my selfe. Suche autours and anouchers of thynges, and the growyng of thesame thynges to suche an ende and proufe as afore is said, doth not suffice vs to doubte, neither of tho thynges that haue passed befoze our tyme, ne yet of suche thynges, as for many hundredes of yeres to come are promised.

Whatsoever had of long tyme afore been foresayed by the godlye sayinges of the prophetes, Iesus at his cummyng into the woꝛlde did perfourme and fulfill: and whatsoever thyng Christ toward his departure from hẽce vp to heauen, sayd afore to thapostles, that it should come to passe, hath in dede come to passe: neither is it to be doubted, but that he will with semblable vprightnesse and trueth, accomplishe all other thynges, whiche he hath differred vntill his second cōmyng to bee perfourmed, concernyng the resurrection of our bodie: and concernyng the rewarde of the godly persones, and of the wicked. Therefore as for the ordze and processe of the gospell maters, I haue with earnest studie thzoughly boulded out of the mouthes of suche, whose woꝛdes are vndoubted and certain to wꝛite vpon. And out of these haue I pickede suche poyntes as seemed to be moſte effectuell and moſte helpyng to the fayth, and to the deuout godlynesse of the gospell: not geuyng it but a litle touche here and there as it were at couers, and as men gather floures here and there one, at auẽture as they come to hand: but folowynge the ordze of the tyme, and the due course or processe of maters, I haue diligently compyled the stoꝛie, yea euen some what ferre setting the matter from the first grounde, that is to wete, from the conception of hym, whiche went befoze the cōpyng of our salueur, lyke as in birth, so in preachyng also, and in death. And than furthermoze I traicte of the straunge conception of Christ within the wombe of the virgin, of the birth of the childe, of his circumcision, of þ purification of Marie, of soõdrie prophetes spoken vpon the childe, & of certayne tokens of godly towardnesse whiche euen very than already did like certayne litle sparkes appere in the chylde: of whiche thynges the other Euangelistes that with vpꝛight trueth & certaintie wꝛote befoze, had touchẽd almoste nothing at al. After al this, how John baptysed and preached, & than of the baptysing of Iesus, of his beyng tempted, of his doctrine, of wondꝛes that he wꝛought, of his death, of his beyng layed in graue, of his arisyng again frõ death to life, and of his returnyng vp into heauen. These thynges well set in an ordze eche in his moſte conuenient place, I shall in another treatise adde, how he sent the holy ghoste, and what were the first rudimentes and principles of the primitive churche whan it firste came vp, and begonne, and also as it grew from time to time greater and greater, what the chiefe Apostles Peter, James, Paule, and Barnabe did, what they taughte, by what miracles, and by what afflictions they glorified the name of oure Lorde Iesus, not for that I suppose that these thynges wyl bee straunge vnto thee, moſte honest Theophilus, but partelye to the entente that thou maiest esteemes peruse in an ordze tho thynges whiche thou haſte by pecemele learned of others: and partelye to thende that thou maiest of a moze perfecte, and assured credence, thzoughly perceiue by my wꝛityng, thesame thynges, whiche thou haddest heard of others afore tymes by their liuely

In the acc-
tes of the a-
postles.

boise,

voice, and woorde of mouthe, and may it refuse the fables of a great sozte
 whiche dooe at this ptesent, vnder the false couerfaicte name of the ghospell,
 set out their owne peincted sheath: and not thou alone, o Theophilus, (for we Theophilus
in Beche is
engliche the
louer of god) but also all other
 persons, either at this ptesente tyme beyng, or hereafter to come,
 whiche either be or shalbe the same in deede, that thou arte called in name,
 that is to wete, the louers of god: whiche renouuncyng and vtterly geuyng vp
 the deuil, dooe with prest readinesse of beleupng, and with godlye applyng
 theinselfes, sue to the frendship of god: and the whiche despising aswell the
 euilles as also the good thynges of this transitoze woelde, dooe bend all their
 desire to those thynges, that are euerlastyng and heauenly.

The fyrst Chapter.



When the tyme by the purpose and appoyntement of god
 prefixed, and by soondre sage sawes of the Prophetes
 afozetold and promised, and by the space of so many hu-
 dred yeres, grately wished for of holpe & deuoute people
 was now cum, that the soonne of God should take vpon
 hym the nature of manne, for to redeme mankynde by
 his deathe, and aswell by his doctrine as also by his ex-
 ample of doyng, for to instruct vs towarde s^y know-
 ledge of the trueth, and s^y earnest loue & desire of the godly trade of the ghospel,
 and finally by his promises for to set vp our hertes towarde the hope of the
 life euerlastyng in heauen: for because al this same that was to bee doone,
 was straunge, noz the lyke hearde of in any age or tyme afoze, (the wysedome
 of God by secret wates and meanes ordyngal thynges) there was leat passe
 no pointe at all of any tokens or euident signes, whiche myght to a matter of
 it selfe incredible, purchase credite, and cause it to bee beleued among men.
 For who hath euer heard a ma to haue been bozne of a woman on earth which
 should for euermoze reigne God in heauen: The histories euen of the Gentiles
 also be ful of straunge thynges that haue happened against the common course
 of nature. In the bookes of the olde testament wee learne that syer hath been
 cast downe frome heauen: we learne the sea to haue opened and deuided it selfe
 into twoo partes: water to haue been gotten forth of a drye stone by tou-
 chyng it with a long rodde, and deade menne to haue been restozed againe
 to lyfe. But who hath euer hearde a virgin to haue bzought forth a chyld
 without mannes helpe: Yet in dede the chief article of our saluacion it was,
 that this same poynte were to all persons throughly perswaded, that is to
 wete, Iesus to be the same Messias, whose cumming, al fozetellynges of the
 Prophetes had promised, and whom all the lawes of Moses had by waie of a
 shadowe expessed, and of whome onely all persons must hope and truste to
 haue their saluacion.

¶ There was in the daies of Herode the kyng of Iherusalem, a certayn priesse named zacharie,
 of the coulse of Abia, & his wyfe of the daughters of Aaron, & her name was Elizabeth.

¶ And herfoze by the high wylledom and prouidence of god there was one p^{er}pared, the whiche beyng for his own parte also bozne into this woeld after a
 woonderfull strange sozte, should goe befoze the heauenly chyld bearyng of
 the

The paraphrase of Erasmus vpon

the virgin Marie: and the whiche through þ noblenesse of his linage, through
suche his holinesse of liuing as had not afoze that tyme bene hearde of, and by
his autozitie, through his rare giftes of grace gotten among all the people,
might vnto Chzist beyng not yet bozne, procure the first knoweledge and faith
among the Jewes whiche were hard of belefe, euē as þ doctrine of þ ghospel
(wherof Chzist was the heade, the first founder, and first bynger vp) was
at the first beginnyng made acceptable vnto the wo:ld, by the testimonie of þ
olde lawe, the figure of the whiche olde lawe, zacharie and John did represent.
But in shozte processe of tyme, (the course of thynges beyng chaunged a con-
trarie wate) lyke as Chzist whan his vertues and giftes of grace were shewed
foozth, did derken the gloze of John: so the brightnesse of the maiestie of the
ghospell, as soone as it once opened it selfe vnto the wo:ld, did (as ye woulde
saie) cleue abzogate þ autozitie of Moses lawe. And so it was þ where Jacob
the Patriarke a litell befoze he shoulde dye, beyng endowed with the spirite of
prophecie, did foze saie veray many thinges which shoulde afterwarde come to
passe, whan it was now come to the mencioning and namyng of Iuda, (out
of whose tribe our Lorde Iesus shoulde issue and procede by lineall descent) he
spake these wordes of the prophecie, folowpng. The sceptre (sayed he) shall not
be taken from Iuda, ne the head reuoler fro the thighe of hym, but yll he come þ
must be sent, and verai he shalbe the expectation of all nacions. This prophecie
did euidentlye enough betoken that Messias shoulde at suche tyme come, whan
the people of the Jewes (whiche had afoze from tyme to tyme euermoze been
reuoled and gouerned by capitains, iudges, kynges, and p:estres of their owne
nacion) shoulde now be subiecte to a prince bozne in a fozein countrey. And the
same Prophecie did all vnder one geue a token, that the grace of the Ghospell
(whiche the Jewes woulde despyse and sette at naught) shoulde passe and go
from them vnto the Gentiles. But first of all others, Herode the sonne of An-
tipater, wheras he was nether descended of the blood of the Jewes, and yet
was besidessozth an vngodly & a wicked person, was not onely enfranchised
and called to the honour to be a denisen of the countreye of Jewrye, but also
through the fauour of Cesar Augustus than Emperour of Rome, obtayned
the kyngdome and reuole ouer the Jewes. Therfoze euen by this token alone
(though there had been no mo, no: no other) the Secibes and the pharisees,
(whiche tooke vpon them the exacte and persite knoweledge of the lawe,)
might haue geassed, that the tyme was now come, whan that same mā shoulde
bee bozne, who defacpng and vāquishpng all terrene o: yearthly kyngdomes
shoulde byng into the wo:ld an heauenly kyngdom, and which in the place &
steede of tyrannes, shoulde create pastours, & in steede of lordely maiesties, shoulde
make tēdze fathers. Ferthermoze where as the dignitie of the Iudaical p:est-
hoode was in excedyng high honour and in wōdrefull estimacion among all
persones: the holy ghost had by the prophetes declared afoze, that this p:est-
hood also of the Jewes shoulde be abzogated and abolished, after that he were
once come, the whiche not beeyng enoynted by men with materiall o: bodely
oyle, but beeyng enoynted by God in spirite with the oyle celestfall, shoulde
through a sacrifice (beeyng in dede no mo but one sole sacrifice,) but the same
neuerthelesse a sacrifice of most absolute efficacie and vertue) take a way al the
synnes of the wo:ld: and shoulde through the seyth of the ghospel, & the boun-
teous geuyng of the spirite of God, sanctifie and make holy all thynges.

Of Herode
the kyng.

A certayne
p:iest.

For Daniel had prophesied, that after the weekes of seven doubles of yeres, Daniel. ix.
 that is to saye, after seven times seven yeres by God prefixed, it should come to
 passe, that the holy of all holies should be enoyncted, and than from thens-
 forth should the hostes and sacrifices of the olde lawe cease. When the thynges
 eternall shall bee ons come, thynges transitorie shall haue an ende: when
 ghostely thynges shall bee come, thynges carnall shall cease: when the trueth
 shall bee come, feigned countrefaictes shall geue place: when the light shall bee
 come, shadowes and derkenesse shall banishe awaie: when Christe shall haue be-
 gonne to speake, the voice of the grosse lawe shall playe mum, vntill that it too,
 dooe openly professe hym, who vntill now, it did rather (as who should saie)
 in certain tokens of beckyng, nod at, or poyncte vnto, then by expresse wordes
 pronounce and declare to bee he. At suche tyme therfore as Herode, beyng first
 a forerunner and an aliene bozne, and secundarily a wicked persone, and with
 many murtherers and hainous murders polluted, had all vnder his reuele
 and obeisaunce amonge the Jewes, not by the auctoritie of God: but by the fa-
 uour of Cesar Augustus: & at what tyme the religion of the Jewes temple,
 which consisted in externall figures & ceremonies, did moste chieflie of all flou-
 rishe among men: at what tyme extreme wickednesse & all vngodly factions dyd
 before the face of God reigne among the Scribes, the Pharisees, the elders, & bi-
 shoppes, vnder the false pretended colour & cloke of holynesse: euen than did
 the coming of the Lord Iesus, after this sorte as we shall now tell, begynne first
 to bee knowen to the worlde. There was vnder a wicked kyng a godly prieste,
 euen (as ye would saye) the last remaines that was left of the olde orde of
 priestehood, not beyng yet corrupted with so many vices: this priestes name
 was zacharie, whom the orde of lottes coming about again by course dyd at
 that present tyme call to & ministring of the sacres and holy rites in the temple.
 For so had Dauid sorted all the wholle orde of priestes into twoo principal
 families, that is to wete, of Eleazar, and of Ithamar. The other families be-
 yng subiecte vnto these two, he diuided into fower & twentie lottes, that euerie
 of theim in orde one after an other, should in their courses minstre the sacres
 in the temple, eight daies space a piece: absteyning all that whyle fro al thynges,
 whiche by the rites of Moyses prescripcion, semed to make a man vndene: re-
 fraining also fro coumpaignyng with their wiues, nor cummyng ons within
 their owne house, but abydyng still in the temple, to thede that they might with
 the more chastite and with the more purite handle the seruice of God: but to
 all the residue of the priestes (besydes hym whose course it was to minstre for
 that weeke) it was lefull in the meane space to attēde to theyr wiues and their
 childezen, and to bee occupied about their other secular affaires, so that it were
 thynges necessarie and requisite to bee dooen. And so it was, that whyle this
 orde was thus in diuiding by lottes, among the fower and twentie families,
 the eight place fell by lotte to Abia, of whom zacharie was lineally descēded,
 and into whose place zacharie had by course succeeded. All this same though it
 semed to bee dooen by mere chaunce at auenture, yet was there no one poyncte
 therof, but it was wrought by the high wysdome and prouidence of God,
 yea not so muche as the betay nōmbre of the course, but it was for a purpose
 and a consideracion. For loke as the nōmbre of seven for many causes hath
 the figure & significacion of the olde lawe, so dooeth the nōmbre of eight well
 accorde to the grace of the gospell, forasmuche as the euerlastyng blisse of hea-
 ven

named zacharie.

Of the course of Abia.

The paraphrase of Erasmus vpon

And his
wife of the
daughters
of Aaron.

uen is now geuen, not through the woorkes of the lawe, but freely and frankly through faith. And zacharie had also a wife named Elizabeth, not onely the better to be esteemed for the respecte of her noble birth (for she came of $\text{\textit{p}}$ stocke and bloud of Aaron the first prieste of the people of Israel) but also worthe to be had in reuerence and worship for his integritie and perfect goodnesse of behauiour, to the intente that suche an holy man as zacharie was, should not be without a wyfe accordyng.

The texte.

¶ They were bothe righteous before God, and so walked in all the commaundementes and ordinaunces of the Lord, that no man could fynde fault with them. And they had no child because that Elizabeth was barren, and they bothe were now well stricken in age.

They were
bothe righ-
teous be-
fore God.

¶ For it was in verraie dede an holy wedlocke knitte and made by not so much by copulatio of their bodies, as by lykenesse of their myndes and hertes, and by the felowship of godlinesse, because they were both of them verraie good folkes and iuste, not with the iustice of the Pharisees (whiche Pharisees vnder a false coulour and a countrefaite shewe of holynesse, did sette forth their peyncted sheathe to the eyes of men for lucre and for worldly praise, defourmyng their faces and makyng them vnsightly for the nous, a troumpet blowyng before them, all suche tymes whan they gaue their almes, sekynge to be esteemed holy by reason of long prayers made in corners of the stretes, whan their herte was drowned in al fylthinesse of hainous offenses and trespasses against God :) but zacharie and Elizabeth with vncorrupt hertes did in suche wyse obserue and kepe all thynges whiche the Lord had commaunded by the lawe: that neither they gaue vnto men any holde or title to fynde fault wth them, & yet ($\text{\textit{p}}$ which is a poynte of no smal difficultie) they did also by $\text{\textit{p}}$ puritie & clenesse of their liuyng shewe themselves pleasynge in $\text{\textit{p}}$ sight of God. Yea & this verraie poynte also was wrought by $\text{\textit{p}}$ high wysedome of God, of a speciall prouiso, to the ende that suche an one as should afterward geue testimonie vnto Christ at his cumming, might on his owne behalf be in al maner degrees woorthie acceptacion among the people of the Jewes: first, for the noblenesse of his lineage beeyng descended of the ordre of priesthood aswell on the fathers syde as on the mothers syde: secondarily for the liuyng of both his parentes beeyng vnrreprouable: thirdly for the vertues and gites of grace in his owne self, beeyng woonderfull, and suche as were but in fewe persones to be found: & finally for his glorious death, whan he should suffre for the truthes sake. Furthermoze by the prouidence of God, this poynte also was wrought, that the straunge maner of his natiuitie should stiere by the myndes of men to haue a special regard of John: and no suche common matiers or factiōs as were in other folkes to be looked for at his hande, the whiche was bozne into this world not after the common course of nature, but by the onely benefite of God. For although the holy conuersacion of zacharie and Elizabeth was specially well approued and allowed of all persones: yet in this one poynte their godlinesse seemed to haue but hard happe, that bothe of them were verraie ferre growen in age without hauyng any issue or childe in all their tyme. For among $\text{\textit{p}}$ Jewes lyke as the fructefulnesse of matrimonie was reputed for a certaine thyng of great Royaltie: so was barrennesse in as muche reproche as any thyng, and was rekened in the nombie of the chief mischappes and euils of this lyfe. For the moste parte of $\text{\textit{p}}$ people did interpret & take those persones to be reiectet & cast out of the fauour of God, whiche had not had the fortune & happe,

And they
had no
childe.

with

with some kynde of issue to encrease and multiplie the people of the Jewes, be-
 yng a people specially chosen and dedicate vnto God. For the Jewes beyng al-
 together grosse and carnall, had not yet learned, that a spirituall and ghostly
 people it was, whiche God would haue by an heauenly generacion styl from
 tyme to tyme more and more to bee multiplied with continuall succession of
 issue. They had not yet heard that blisshed were tho persones, which had geiued
 themselves for the kyndome of heaue. And this matter dyd not a lictell grieue
 them bothe in their myndes, and especially Elizabeth, who was now euen al-
 readie by a mucher reproche full name in euery bodyes mouth called barain, ^{Because Elizabeth was barain,}
 was rekened in the noumber of women of hard happe, as one of suche barain-
 nesse, that she was now past all lykelyhood or hope to haue any chylde, because
 that veray many yeres hauing passed in the coumpaignie of her wedded house-
 bande, she had yet brought forth no fruite of matrimonie. For the reproche
 of barainnesse is woont moste specially to light on y^e weome. And this despayre
 of hauyng any childe, the olde age of them bothe had encreased. But the boun-
 teous goodnesse of God, did of tēdre fauour geue vnto the deuout praiers and
 desires of their hertes, that thyng which the strength and power of nature did
 not geue to the coumpaignyng of their bodyes.

And they
 bothe were
 now well
 nigh in
 age.

The text

And it came to passe, that whan zacharie executed the priestes office befoze God, as his
 course came, accordyng to the custome of the priestes office, his lotte fell to burne incense.
 And he went into the temple of the Lorde, and the whole multitude of the people were
 without in prayer, whyle the incense was in burning.

Therefore whan zacharie executed the office of the prieste in the ordre of his
 course, whiche (as we haue saied) was in the course of Abia: and continuynge
 within the tēple in the sight of God, attended the ministryng of the sacres, lyke
 a pure and a chaste man: and now accordyng to the custome and manier, there
 was one to bee chosen to goe into the innermoste and priuiest place of the tem-
 ple (whiche is called Sancta sanctorum, that is to saie, the holy of holyes, or the
 principall holy place) the chaunce of the lotte so fell, that he was chosen to entre
 into the principall holy place, (which it was not leefull for any persone to entre
 except the bishop, or suche an one as were appointed in the bishops stede) and
 there, on the altare that stood in the secreete inner parte of the tēple, to laie holy
 incense made of certain swete odoures in the old lawe appointed, that is to
 wote, of balme, onycha, swete galbanum, and frankincense of the clearest sorte.
 For this kynde of sacrifice was esteemed among the Jewes to bee y^e most holy
 about all others, in so muche that to the seeyng of this sacrifice whan it was
 in dooyng, the laie people were not admitted to come in, no nor yet any of the le-
 uitues neither. But al the residue besydes the prieste y^e did execute, taried without,
 beyng separated and diuided fro that place with a baile, makyng their deuout
 praiers al the meane whyle, that God would vouchsafe to ratifie that, that
 was than in offeryng for the helth and safegarde of the whole people: and so
 remained they without, vntil the prieste after the sacrifice in the inner place co-
 mpleted, came forth again to the people, to finishe the residue of thinges, which
 to the ordinarie obsequies and rites of sacrifice did appertene. And the prieste
 did not onely prae for the people, but also for hymself, accordyng vnto the pre-
 scription of the lawe, as one beeyng a mortall man hymselfe as well as the o-
 thers, and in daungier of falling into the errours and bices of this worlde.

Whan he
 executed
 befoze god,
 his lotte
 fell to burne
 incense.
 Exod. xxx. 7.
 And y^e mul-
 titude of the
 people were
 without in
 prayer.

The paraphrase of Erasmus vpon

The xxiij.

¶ And there appeared vnto hym an Aungell of the Lorde, standing on the right syde of the altare of incense. And whan zacharie sawe hym, he was abashed, & feare came vpon hym.

Therefore where as zacharie had many yeres afore often tymes with most earnest desires, cryed vnto God to deliuer aswell his wyfe from the reproche of barainnesse, as also hymselfe from the grief and pensiuess of beyng wout issue: yet (not withstanding a certain despair of hauing any children many a daye sens conceived in his minde,) he did euen at that present tyme with moste ardent prayers require of God as though he had thā been present before his face, the publike redemption of the people, whiche had now many hūdzred yeres been looked for. And in dede the fume of the incense mouētyng vp frō the altare, was cast abroad in the aier on euerie syde, but the desire of this deuout bishop, perced by euen to God, the Aungels carryng it, whose office it is to conueigh vp to almightie God the prayers of the godly, and again to bryng down to vs his bounteous largesse. An aungell therefore that had been sent from heauen, stood at the right ende of the altare, on whiche the swete sauours of incense was burned, as one readie to declare some glad tydings (because thinges that chaunce to be on the right syde, haue commonly a luckie significacion of some good happe to come.) zacharie, whan he had suddainly espyed this Aungell shynnyng wth celestially brightnesse (for he came not in openly in a bodily fourme as men vse to dooe, but suddainly & vniaware shewed hymselfe visibill) truly he was sore dismayed in his mynde, and taken with a great feare: not that the Aungell made a shewe of any manier thyng to be feared, but for that the infirmittie of mannes bodye is not hable to abyde the maiestie of the spirites of Aungels of heauen.

There appeared vnto hym an Aungell.

Whan zacharie sawe hym, he was abashed, & feare came vpon hym.

The xxiij.

¶ But the Aungell saied vnto hym: feare not zacharie, for thy prayer is heard. And thy wyfe Elizabeth shall beare a sonne, and thou shalt calle his name Iohn. And thou shalt haue ioye and gladnesse, and many shall reioyce at the birth of hym. For he shall bee great in the sight of the Lorde.

And the Aungell saied.

Feare not.

Thy prayer is heard.

But lyke as it is a poynte of mannes weakenesse to fall in a tremblyng and quakyng at the suddain sight of an Aungell, so is it the proprietie of the great goodnesse of theim, with ientle and familiar speakyng vnto vs, to take awaye our feare. The aungell therefore with a gracious looke, and with ientle faire wordes speakyng vnto zacharie, saied in this wyse: zacharie, there is no cause why thou shouldest bee afearde, but there is cause why thou maiest bee glad & ioyfull. For I bryng glad tydings bothe vnto thee, & to all y^e people for whō thou art now makyng intercession. God hath graunted thy deuout and godly petition. The same Messias the deliuerer and sauer of his people, whiche long and many daies gon hath been promised, and many hūdzred yeres alreadye looked for, is now at hande to come in dede. And not onely that thyng whiche thou hast made petition for is obtained: but an other thyng also dooeth y^e goodnesse of God addeto the heape of thy desyres, whiche thyng thou durst not bee so bolde to aske, because thou wer now cōt out of all hope that it might by any possibilitie come to passe. Thou madest petitiō for y^e redemer of y^e world: thou shalt receiue also, one that shall declare & publishe the redemer vnto the worlde.

Thy wyfe Elizabeth shall beare a sonne.

The fructefulnesse of thy wyfe Elizabeth that hath been hitherto by the wysedome and prouidence of God delaied and put of, shall bryng vnto the final encrease of ioyes: and a generall gladnesse of all y^e people, shalbee coupled

with

with the particular reioicing of thynne owne priuate householde. Hir fruite-
fulnesse that all folke despaired of, shall haue a commoditee, and dee good for
this purpose, that all persones maie vnderstande thissame chyldebearing not
to bee of the comon rate, but the childe whiche shall be borne, to bee borne God
beeing the worker and doer of it. In dede thy wyfe shall bying forth to thee
a child, but she shall not bying forth child to thee alone: she shall bying forth to
þ whole people in generall: she shall bying forth to God, by whose prouidence
all this matier euerie whit of it is tempered and wrought. So muche þ moze
to the woondze of the worlde shall she bying forth, þ it is so ferre past tyme
of hir age ere she bying forth: so muche þ moze to the pleasynge and reioicing
of all parties, that she had no suche hope: so muche the moze to her good happe
and fortune, that she shall bying forth a soonne, and not a soonne at all adue-
tures, but the great publisher, and foregoer, and (as who should saye) þ hushe
and maker of waye, and the pursuuant of the moste great Messias that is to
come. To the office of suche an high preeminence is he by the free and franke fa-
uour of God, picked out and deputed, & for that cause shalt thou call his name
Iohn, that the people maie euen thereby at leste wyse bee aduertised, þ he shall bee
beraye well accepted of God, and plenteously heaped with many heauenly gif-
tes of grace. Therefore the sorowe whiche the barainnesse of thy wyfe hath hi-
therto brought vnto the, shall be redubbed with plentiful ioye, & with muche
reioicing. Neither shall this ioye bee kept or enclosed wthin the walles or pre-
cincte of thynne owne house. There shall at thy ioye a great maignie of thy fren-
des reioyce, whiche wer sorowefull afoze for thy sorowe. There shall leape for
ioye at the byrth of thy soonne, all suche as dooe thirst the cumming of Mes-
sias. This Messias beeing as it wer the same in the skye, thy soonne shall goe
befoze, as it wer a certain daie sterre, to geue knowelage afoze by his woondze-
full brightnesse, that the arisynge of hym is euen at hande, whiche shall on eue-
rie syde, put awaye the derkenesse of all the wholle vniuersal worlde. In dede
the other shall bee out of all comparison moste greattest, but yet thy soonne
too, lyke as he shall bee muche inferiour to the other: so shall he in dignitie excelle
and passe all the reste of the other Prophetes that hitherto haue been. For he
shall in veray dede bee great, not onely in the opinion of men, but also in þ eyes
of the Lorde, vnto whom no man is great, but by the vertues and gyftes of
grace which hymself dooeth frakely geue. For he shall bee great, not in worldely
richesse and rufflinge pozte of this lyfe, or in worldely dominion, but rather
by the contempte and despising of those thynges, whiche make certain perso-
nes great in the eyes of men. And the lesse that he shall desyre the commodities
or welth of this worlde, so muche the moze plenteously shall he bee couched
full of gooddes heauenly.

And thou
shalt call
his name
Iohn.

And thou
shalt haue
ioye, &c.

¶ Wyne also and strong drynke shall he not drinke, and he shall bee replenished with
the holy ghoſte euen from his mothers wombe: and many of the children of Israel shall be
turne to the Lorde God. And he shall goe befoze hym in the spirit a power of Elias, to
turne the hertes of the fathers vnto the children, and the vbelievers to the wysedome of
the iust men, to make readie a perfect people vnto the Lorde.

The text.

And as for all kynde of excessiue or delicate fedynge, with all the other ob-
lectacions and pleasures of the bodye, he shall so muche abhorre, that he will
not at any tyme drynke any wyne, or any other delicious or strong drynke, ne
any liquour at all, that is hable to take awaie sobrietie from a man, or to

Wine and
strong drinke
shall he not
drinke, &c.

The paraphrase of Erasmus vpon

distemper his braine. For these filthie delites of sensualitee haue no place in suche an one, in whose breste the holy ghoste hath taken possession afore to dwell in: which holy ghoste shall replenishe the mynde and soule of thy soonne euē whyle he lyeth secrete within the enclosure of his mothers wombe, that he maie playe the parte of a Prophete in gesture, befoze he bee habile to haue any vtteraunce of woordes by speakyng. And in short processe of yeres, whan the gyftes of y^e spirite of God shall haue growē as his yeres and age shall dooe, he shall weorde wopndres: on the one syde, by the example of his moste holy lyfe, and on the other syde, through suche his preaching as men shall meruaill at. For (accordyng to the prophecie of Malachias,) many of the children of Israell beeryng fallen from the fauour of God, (by reason that whyle they bearyng theimselfes bold on the carnall lawe, tooke no regarde to dooe those thynges, whiche the figures of the lawe dooe signifie) he shall conuerte to their Lorde God, preaching with great frankenesse and plainnesse, the kyngdome of God to bee at hande: exhortyng theim to the repentaunt emendyng of theyr former lyfe: makyng with outwarde baptisyng in water, a fozepröfer to the abolisshing of synne, which abolisshing of synne was to come through Messias: & finally vnto all persones openly shewyng y^e same mā, whom God for this purpose would shortly after send into the world, that by hym alone & onely, euerlastyng saluacio should come vnto all mē. This same Messias shall first come as a pooze humble man of lowe degre, to the ende that he may conferre and geue euerlastyng saluacion vnto all persones puttyng their trust and affiaunce in hym. Then afterwarde shall he eftsones come in maiestie to geue rewarde vnto euerie one accordyng to their dedes, that is to wete, to the good and the godly euerlastyng lyfe, and to the vnbeleuyng and wicked persons euerlastyng death. And lyke as by Malachias prophecie, Elias shall be the foze messagier of his second cummyng, to prepare the heartes of men by his preaching, agaynst that same great and terrible daie of the Lorde: right so shall thy soonne be the foze messagier of the former cummyng, in whiche God by his soonne Messias, shall descend doune into the yearth, to lure & prouoke all persones in generall without exception, by Johns preaching, vnto the knoweledge and loue of hymselfe. And for this point he shall of a great mayny, be thought to be Elias. Neither shall he without good cause be sayed to be Elias, in that he shall in the spirit and power of Elias come befoze the cummyng of the Lorde, to the ende that (as the Prophete Malachias hath wyrtē) he may turne the heartes of the fathers to the children: whereby the Jewes, who haue so farre growē out of kynde and fallen from the holy trade of their forefathers, may amende, and come agayne to better grace: and that the same Jewes beleuyng in the woordes of Messias (by whom God shall speake vnto theim) may truely deserue to bee called the children of Abraham, in that they folowe the prompt readiness of beleuyng, whiche was in Abraham: and also that suche persones, as whyle they cleaue faste to the outwarde rynde or barke of the lawe, do not vnderstande the innide and effectuall pith of the lawe, he may conuert and bryng vnto the wysedome of the iust, whiche haue learned, that vnder the vtter plaister or pergetyng of the lawe, there lyeth hidden some higher point, and some holier matter, the whiche shall ere long, be bettered abroad by the preaching of Messias, who shall perfectly accomplishe and fulfyl the lawe in the right kynde as it ought to be, but thy soonne beeryng as a waye leader vnto the hea-

uently

Many of y^e children of Israell shall be turne to their Lorde.

And he shall goe befoze hym, &c.

Malachias,

To turne y^e heartes of the fathers vnto the children.

uenly preaching of thissame Messias, shall prepare the heartes of men, that he may deliuer vp vnto Messias at his comming, a people not bitterly vntreated or vntred in his discipline, but somewhat prepared alreadye, and instructed therunto with the agnifyng and knowledgyng of their owne synfulnes, with the expectation of the kyngdome of heauen, and with felyng a great misse and lacke of the Messias to come. For so was it thought best vnto almighty God, by castyng fyrst of all, certeine entreinges and principles, to byng mā, whiche had been fallen to vtter ignoraunce and wikednes, a lytell and a lytell by degrees, vp to the highest pointes of godly perfection.

To make ready a perfect people vnto the Lorde.

¶ And zacharie sayed vnto the Aungell: by what token shall I knowe this? For I am olde, and my wyfe is wel stricken in age. And the aungell answered, and sayed vnto hym: I am Gabriell that do stande in the presence of god, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be dumme, and not habile to speake vntyl the daie that these thynges come to passe, because thou diddest not beleue my wordes whiche shalbe fulfilled in the; tyme.

The text.

The Aungell byng all thissame frendely talke, zacharie had nowe put awaye the feare that he was in. But for because it were great high pointes that the Aungell promised, and by course of nature, not credible: zacharie bothe after the maner and vse of the Jewes, and also representyng a figure of theyr synagoge, requireth to haue some matier of weight to be annexed to the promises, by some euident token, to thende that one miracle should obtaine assured credite vnto another. Wherefore he answered, and spake vnto the Aungell in this sorte. By what present token nowe out of hande maye I knowe, that thissame whiche thou dooest promyse to come, is a matier of perfect certaintie? For otherwyse the very felyng of nature sayth the contrary. For I for my part am alreadye a betraie aged man: and my wyfe also is alreadye ouerferre stricken in yeres, to haue any childebearing hoped for of her bodye. How shall that thyng now chaunce vnto me and her, beeyng bothe of vs olde and past hauyng any fruite, the whiche dyd not chaunce vnto vs whan we were young, and in perfecte lustynes of our bodyes? Then saied the Aungell agayne: If a mortall man beeyng sent from another mortall man should promise vnto the suche thynges as these, thou mightest well, and not without good cause, doubt of the promyse. For I graunt that thissame thyng, whiche I promise, is aboue mans power, and aboue the common ordie and course of nature. But neyther is it possible for an Aungell to byng a messager of vanitie, nor any thyng there is so incredible among men, but that God can easily perfourme it vnto them, that beleue in his promises.

For I am old and my wife is wel stricken in age, &c.

For I am the same Aungell Gabriell, many yeres gone, sent to the Prophete Daniel, the whiche from tyme to tyme do stande in the sight of God, among the seven principall seruitors of heauen, in a readynesse to do ail maner obedient seruice at the wyll and pleasure of God: and at this present tyme especially deputed and appoynted by God vnto this office, to be the messagier betwene God and man in this present matter, then the whiche, neuer was there at any tyme any other acte done, more greater, or more to be meruayled at. Therefore that thou maiest not be in any maner distruste, it is God that is the maker of this promise: and I the messagier sent from the same, to make relation of the matier vnto the, and to byng the glad tydings.

I am Gabriell that do stande in the presence of God.

And sens thou dooest so muche require, thou shalt haue geuen vnto the,

The paraphrase of Erasmus vpon

And behold
thou
shalt bee
dumme.

the, that shall bothe bee a true token of the promyse in tyme cummyng to bee perfourmed, and also a punishmente for thy mystrustfulnes at this present Declared. Beholde, thou shalt soodainly, euen fro this instaunt become dumme, no: shalt not haue power to bryng a woorde out of thy mouth, vntyll thy soonne beeyng bozne into this worlde, shall haue discharged my credite and promise, of the whiche there ought not any doubt to haue bene made on thy behalfe. For the tyme is now at hande, that the synagoge whiche is so harde to be brought to belief, shall kepe silence, and no persones shall haue tong to speake with at libertie, sauynge onely suche as with readye towarndnes to beleue, shall obey and folowe the preaching of the ghospell.

The text.

And the people were awaiting for Zacharie, and marvelled that he taried in the temple. And when he came furth, he could not speake vnto them. And they perceyued that he had sene a vision in the temple. And he beckened vnto them, and remained dumme.

While thesethinges wer in doynge betwene zacharie and the Angel, with in the innermost tabernacle of the tēple, all y whole body of the people stode awaiting and lokyng, that the priest should come furth accordyng as the manner was, to execute and minstre the rest of the rites that were yet to be done abrode in the presence of the multitude. And truly they were stricken in a great wonder, that he made suche taryng in the tabernacle a longer space, then the wont vse was. At length furth cometh zacharie, with a countenaunce in dede, shewyng an bntwoonte gladnes, but the vse of his speache clene taken fro him. By the whiche thinges the people right well vnderstood, that some vision had appered vnto him while he was within. For the presence and beeyng together with any parte of the maiestie of God, or with any Angel of heauen, is woont to make a great alteration in the state and moode of a mortall mans face and countenaunce, as in old tyme it chaunced also vnto Moses. And whan he had no power to speake with his tongue, he wrought by sygnes and tokens of poinctyng and noddynge with his head, whiche was, that the sacrifice had been done to the contentacion of God, and that God was highly pleased therewith, and that they should therfore render thanks vnto him, in that he had graciously heard the deuout praiers of his seruantes.

And then did zacharie (euen dumme as he was) remain still within the temple executyng his office in ministryng the sacres, vntill the numbre of his eight daies wer completed and ended. The people of the Jewes, al that mane while durynge, had a priest that could not speake, as an incling and a token of the law in short processe of tyme afterward to cease, and to geue place vnto him, whiche bryngyng the truth abrode to lyght, shoulde put awaye all shadowes of thinges, and make them to banishe.

The text.

And so it was, that whan the daies of his ministryng were expired, he departed into his owne house. And after those daies, his wyfe Elizabeth conceived, and hidde her selfe five monethes, sayng: Thus hath the Lord bel with me in the daies wherin he hath looked vpon me, to take awaye my reproche among men.

And after
those daies
his wife.

But the ordinarie tyme of his ministryng in the temple beeyng expired, zacharie returned home to his owne house: and there vpon confidence and trust of the Angels promise, he embraced his barain and aged wyfe Elizabeth. For here in this case, there was no geuyng of theimselfes to the waton desire of y flesh, but great lacke & desire ther was of y child which should bryng y glorie

glorie of god to lyght & knowledge by his life, and his preaching, and whiche should bee þ foregoer of him, who hauyng been a lōg season looked for, should at last bryng perfect saluacion vnto all creatures. Chaste embracynges of the housebande and wyfe it is, whiche the promise of God doeth couple, and not wanton lust of the body. And holy compaignyng together of man and wyfe it is, that seketh nothyng els, but the fruite of issue: and godly is the loue and desyre of suche issue, as is bozne, not to our owne pleasures and appetites, but to the publique benefite and welth of all creatures. Nowe whan Elizabeth had accordyng to the Angells promise, conceived: she hidde her selfe out of compaignie, keepyng the matter close from the syght of the people by the space of fyue monethes, in dede no lesse than a glad woman, that she was conceived with childe, but yet (as vertuous dispōsicion and shamefastnes commonly go together) more then half ashamed, for because that to such persones, as did not yet knowe all this same matier to bee done, God beyng the worker & doer of it, she beyng now already an aged woman, might seme to had wholly geuen her selfe yet vnto þ satisfying of the wantō lust of her body. For she was not ignorant, how muche inclined the most part of folkes are, as well to misdeme the worst, as also to speake naughtily. And the prudent mynde of þ woman, had also a farther eye, and regarde vnto this point too, that there was no vauntes ne braggues to bee made among the people, of the gifte of God, vntil it wer assuredly past all doubtes: lest, if the thyng had afterward quailed, or gone awry in any behalfe, the reproche of her barainnes should bee double, for that beyng so far stricken in yeres she had conceived suche a bayne hope to haue a childe. Neuerthelesse, whan by sundry assured tokens, she perfectly knewe her selfe to be with childe, she did in suche wise at all tymes she we her selfe glad of her happie chaunce, that al this matier euer whyt of it, what soeuer it were, she referred vnto þ onely goodnes of god. I haue hitherto (saith she) bene diffamed with the reprochful name of a barain womā, and one that neuer should haue childe, among the people of Israel, in whose opinion þ barainnes of the body is a thyng of more dishonellie and shame, then naughty disposition of the mynde. But the lord (I see well) hath for this purpose made a delaye of my fructfulnesse, that a childe bozne nowe whan no man looked for it, not onely might deliuer me from the reproche of barainnes, but also shoulde cause vnto me the more ample ioye. For plainly þ free gift of God it is, who, at suche tyme as best pleased hymself, hath bouched safe to cast a fauourable eye on me his simple handmaide, in suche sorte, that by reason of my chyld (though beeyng but one alone, and bozne whan it was almost past season, yet neuertheles a childe specially to bee marked and regarded) whō I haue bozne in Goddes behalf, I shall from hencefurth in folkes communicacion bee reported to bee a mother muche happier then a great many of others, the which do with a great sort of chyldren a piece, enricheth their housebandes.

And she hid
her selfe
fyue monethes.

Saying:
thus hath
the lord delt
with me in
these daies.
Ec.

In the
daies
where I be,
hath looked
upon me Ec.

And in the sixth moneth was the Angell Gabriell sent from god into a cite of Galile, the name wherof is Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of Dauid, and the name of the virgin was Marie. And the Angell came in vnto her, and sayd: hail thou ful of grace, the Lord is with thee. Blessed art thou among women.

The text.

These thinges thus done, it remained, that the holier and greater piece of this mysterie should bee procured by the Angell, that is to wete, that þ sōne of

The paraphrase of Erasmus vpon

of God beeyng God immortal, should of a virgin, beeyng a creature subiecte vnto death, bee borne a man mortall: the like wherof neuer had afore sene the creatiō of the worlde bene heard, ne to the last ende of the worlde again should bee heard. Therefore when the tyme from without begynnynge by God prescribed, drew nere, that God the father would by his sonne deliuer the whole vniuersall worlde from the tyranny of death and of synne: he sent the selfsame Angel Gabriell, as a broker or procurer and a maker vp of this godly copulacion and ioynynge with the sayd virgin. And this was done in the sixth moneth after that Elizabeth was conceiued with Ihon. Vnto this heavenly matter there was specially deputed a tendre yong virgyn, not set furth to the worlde with aboundaunce of riches or possessions, not by famousnes of name, not with portlynnesse of lyfe, ne with the other thynges whiche this worlde beth to haue in high regarde: but endewd with excellent vertues of the minde, the whiche do make a manne acceptable in the sight of God: that is to saie, with puritie of life vndefiled, with maidenly demurenes, and with godly deuocion. Her habitation was in an homely basse littell toune of Galilee called Nazareth, a people nothyng regarded ne set by among the Iewes. And the virgin was espoused vnto a man of no fame ne porte in any behalfe, to the worldes estimation: but for his vertues of the mynde, a man to be accepted afore God, a carpenter by occupacion, and his name Ioseph, beyng lineally descended of the stocke of Dauid, from the whiche stocke of Dauid, the espoused virgin also had her progenie, to the ende y the case might not disagree with the prophetic, whiche had promised that Messias should be borne of the stocke of Dauid kyng of Israel. And the name of the virgin was Marie. God had for thenons picked out two persons of lowe degree and of small porte, to the intent y the worlde might not in this heavenly matier, claime or chalenge to it selfe any point or parte therof. He had also picked out persones of most faultlesse and most pure behauiour, to the end that no point of cryme might be layed to theyr charge. He had picked out persons coupled together in chaste and leeffull matrimonie, to the intent partly that y priuetic of a childe to be borne by a pure virgin might be secrete vntil the due tyme therof: and partly y the case beyng otherwyle vnbelaueable, (whiche was, that a virgin had without copaignynge with any man brought furth a childe,) myght not lacke a witnesse conuenient. At a tyme when this virgin was in her contemplacion within her priuie closet (as virginitie loueth to be secrete) the Angel Gabriell appearyng visibill with muche brightnes came in vnto her, and hailed her with a straunge sorte of salutation. Rest thou well (sayeth he) and reioyce o virgin beyng full of grace, and highly in fauour. Thou hast the Lorde right fauourable vnto the, and muche thy frende. And therfore shalt thou be singularly renoumed, and of a laudable name among all women.

And in the sixth moneth was y Angel Gabriell sent from god,

Into a citie of Galilee.

And the name of the virgin was Marie,

Rele thou full of grace

The text.

When she saue him, she was abashed at his saying: and cast in her mynde, what manner of salutation this might be. And the Angel said vnto her: Feare not Marie, for thou hast found grace afore God. Beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lord God shall geue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kyngdome there shall be none ende.

But the virgin, at the sodain sight of the Angel, and again also at the fourme and tenour of his salutation beyng straunge and suche as neuer had bene

bene heard of afore, forasmuche as she on her owne behalfe conceived no great opinion of her selfe, was right muche dismayed in her myde. For that she was soze adrad at the entreyng of one in the likenesse of a young man not looked for, was a point of a certaine veraiue true maidenly & tendre shamesfastnesse: that she made not answere out of hande, but cast with her selfe in her mynde, what thyng so straunge and so high a salutation myght mene, was partely a point of wysedome, and partely of demure softenesse. But forasmuche as the Angell right well knewe what she was castyng in her minde, he woulde not suffre her any longer to stande in doubt or perplexitie: but bothe toke awaye her feare with speaking ientily vnto her, and also declared at large the cause of þis vnto quod & straunge greeting. Marie (saith he) there is no cause why thou shouldst be afraid. The iewel of thy virginite & maydenhood, whiche thou art singularly in loue withal, is safe vnto the without any daungier of lesyng it. Neither am I come to please the, or to set the agog with a vain salutation: but I am come vnto the as a messagier of a matter bothe passyng ioyfull, & also veraye great. Wonder not thine owne desertes. Of the mere fauour of god it is þis offered vnto the, & not of thine owne merite. And euen in this veraiue point thou dost please God, that thou standest in no conceipte of thy selfe. And let this suffice the, that thou hast atteigned grace and fauour at Gods hand. And nowe herken a thyng neuer heard afore, but yet a true thyng. Thou shalt conceive a babe in thy wombe, and shalt bryng furth a soonne, and shalt call his name Iesus, because he shall bryng saluacion vnto his people.

And the Angell said vnto her: Feare not Marie, &c.

Beholde, thou shalt conceive in thy wombe,

And although he shalbe bozne in an homely place, and of a mayden esteemed to bee of lowe degree: yet by reason of his heauenly giftes of grace, he shal euery waye bee moste greatest: insomuche, that after he shall once bee knowne to the worlde, he shalbe called, not by the name of a prophete, but the sonne of the highest. The surname shall bee greater then any other man maye haue, for: because the chylde that must bee bozne, shall ferre surmoune the common rate and degree of mortal mannes state. In this chylde certes wyl the Lorde God perfourme and accomplishe the thyng, which þis prophecie, beeyng to thee not vnknown, hath promised. A man bozne of the stocke of Dauid shall sit in the throne of his father. He shall not through the ayde and mayntenaunce of the worlde, vsurpe or take vpon hym a transitorie dominion and reigne of this worlde: but his heauenly father wyl geue hym the heauenly reigne of Dauid: & he shall reigne ouer the people of Israell for euer without ende. Neither shall there euer come any ende of his reigne, as the Prophete Esai hath Prophecied.

And of his kyngdome there shall bee no ende. Esai. vii.

¶ Then sayd Marie vnto the Angell: how shall this come to passe, seying that I knowe not any man: and the Angell answered, and sayd vnto her: The holy ghost shall come vpon the, and the power of the highest shall overshadowe the. And therefore the holy that shalbe bozne, shalbe called the sonne of God.

The text,

The heart of this birgyn dyd not through these so high promises of the Angell, weare any whit the more haulte to take vpon her: neyther dyd she of the highnes of the matters conceiue any distrust. She conceived not in her mynde any suche presumption, that whan her sonne should bee a kyng she on her partie also should bee made a quene: neyther was she unknowyng, that nothyng there was of suche high difficultie to bee doone, whiche God was not hable with a mere becke to bryng to passe. All her care and thought was onely

The paraphrase of Erasmus byon

onely for the iewel of her virginitie on whiche she had so muche set her loue.

And therfore she dooeth not requyre a token of the Aungell, as zacharie hal
Tha sayed done: but doeth with maydenly shamefastnes, & also accor dyng to wysedome
Marie to p nomoze but enquire, to knowe of the Aungel the maner how the thing should
Aungell, &c. bee wrought and done: & maketh ans were vnto hym in this maner: By what
 meane or way shall it come to passe (sayeth she) that I shall byng furth a
 sonne, forasmuche as I am in suche sorte espoused to my good man whom I
 dooe now liue withall, that yet neuerthelesse I haue no conuersacion of his bo-
 dye, suche as wedlocke requireth: For continencie lyketh vs bothe, and this
 pointe of blyssfulnesse, if it might bee, we would full fain haue perpetually to
 endure betwene vs.

And p Aun- The Aungel therfore teacheth how it should bee dooen, and taketh awaye
 gell answe- from the virgin all doubtfulnesse concernyng her virginitie. O virgin (saith p
 red, & sayd Aungell) nothing shall in this matier bee doen or wrought after the common
 vnto her, &c. course of nature. In heavenly chyldebearyng shall it bee, and by an hea-
 uenly worker shall it from the first ende to the last bee executed. Thou shalt
 continue in chaste loue to wardes thy chaste spouse. fructefulnesse of issue the
 happiest that euer maie bee, shall come to thy lotte without any detrimente or
 violacion of thy virginitie. For thou hast not an housebade geue vnto thee for
 any suche purpose, either that he should make thee a mother, or els thou make
 him a father: but the prouidence of God hath thought good by this meanes to
 make a sure waye for thy safegarde and preseruacion, for thy good name and
 fame, for thy virginitie and maidenhood, and for thy conuenient quietnesse.

It was goddes pleasure that an vndoubted witnesse of this straunge
 chyldebearyng should bee bothe present and assistent to the thyng: he would
 in no wyse, but that thou shouldest haue one, who with chaste and continent
 lyuyng in thy coumpaignie, and withall poyntes of feithfull seruiceablenesse,
 should geue diligent attendaunce aswel on thee, as on the childe that is
 to bee borne: and finally, it was his pleasure, that by this deuise and pretense,
 this mysterie shoulde bee kept secrete fro the vbeleuyng sorte, and also kepte
 secrete from the wicked spirites. And this holy copulacion of the diuine nature
 with the nature of man, shall not violate thy chastitie, but shall make it altoge-
 ther holy. The father of heaue hath determined, after a straunge sort, efrlongs
 to begette his sonne on thee. Neither shal there any seide of a ma mortal bee re-
 quisite or nedeful to this diuine conception, but the holy ghozte shal fro heaue
 come downe into thee: and in thy wombe, (as it were in an heavenly worke-
 house) shall accomplish the workyng of this holy babe: and in stede of the bode-
 ly or carnall embracing of an housebade, the highest shall ouersadowe thee,
 in suche wyse temperyng and qualifying his infinite power and vertue to the
 measure and capacite of mannes nature: that it maie be hable to abyde the
 metyng together & the coioynng therof. Where filthie lust is in the carnall co-
 pulacion of man and wyfe, there whatsoeuer is bozne, is bozne vnclene, and
 thrall to synne. But this that shalbe bozne of thee, (because it shalbe conceived
 of the mozte holy embracyng of the highest: because it shalbe conceived by the
 workyng of the holy ghozte, who maketh all thinges holy: because it shalbe
 conceived of a virgin mozte pure, whom of all women god hath purposely
 herefore picked out, beyng clere fro all spotte of sinfulnessse) shall immediately
 be holy as soone as it shalbe coceiued. And at p fyrst, by reason of the humane
 bodye

And the po-
 wer of the
 highest shal
 ouercha-
 dolue thee.

bodys take of the substance of thy body, it shall rightly be called the sonne of a virgin, & the sonne of man: but after the mysterye of this byrth once perceiued & vnderstanded, he shall not be called the sonne of Joseph, but the sonne of god: & that truly, not after the common guyle, as iust persones beyng purged from sinnes, and iustified by the free fauour of god, are by adoption called y sonnes of god: but he shall by a syngular reason & maner, bee called the sonne of god, of whom he is in veray true dede double begotten: once without beginning of tyme, and eternall, of his eternall father: and now in tyme, mortall, of a mortal mother, and a veray natural man of a veray woman. And lyke as in thys ioynynge together, the diuine nature shall bee vnited and knytte with the nature humaine: so shall the chylde resemble the nature bothe of the one parent whiche is god, and also of the other whiche is man. This mysterie of goddes deuise and conueyaunce is of an higher sorte, then that it maye be perceiued euen of the veray Angells. It is for thee sufficient, to shewe a mynde bellefull and readie to obreie. All the residue shall he accomplishe and byring to effecte, who is of power to doe whatsoeuer his wyll is.

And beholde, Elizabeth thy cousyn, she also hath conceived a sonne in her olde age. And this is the sixt moneth with her that is called baraine. For nothing shall be vnpow-
erfull with god. And Marie said: beholde, I am the hand mayden of the lord, bee it vnto me ac-
cording to thy worde. And the Angell departed from her.

The text.

And now to the ende that bothe thy ioye maye bee more aboundaunte, and thyne affiaunce of the more certayntie: take a freshe example euen veray nere at hande. Beholde, thy cousyn Elizabeth, that aged woman, beyng now a long tyme of barainnesse incurable, hath (euen I my selfe beyng the messagier) o-
therwyse then euer she hoped for, and aboue the power of nature, conceived a sonne, whiche shall bee as a troumpette and an opener of thy chylde bearyng, her beyng conceyued with chylde is now a good while sens of vndoubted cer-
taine: her bealie is vp, and y chylde is quickened and stirreth within her. For this same is the sixt moneth, sens she hath conceiued which was commonly cal-
led by the name of barain, euen before that she was ferre stricken in yeres, yea and now further growen in age, then that she might hope to haue any issue, although she had not to fore been baraine. This to almighty god hath so been
thought good, to thentent that all creatures maye vnderstande, nothyng to be
so vnbelenable among men, whiche the power of god is not hable to byring
to effect, if it bee his pleasure. As easily shall he geue conception to thee
a virgin, as he hath geuen to her beeyng barain, sauyng that it hath pleased
hym, that thy example should be singulare and piercesse, because thy chylde
must bee alone without piere. Certain barain women haue heretofore by the
special gifte of god, brought forth childe, but they haue brought forth nothig
but mere men. Neuer hath any virgin yet vnto this daye brought forth childe,
nor neuer shall any dooe after thee, because that he, which beyng but one per-
sone, shall in hymself comprehend bothe the nature of god, & the nature of man,
is no more but once to bee bozne. After that Gabriel had all this sayed, the
maiden made aunswere in fewe wordes, but wordes of suche sorte, as might
bee a witnesse of exceeding great demurenesse coupled with passyng great af-
fiaunce and zeale towardes god. I know it (saith she) to haue bene promised
by the mouth of Esay, that a mayden should conceiue and byring forth a sonne:
and

For nothing
shall be vnpow-
erfull with
god.

And Marie
said beholde
I am the hand
mayden of the
lord.

The paraphrase of Erasmus vpon

Be it vnto
me accordig
to thy
woorde.

and I haue no doubt, but that god is hable to dooe all thynges that his will is, and that he will not be false in his promises. That if it hath so pleased him, to the executyng of this mysterie, to choose and depute me, beeyng a mayden of the lowest sorte and degree of all others, there is nothyng that I can hereby chalenge or claime vnto myself, eyther of merite, or els of grace. It shall euery whit come of the goodnesse of God: it shall euery whit come of the mightie power of God. I dooe no thyng but willingly offre myself as an handmaiden to the lord, (vnto whom I am for altogether dedicated) redy to bee at all his commaundementes. I dooe beleue, that thou doest promise: and I wishe that with all speede it maye fortune vnto me, as thou doest promise. And euen with the woordespeakyng, that same heauelye conceiuing of chylde, was without any her seiyng or perceiuyng accomplished: she had in her wombe the sonne of God: she was replenished of the holy ghost. And anon the Angell leaft her. Of this holy communicacion of a virgin with an Angell it was the will of god to begynne all the matier of restorpyng mākynde, because that same first pestiferous talkyng of a virgin with the serpente, had brought into the worlde the grounde and matier of mannes confusio[n] and mischiefe.

The texte.

¶ And Marie arose vp in those dayes, and went into the mountaynes with back, into the cite of Iuda: and she entred into the house of Zacharie, and saluted Elizabeth. And so it was, that when Elizabeth heard the salutation of Marie, the babe leapt in her wombe. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and sayed: blessed arte thou among women, and blessed is the fruite of thy wombe. And wherof happeneth this same vnto me, that the mother of my lord should come to me: for loe, as soone as the voyce of thy salutation sounded in myne eares, the babe leaped in my wombe for ioye. And blessed arte thou, that thou hast beleued: for those thynges shall be performed in thee, whiche haue bene tolde thee from the lord.

And saluted Elizabeth.

Marie beeyng by reason of this gifte of God, become the more sad and womanly, and also the more gentle and readie to dooe anye thyng that she ought to dooe, because she had of the Angels woordes, learned Elizabeth to bee with chylde, and this now to bethe sixt moneth therof: she lefte her owne house, and tooke her waye bp into the high countrey, and with great speede came into the cite of Iuda where zacharie dyd enhabite: and entryng into his house, she offred and gaue vnto her cousin Elizabeth wordes of grettyng, and how that she did muche reioyce and was veraily glad that Elizabeth was with chylde. For true godlynesse dooeth rather reioyce at the happie fortune of an other bodye, then see the mynde to make hauntes or bragges of it owne. Virginitie loueth secrecie: it commeth not foorthe of the inmoste partes of the house for anye callyng, vnlesse duetie moue it thertunto: and beeyng abrode it maketh haste, in dooyng anye pointe of duetie it taketh more lapyure. Marie in all her iourney visited ne saluted not one bodye by the waye, vntill she was come to Elizabeth. Neither was that same a salutacio[n] or grettyng of the common sorte. All good happend and blissfulnesse dyd of this grettyng eyther other, encrease vnto them bothe, and the efficacie of the spirite of God, dyd in them bothe the more plenteouslye abounde. Marie carried with her in her wombe the fountaine of all ghostely giftes of grace, and throughe the inspiration of the babe in her bealy, she was now altogether in case that nothyng came out of her harte or her mouth, but onely of God. Therefore it came so to passe, that as soone as the salutation of the virgin Marie had once sounded in the eares of Elizabeth, the babe, whiche she beeyng an aged woman had than in her bealie,

dyd

dyd leape and spryng, (as ye would saie) skyping for ioye & gladnesse. Thon not yet beeyng bozne, felt the diuine power of his lord but euen a litell afore conceiued: and within the enclosure and tabernacle of his mothers wōbe doeth with gesture magnifie him, who he should afterwarde sette forth & magnifie with his voice. Neither did Elizabeth without fruite perceiue and fele þ holp leaping of her littell babe within her. Through her babe inspired frō heauen, the mother also is inspired, and altogether is full and whole sodainly taken with an happie & blisshed kynde of infection. Through the voyce of Marie, the heauenly power of God percerth into the babe within þ wombe of Elizabeth: and through the babe with this sodain blasting so taken, the mother too is adblasted, in suche sorte, that she on her partie also beeyng replenished with the holy ghoſte, dyd not now kepe in the ioyes of her herte: (although she had afore kept her self within doores, and had no talke with her, as one that woulde not for shame bee acknowen to bee conceiued with chylde:) but with a mightie great voyce (whiche voyce her mightie great affection and zeale did worke i her) she cryed out, and vttered suchethynges through the motion of the spirite, as she neither could deme of the swelling of her bealie, ne yet had learned of any mortall man. And euen as though she had heard the Angell talkyng with Marie, thus doeth she beginne her gratulacion. O happie and blisshed maiden (saith she) thou shalt haue and enioye the chief praise among all women woorth thy commendacion. And holy is the fruite also of thy virginely wombe, out of whiche shall come forth that same wondrous flour, who by the voyce of all nacions, shall bee preached throughout all the wholle vniuersall worlde: of whom long and many a daie gon, the prophetes haue prophesied: and he shall haue the chief laude and praise among all thynges, bothe that are in heauen, and that are in yearth. I acknowelage it to bee a greater thyng, and of more excellencie, then a mortal man, that thou bearest enclosed within the chambere & tabernacle of thy wombe. If age or yeres onely bee esteemed in vs twain, it is not vnmete for a young damisell or maiden to come to an aged woman: but if the dignitie or woorthynesse of bothe our babes that we goe withall, be compared: it had been my duetie in all haste to come and visite thee. I truely on my parte was happie and fortunate enough with this benefite of God, that I goe with a chylde, the which shall in tyme to come, bee a persone of no smal dignitie and estimation: but of what my deserte is so great happynesse chaunced vnto me, that she whiche must bee the mother of my Lorde, shoulde thus of her owne accorde take paines to come to me: for by an vndoubted token haue I felt the cummyng hither of my Lorde, for loe, immediately whan the voyce of thy salutation souned in mine eares, I felt my young chylde sterte and leape vp in my wombe, as one the wyng an earnest desire, and gladnesse to goe mete his Lorde, and to doe vnto hym his bounde duetie of reuerence and homage. And thou too forsooth beeyng a mother doest not vnlyke to the chylde in thy bealie, for he beeyng the Lorde and maister, doeth vouchesafe to come see his seruaunte, of purpose to sanctifie hym, and to replenishe hym with the holy ghoſte: and thou beeyng so ferre the superiour in dignitie, doest not thynke it painfull to come to me that am thyne inferiour: so muche the more lowely behauyng thy selfe, as thou doest surmounte and excelle in heauenly giftes of grace, whiche giftes, thou doest betray well, in that thou doest not impute theim to thyne owne merites, forasmuche as they are thynges geuen thee of the

And so it was, þ whā Elizabeth, heard the salutation of Marie. 36.

And Elizabeth was filled with the holp ghoſt.

Blisshed art thou among women. 36.

For loe as soon as the voice of thy salutation souned. 36.

The paraphrase of Erasmus vpon

the free bounteousnesse of god. And certes in this behalfe art thou muche happye, that thou diddest not mistrust the promises of the Aungell, though they seemed neuer so muche vnlikely to bee beleued. Thou hast conceiued without helpe of man, and doubt is there none, but that the residue of thynges which the Aungell hath promised vnto thee in the lordes name, shall with semblable tructh and suertie bee perfourmed vnto thee.

The texte. And Marie sayed: My soule magnifieth the lord: and my spirite hath reioiced in god my sauour.

IOHAN Elizabeth had by the spirite of prophetic spoken these wordes, Marie also, (who through maydenly chamefastenesse had hitherto cocceled the ioyes of her harte,) being now sodainly rauished with the holy spirite of God, of whom she was full and had been a good whyle erst, could no longer temper herselfe for beare, but that with an hymne of reioyng and thankes geuyng she must braist out into the laude and praise of God, to whose goodnesse it is to bee attributed, whatsoever high or especiall good thyng dooeth chaunce to manne or woman of this worlde. Elizabeth sayeth she not without good cause doest thou reioyce in my behalfe: but yet this cummeth euery whit of the gifte of God, yea and of his free gifte, and not one iote of it there is, that I can presumptuously impute to myne owne desertes. And therfore not my tongue onely, but also my soule acknowledgynge it owne weakenesse, doeth eue from the botome of my harte rootes, magnifie & exalte the lord with praises: and how muche the lesse of merite it acknowlargeth in it selfe, so muche moze vehemently doeth it meruaile at the greatnesse of Goddes benifite. I haue cause wherfore to geue hym thanks, I haue cause why to talke largely of his beneficiall goodnesse, but cause haue I none wherfore to reioyce to my selfe ward. Yet neuerthelesse my spirite beeyng enflamed with the spirite of God, dooeth for ioye not possible to bee vttered in wordes, skip and leape within my body, not in it self, but in god, who is bothe to me and to all persones the onely cause and worker of all saluacion.

The texte. For he hath looked vpon the lowe degree of his hande mayden: for behold, from henceforth shall all generacions call me blessed: because he that is mightie hath done great thynges for me, and holy is his name.

For wheras I was the moste abiecte of all women, yet he of his owne mere goodnesse, hath cast a mercifull eye on his pooze hande mayde being of lowe degree, and hath vouchesaured to geue me suche a great and high gyfte, that from this tyme forthward accordyng to the wordes of thee and of the Aungell, I shall in folkes talke, be called a woman moste happie & fortunate, not onely of the Jewes that are now at this present daye aliue, but also in all yeres and ages to come, and of all nacions of the whole worlde, to whome a sauour shall happen to bee bozne of my bodye. For we maye truely bee called happie & blessed in any suche thyng as is bestowed vpon vs, not by meanes of our owne industrie, not for our owne merites, but of the free fauour of God. All the laude and praise therfore of this happie fortune, shall redounde to his laude and commendacion, that hath freely conferred & geue the same. I shalbe reported happie and blessed, but yet happie through his mere bountie & goodnesse. And what shall the nacions of the whole worlde in all the processe of yeres to come talke of me: verayly that he whiche by his exteading great power is hable to dooe all thynges, hath in me beeyng the meanest of all maydens, wrought

wozought and perfourmed a thyng wonderous, and suche as neuer tofore hath been heard of. And therfore shall my name be numbred among the women of good happe: but his name shall euerie where be holy, and to bee adoured and worshipped: at the whiche name euerie knee of thynges heauenly, yearthly, and also infernall shall humble it selfe and bough down: and through whiche name onely, saluacion shall come to the vniuersall world. For the profession of this name, shall perfectly geue saluacion and holynesse vnto all creatures. At the calling on of this name, shall diseases be drieuen awaye, venomes shall lese their strength, diuels shall flee, and dead bodyes shall reuiue agayne.

The text.

And his mercie endureth from generation to generation vpon them that feare hym.

And this also shall be a thyng of free gifte and mere gratuite, and not of dette or duetie: it shall bee of mercie, and not of merite: whiche he shall moste largely poure forth, not onely to the nacio of the Jewes, whiche hath looked for his cummyng to theselues and no more to one age alone, but his mercie shall spiede abroad euery waye, and issue from nacion to nacion, vnto the furthest endes of the worlde, and from age to age vntill the laste daye of this world. In dede the Israelites only were once they that looked for this saluacion whiche was promised by the prophetes: but whatsoeuer persone (in what nacion soeuer it be) hath forsaken vices, and begynneth to haue in him the feare of god, the same shall be reckoned in the felowship and brotherhod of y Israelites. This saluacion shall extende vnto all suche, as myllthyng themselves, shall submitte them through feith vnto y lord, whether they bee Grekes, or frechemen, or Englyshmen, or Scythians. And contrarie wyse, suche persones as puttyng their assaunce and trust in their owne dedes shall proudeely sette by themselves agaynst the greatnesse of god: shall be repelled and put awaye fro the felowshipp and partakynge of this benefite, yea, though they shall be descended euen of Abrahams owne selfe, or els of Dauid. For this benefite of god is not bestowed or geuen, eyther for the valuation of substance and rychesse, or for the estimacion of kynred, or for y woordes of the lawe, or for any other desertes or hablyng of mannes power, but by the commendacion of an humble herte, & an herte that is soye in it selfe, that it is so corrupt, as litte as herte, as through sincere and perfect feith, dependeth on goddes mere mercie.

The text.

He hath betwed strength in his arme, he hath scattered the proude in the imagination of their owne herte.

For god beeyng in mynde and will to cast down the arrogant presumption of worldly wysedome and power, hath stretched forth the strength and puissance of his arme through his sonne beeyng nowe brought in state and fourme of humilitee: and the wysedome of this worlde he hath made folishe, and banquished: declaring hymselfe euen whan he dooeth humble hymselfe moste lowly of all, yet neuertheless to bee of more might and puissance, then the highest state imperiall of all worldly power: and that same whiche in hym semeth folyshe, to bee more wyse then any wysedome of this worlde: he is neuer so wonderfull great. Yea and those persones, who bearyng themselves bold on their owne wysedome, and trustyng in their owne power haue sturdily lpted by their neckes agaynst god, he hath wonderfully disperpled and scattered with their veray owne deuises and appoyntementes, accordyng as he had long afore promised by y prophete, saying: I will take and enshare the wyse in their owne wysedome. For while they dooe with their subtille wyse,

The paraphrase of Erasmus vpon

nesse strue against the purpose & working of God, thei haue bothe betozaied their owne foolishnesse, and also bna waies renoumed the sapience of God. And whyle they dooe by the maintenaunce and supportacion of this worlde, attēpte & labour to oppresse the ordeinaunce of God, they haue declared, how much vnhabable this worlde is, any thyng at al to dooe against þ puiſſaunce of God, which by their rebellion thei haue establiſhed and made strong for euer.

The xerte,

He hath put downe the mightie from their seate, and exalted them of lowe degree.

So, (the course of thynges beeyng chaunged the contrarie wale,) suche persones, as a forietymes sate lyke men of high estate in their thrones, puffed in pryde of their worldly wysedome, and to bee feared as touchyng the power and authozitie of man, he hath plucked downe out of their high seate: & suche as to the worldward wer of lowe degree, those hath the bounteous goodnesse of God, exalted by and sette alofte. Thei that appered to bee in the toppe of þ castell of godlynnesse, are manifestly found to bee wicked, & they that seemed to bre suche as had nothyng to dooe with God, nor God with them, are nowa sodainly made the children and sonnes of God.

He hath filled the hungry with good thynges, and the ryche he hath leat goe emptye. This scrutaunte Israel he hath taken to hym in remembraunce of his mercie. Euen as he spake vnto our fathers Abraham, and to the sede of hym for euer.

The xerte,

Suche persones as acknowelageyng their owne vnrighteousnesse dyd hounge the iustice of God, those hath god plenteously filled with his heauenly treasures of all goodnesse: and on the other syde, suche as in their owne conceiptes thought themselves to bee great ryche men, and highly to abounde in good woorkes, (and therefore did nothyng hounge the grace of the ghospell:) those hath he cast of from hym houngesterued. For circucision is turned into vncircumcision and vncircumcision hath succeeded into the glozie and honour of circucision. The Israelite bozne, trustyng to hym self, is shutte a parte and debarred from the kyngdome of god: and the gentiles are elected and taken to the honour of the children of Abraham. The proude Pharisee is refused & cast of, the harlottes & the lowely publicane is receiued and taken in. The stiff standers, and the sturdie holders vp of their shoute he hath cast downe: those that laie as outcastes nothing regarded, and suche as were in perill of mysfarryng those he putyng soozth his mercifull hande hath reised by and holpe. Suche as had their sight, he hath made blynde: & to suche as lamented their blyndnesse, he hath opened their eyes. To those that acknowelaged their infirmicie and sickenesse, he hath geuen health: and suche as in their own cōceiptes seemed to bre perfectly whole he hath euen leat to their dis ease. Those that baunted themselves to be þ children of Abraham, he hath plainly declared to bee þ children of the deiull: and suche as had no pointe of kynred with Abraham as touchyng the fleashe, those hath he through the feith of the ghospell, made the heraise true chylidren of Abraham in dede. Those that baunted themselves by the glorious name of Israel, those hath he reneagued and put awaie from the inheritaunce of the promisses made vnto Israel: but whatsoeuer persone of whatsoeuer nation, whether beeyng bond or beeyng free, did willingly offere himself to the ghostely seruyng of God, hym hath God taken vnto hym, and in euerie suche hath he perfectly shewed his long delaied mercie, which mercie he had afore promised by his woꝛde (beeyng vttered by the mouthes of the prophetes) to the people of Israel, whom as a people moze derely beloued and

This scrutaunte Israel he hath taken to hym:

In remembraunce of his mercie, Euen as he spake vnto our fathers Abraham, as

fancied

fancied euen for his owne toothe, he dooeth in the holy scriptures call his seruante: he had neuer been for getfull of his promise, but by reason of the long delate, as though he had forgotten it, despair had crept vpon men, but now ^{And to the} ^{seede of hy m.} hath he euidently declared hymselfe to bee in no poyncte vnmyndefull of his people. For this is that same veraiue true succession of Abraham. This is that same true Israell, whom not the mercesse of bloud dooeth make acceptable to God, but the synceritee and purenesse of feith, by which feith onely is God seen. And these thynges are not wrought ne dooen by chaunce or by casualtie, but the thyng is now shewed in facte, which long and many yeres paste, God hath promised vnto our fathers, Abraham, and his succession. For to Abraham it was sayed: In thy seede shall all nations bee blisse. And to Dauid it was sayed: of the fruite of thy body will I sette vpon thy seate. These thynges, long tyme afore promised, of good men looked for, and of many an one despaired, it hath pleased God now in these daies to perfourme vnto the true posteritie of Abraham, the stocke and kynred of whiche posteritie, shall neuer decaie ne faile vnto the ende of the worlde.

For euer.

The texte.

¶ And Marie abode with her about thre monethes space, and returned again to her owne house.

All these thynges whiche wer yet to come, Marie did in the spirite of prophete, speake forth in plain woordes, euen as though it had been come to passe and effecte already. And than muche lyke about the space of thre monethes did she make her abode with her cousin Elizabeth, coumfortyng the olde woman bothe with holy and vertuous communicacion, and also with all louyng and frendly attendaunce. And euen but a litle befoze the tyme of her said cousins deliuerance, Marie returned home to her owne dwellyng place again. For on the one syde to helpe plaie the midwifes parte at a womans labour, was no fittene or decent office for a maiden that had neuer borne childe: and on the other syde, she got her a waie from the great resorte of weomen that wer to come shortly after, to bee at Elizabethes childebearing.

And returned again to her owne house.

Elizabethes tyme came that she should bee deliuered, and she brought forth a sonne, ^{The texte.} And her neighbours and kynskolke heard how that the Lorde had shewed great mercie vpon her, and they reioyced with her.

And now was the full tyme come, that Elizabeth should bee deliuered of childe. And a sonne in dede borne did assuredly verifie the promises of God. The matier was by a common bruite or noise spred abroad by meane of her neighbours and kynskolkes, whom, euen lyke as the barainnesse of Elizabeth had grieved afore, so did it now reioyce the same, that of the great mercie of God, by reason of a manchild now borne, the name of a mother had happened vnto an olde woman of barainnesse desperate, and semyng to bee past all recouerie, to whome it had been an happie chaunce to haue brought forth a wenche, but a muche more luckie hadde it was, to haue brought forth a sonne. And euen in this poyncte also appered the promise of the Angell, who had ^{and they reioyced with her.} sayed, that it should come to passe, that many an one should bee glad in the birth of that childe. For thicher came rennyng many an one, and declared theimselfes to reioyce that she had well sped, and had brought forth a sonne. And good reason it was that many should reioyce in the birth of him, who had been borne to the high benefite of a veraiue great maigrie.

¶ And it fortuneth that on the eight daie thei came to circumcise the childe, & they called ^{The texte.} ^{Doit.} ^{hy m.}

The paraphrase of Erasmus vpon

hym zacharie after the name of his father. And his mother making answer, saied: not so, but he shall bee called Iohn. And thei saied vnto her: there is no man in thy kynned that is called by that name. And they made signes to his father how he would haue hym named. And he called for wytyng tables, and wrote sayng: Iohn is his name. And thei did all marvel. And immediately was his mouth opened and his tounge also, and he spake and praised God. And feare came vpon all them that dwelt nigh vnto them. And all these saynges wer noised abroad through out all the whole countrey of Iewrie. And all they that heard the same, laied them vp in their hertes, sayng: what manner a childe, to wote we shall this childe bee? And the hande of the Lorde was with hym.

The xix.

And thei called hi zacharie after the name of his father.

And thei saied vnto her: there is no man in all thy kynned, that is called by that name.

And they made signes to his father how he would haue hym named.

Iohn is his name.

And now was come the eight daie after Elizabeths deliuerance, in the whiche daie by the prescription, and appoinctment of the lawe, the chyld must bee circumcised, and haue his name geuen hym. Her kynsfolkes therefore resorted thither, whiche by the ordze and course of kynred, thought it their partes to see that the childe wer duely circumcised as it ought to bee. And because the childes father had his speche taken from hym, (who commonly vseth at his pleasure to appoincte how the childe shall bee named,) the kynsfolkes supposyng and demyng the father to bee of the mynde, and will to haue that that commonly is woont to bee mooste to mennes cotentacions: called hym zacharie after the name of his father. But his mother contrarywyse beeyng taught that thyng by the inspiration of the holy ghooste, whiche of her housebände beeyng than dumme, she could not learne, cotended that he should not be called zacharie, but Iohn: wherein the holy ghost did signifie, that he which was borne should bee a publissher of a newe lawe, whiche newe lawe should abrogate the tradicions of men of old tyme, and should tume the carnal vsage therof, into grace of the spirite. For Zacharias souneth in hebreue, myndefull of the Lorde; and IOHN hath his name, of grace. The righteousnesse of the lawe did consist in workes prescribed and appoincted: and the righteousnesse of the ghospell consisteth in grace through feith. The kynsfolkes did not geue place to the autozitie of the mother, but on the contrarie parte contended that he ought rather to be called zacharie, because that in all the stocke of zacharie there was not one that was called Iohn. And in any chyld it is a comon vse, that the remembraunce either of the father or of the graunde father, or of the vncle by the fathers syde, or of some other nere kynsman, bee renewed. Yea and yet at this present daye, some suche there bee, whome the name of zacharie dooeth more delite, then the name of Iohn: that is to wete, suche persones as cannot yet well abyde, that circumcision, newe chaunges of the moone, washynges, holy daies, fastes, choise or difference of meates, and sacrifices should bee abolished, euen as it wer men in dede and facte cryng with open mouthes: The name of Iohn, we will none of it: our olde zacharie wil we haue. Forasmuche therefore as the woman that laie in childebed, and her kynsfolkes could not agree it was requisite to haue the autozitie of the father to ende this contention. The father had not yett vse of his tounge, although it was now muche necessarie for hym to saie his mynde. In suche sorte therefore as it might bee, he had bekes and signes made vnto hym to declare by some meanes what name it pleased hym to haue geuen to his soonne. zacharie as soone as he vnderstoode the matier, made signes to haue wytyng tables to thentent he might by dum letters, in wytyng signifie vnto them, the thyng, whiche he had as yet no power with lively voicet to expresse.

When the tables wer brought hym, he wrote in this wyse. Iohn is his name, signifying and mening that same name to had been geuen vnto hym by the

the Mungell before he was conceived. And they did eueri one of theim muche woondre, as well that a straunge newe found name did lyke hym, as also that the mother whiche had her tounge at libertie, and the father who could not speake did so agree vpon the childe's name. And now did the tyme drawe nere, that the lawe of Moses should begyn to speake, whiche hitherto onely by figures and dum paternes had after a sorte poynted and marked out y grace of the gospell. The tyme was now come, that beliefe should open the mouth of zacharie, whiche the hardnesse of beliefe had accorpyng to the promise of Gabriell, shutte vp. As soone therefore as he had wyrtten in the tables, by and by also was the tyng of his tounge loosed. And the first power that he had to speake, he did of none other thyng begyn, but of praisyng God, by whose free bounteousnesse so great an heape of ioyes had chaunced vnto him. Onlesse the Jewishe tounge kepe silence, beeyng bothe the doctrine and auuncer of carnall obseruaunces, and also an auoucher of mannes righteousnesse, the euangelicall tounge hath no power to speake, which is a preacher, and a setter forth of grace, of feith, of charitee, and preacheth not the workes of the lawe, whiche lawe doeth not recouer or geue vnto any man the praise of righteousnesse by his owne factes, but preacheth the righteousnesse of God by innocēcie freely cōferred, and geue through feith. But all these thynges, first, of an aged woman bearyng a childe, of the straungenesse of the same childe's name, of a soonne borne by the promise of an Mungell, of the father of the chylde fyrst made soodainly dumme where as he could afore speake well enough, and than again of a dumme man soodainly made eloquent to the praisyng of God: all this same was by a bruite and a common rumour spred abroad, not now emōg they kynnsfolkes and neighboures onely, but also throughout all that same coaste of Jewrie, that is called the hillcountrey, in so muche that not onely a great woondreyng, but also a certain kynde of beeyng amased, and of beeyng in a trēblyng feare, (whiche was conceived by reason of so many & so vnwoont miracles) did possesse the hertes of all folkes in those parties. For of these preawmbles thei gathered in their myndes, that this chylde whiche was now borne, was lyke in processe of tyme to doo great thynges, and thynges that had afore not been heard of, forasmuche as his conception and birth too was so soone made notable by woondres and miracles. Thei sawe his father to bee so ferre stricken in age, that he was veray unlyke to haue been a geatter of children: and as for his mother, besydes that she was an olde woman, thei sawe hir bareynnesse to bee suche, that euerye bodye thought it past al hope that euer she shoulde haue brought forth any chylde: thei considered the myracle of zacharias speche, whiche had been soodainly taken from hym, and soodainly restored again: thei had heard that the Mungell Gabriel was a worker & a dooer in the matter: thei wel perceiued the inspiration of the holy ghoste to bee bothe in the father and in the mother of the chylde: thei perceiued euery whit of the matter to bee aboue the common rate and sorte of the birth of other chyldren, and euerye parte thereof to haue great tokens of the vertue and power of God. All these poyntes euerye bodye in their owne herte, earnestely considering and weighyng, saied secretly within themselves: what manier one is this chylde lyke to bee an other daie? Not one of the Prophetes was borne after suche a woondrefull straunge sorte. For the veray miracles of thynges that haue been wrought about his birth, dooe euidentely declare all this same geare to

And immedyately was his mouth opened and his tounge also.

And he spake and praised god.

And all they that heard the same, laied the by in their hertes, &c.

The paraphrase of Erasimus vpon

bee dooen by the power of God, whiche shall assiste the childe beeyng one specially appoynted by god to the executyng and dooyng of some betaye high thynges.

Neither dyd thei without good cause thus reason these matiers with thei- selves. For the hande of God did in betay dede extede and shewe forth his hea- uenly power into the childe, and by the childe into the parentes, myndyng no lesse then in due tyme to shewe thynges of greater woondze.

The texte. And his father Zacharie was filled with the holy ghoſte, and prophesied, ſaying: Praiſed bee the Lord God of Iſrael: For he hath viſited and redeemed his people.

And to thentente that all together might bothe bee full of miracles, and also replenished with all ioyfulnesse, Johns father zacharie also beeyng alto- gether inspired with the holy ghoſte, braſt out into this, hymne ſounyng wholly to the honour and praise and magnifyng of almighty God.

Openly to bee shewed and spoken (saith he) is the goodnesse of God, and with all kyndes of praisynge to bee magnified: who, whereas he is the God of all peoples, yet his pleasure was to bee of a speciall purpose called the God of Iſrael, not, as though he wer not the Lord of all other nations also, but because it hath pleased hym that the people of Iſrael shall bee afigure of that heauenly people, whiche by renounceyng and despisyng the yearthly thynges of this worlde, dooe labour to atteigne and to come vnto that eternall cite of Hierusalem, wher God is worshipped with thynges inuisible.

Of all suche, what countrey soeuer they liue in, and out of what nation so- euer thei bee bozne, is God to bee praised, who after so long proceſſe of tyme hath at laste vouchesalued in suche sorte as hath not been seen afore, to visite his people beeyng now in great agonie, and almoste clene tiered with the ted- iousnesse of moſte carefull & longe continued bondage, & beeyng euen now at the beraie poyncte of bitter dispaire. Against the whiche people, Sathan, sinne and the worlde, had so mightily preuailed, that nomanier hope did now re- maine, neither in the phariseis, nor in the philosophiers, nor yet in the ceremo- nies of Moſes lawe. He hath nowe cast his eye lyke a mercyfull lord vpon his said people, and hath freely redeemed thei from all these euils.

The texte. And hath reised vp an hoine of ſaluacion vnto vs, in the house of his ſeruaunte Dauid.

A mightie tyrane it was, whiche hauyng a traine of an houghe coupaigme of souldiers to garde him, did ruffle, & plaie the kyng ouer all sortes of men, out of whose clawes it was not possible by any power of man to recouer the de- liuerance of the Iſraelites. Onely god beeyng of moze puiſſaunce then our ghoſtely enemye, gaue strenght vnto the þ were weake, sendyng a captain most victorious, who through þ puiſſaunce of his godly mightinesse shoulde ouer- throwe þ power & strenght of his aduersaries: & by overcoming death, shoulde freely throughe faith geue vnto all persones euerlaſtynge ſaluacion. And this sure warâte & foztrefſe of ſaluacion he hath reised vp for vs in the house & gene- racio of Dauid, who truely serued & worshipped him, vnto þ whiche Dauid he had afore made sure promiſſe, þ frō his ſede shoulde this benefite assuredly come vnto all suche persones, as after the ſpिरite deſerue to bee the children of Dauid, not growyng out of kynde, nor ſweryng from the tendre loue þ their said father Dauid had to wards god. Dauid valiantly and luckily fought against forein nations, & against the enemies of the people of Iſrael. And ſem- blablye vnder this our captaine muſt we fight against enemies muche moze pernicious

In the
house of his
ſeruaunt Da
uid.

peruicious and hurtfull, y is to wete, against suche enemies, as destruye and sleagh memers soules, Sathan with his armie of wiked spirites. And suche enemies be also the corrupt affections, and naughtie desires of the mynde, prouokynge and buisly stierynge men to suche thynges as are odious and hatefull afore god. Suche enemies also are those persones (what so euer they be) whiche haue moze loue and desire to the thynges of this worlde, then to suche thynges as are godly: by whiche persones, as by his instrumentes and tooles, the deuill putterh his strength in vye.

Euen as he promised by the mouth of his holy prophetes, whiche were sens the worlde began. That we should bee saued from our enemies, & from the hande of all that hate vs, The xerte.

Neither dooe these thynges by chaunce or at al auetures come thus to passe: but the thyng that god doerh now we persourme, the same had he many a longe yere sens promised by the mouthes of all the prophetes, who he had endewed with his spirit, as many as haue prophesied sens the first creation of the worlde. For he had made promise, that by a captain of might & puissaunce, whiche should one daie bee sent, we should bee saued fro our enemies, and should bee deliuered out of the handes of theim all, whiche did beare vs suche extreme malice, that they did continually wastle and labour to drawe vs vnto death euerlastyng.

Which
wer sens the
worlde be-
gan. &c.

That he would deale mercifully with our fathers, and remembre his holy couenaunte. And that he would persourme the othe, whiche he swoze to our father Abraham, for to geue vs, that we deliuered out of the handes of our enemies might secue him without feare, in suche holynes and righteounesse, as are accepted before him, all the daies of our life.

The xerte.

And yet was not this of the merite or deseruyng of vs, that are now at these presēt daies liuig, to who god hath persourmed this same so high a benefite: ne yet of the deseruyng of our fathers to who he had afore promised the same thing which he hath now doen vnto vs. But thus hath it pleased his gracious goodnesse, bounteously to geue this so great a thyng vnto vs not deseruyng the same. Thus hath it also semed good vnto his righteounesse: at suche tyme as best pleased hymself to persourme the thyng that he had promised, to then- tent he might thereby of all creatures bee perceiued to bee not onely mercifull and beneficiall, but also true and iuste in keepyng his promise. For besydes his earnest promise, he did also make a plain bergain and couenaunt with our fathers. For beeyng delited with the woondrefull affiaunce and truste of our chief father Abraham towarde hym, (whiche was so great, that bearyng hymself bolde vpon goddes promise, he made no maner bones ne stickyng, but went in hande to offre by his onely sonne Isaac in sacrifice,) he swoze by his owne self, to the same Abraham, sayng in this wyse: I make an othe, and do sweare by my betra owne self, because thou hast dooen this same thyng, and for the respecte of me and my comaundement hast not spared thyn onely begotten sonne, I shall blisse thee, and I shall multiplie thy posteritie and issue, as the sterres of the skye, and as the sandes that are lyng on the sea shores.

And reme-
mber his ho-
couenaunte.
&c.

geac. xxii. a

Thy sede shall possesse the gates of their enemies, & thzough the name of thee, shall all nacions on the yearth be blissed, because thou hast been obedient vnto my voice. For in betra dede, this is y true posteritie and the right sede of Abraham, whiche is obedient vnto God, not by the ceremonles of the lawe, but by the obedience of beleuyng in God, who, by the meane of the gospell, dooeth speake vnto the worlde. And vnto suche of vs is geuen the promised victorie ouer our enemies, as beeyng deliuered from the tyrannie of synne, deliuered from

That we de-
liuered out
of the hande
of our ene-
mies. &c.

The paraphrase of Erasmus vpon

all errours, deliuered from the yoke of the deuill, haue the grace and happe to renounce our former naughtie luyng, to the ende that from hensfoorth beeyng out of all care and feare, vnder þ̄ wyng and safegarde of our captaine, we maie now serue no mo maisters but hym alone, (to whom onely we are bounden debtours for all the goodnesse that euer we haue) where in tymes paste we had been bondseruauntes to ambition, (whiche is the desire of worldly honour, pompe and glorie,) we had bene bondseruauntes to the carnall lust of concupiscence, to couetise, and vnto the deuill. Therefore we must now truly serue our saied captaine, not as our forefathers dyd, with idle solemnising of holy daies, not with supersticion of honouryng the first daie of euerie newe moone, not with absteinyng from one meate moze thē from an other, not with kylling of beastes in sacrifice whiche thynges haue nothyng but an outwarde sēblaūce and shewe of holynesse in the sight of men: but with purenesse of conscience, and with perfect clemesse of lyfe, whiche is the seruice most acceptable in the sight of God, who hath no regard vnto carnal oblations, but vnto the godly deuotion of the herte, as one that loueth to haue sacrifice dooen vnto hym, of his owne gyfes. Neither must this seruyng of God be shewed oꝝ doen, at these oꝝ that daies by our owne ordeinaunce therunto prefixed oꝝ appoynted (as hitherto customably hath been vsed:) but continually all our lyfe through out. For at no tyme should there bee any ceassyng oꝝ slackyng from dooyng suche sacrifice as this: but loue and zeale to godward beeyng ons frely genē vs, ought with holy conuersacion, and with deuout applyng of our selves from tyme to tyme, to bee still moze and moze encreaced.

In suche hē-
lynesse and
righteous-
nesse as is
accepted be
foze God.

The text. And thou child of man, thou shalt be called the prophete of the highest, for thou shalt goe before the face of the Lord, to prepare his waies, to geue knowelage of saluaciō vnto his people, for the remission of synnes, through the tender mercy of our God, whereby the dark spyrng frō an high hath visited vs, to geue light to them that sat in derkenesse, and in the shadowe of death, to gyde our fete into the waie of peace.

Happie therfoze by the free goodnesse of God and blessed are we, to whom, accordyng to the saynges of the Prophetes, is now thus geuen a mightie redemer, and a saluour, whom no power maie vanquishē oꝝ withstande. But by the free goodnesse of the same God, happie and blissed arte thou also, o my litell babe, whiche art thus specially chosē and appointed to be the foregoer and messagier of so great a captayne. For lyke as the daye sterre goeth before the arising of the sunne, causyng men to awake þ̄ lye sluggyng in slepe, and to loke for the clere daylyght whiche draweth nere: euen so the comyng of the lordē beeyng now at hande, who hath fullye decreed and intended by his onely sonne to come a visite this present worlde, whiche we are in: thou shalt goe afoze him, to prepare mens hertes to the receiuyng of suche a great saluaciō, lest if the same comyng of the Lordē shoulde fynd the hertes of men slouthfully sluggyng, & vtterly vntoward, þ̄ helth that is now offred, might percase be turned into a manyfold castyng awaie and perishyng of the soule. For truly by thy baptisyng, & by thy preachyng, thou shalt byyng to passe, þ̄ men shal wel perceiue themselves to bee sinners, & they shal knowe themselves to haue neede of a physician, & that they shal knowe hym to be now presente here, who alone wyll through the faith of the gospell, bounteously geue vnto all persones euerlastyng health and saluacion, freely remittynge and pardonyng our synnes, (whiche cause the death of the soule,) and freely conferryng and geuyng

For remission
of synnes.

geuyng his righteousnesse vnto vs. And vnto all true beleuers shall this saune come, not by any possible merites of me, but for the ccedyng great mercie of the Lorde our God, who would not haue the to perishe, who he had created. Of the almightie were we created, & by the mooste mercifull are we restored. We had vtterly been lost onlesse he accordyng to the goodnesse that of his propre nature is rooted in him, had extēded his mercie vnto vs: onlesse he in manier of the bright sunne arisynge to vs from heauen, had on euery side dyscūen awaye the derkenesse of our ignoraunce: onlesse he had put awaye the dimme mylke of synne, and had enkindled our colde hertes with the feruente burnyng fyre of his dere loue and charitie. We wer lyng in derkenesse, and had no power to lyft vs our eyes to wardes him: he hūbled himselfe downe to vs, and by sendyng downe his bright shynyng beames vpon our hertes, he gaue clere and healthful light vnto vs, where as we afore saie in the derkenesse of synne & in despaire of any reouerie, as in the blacke shadowe of death, we wer vtterly blinded with manifold idolatries, & al derkened ouer and ouer wth worldely desires, we ranne from wickednesse to wickednesse, gropynge in most foggie mistinesse, embracing earthly thynges in steede of heauely, the shadowes of thynges in steede of the thynges selves, thynges carnall in steede of ghostely thynges, pestiferous and full of poison, in steede of hollesse. And loe in the botomelesse nyght of despayre is now arisen by vnto vs that saune euerlastyng sunne: to directe and to set the fete of our hertes into the waie of the ghospell, whiche is the waie of peace, that throughe faith and charitie maketh a perfecte agreement and vnitie betwene god and man: breaking the strife and enmitie that was afore betwene them: knittynge all nacions of the worlde together in the profession of one name, and of one faith: and finally in suche wyse qualifyng and appeasynge all the troubleous affections of the minde, that euery man maie be at a perfecte saighe of quietnesse, and of atonement within himselfe.

Through
the ccedyng
mercie of
our god. &c.

And in the
shadowe of
death. &c.

¶ And the chylde grew and waxed strong in spirite, and was in wilderness till the tyme that he shoulde shewe hymselfe vnto the yseachites. The text.

These thynges did this godly olde man pronounce out of his propheticall breste: and folowynge the example of the old auncient prophetes, did in suche a plain sorte declare and sette forth y^e same thynges before they came, as though all together had been euen at that veray presente houre alreadye doen. And with these so wonderfull begynnynges of the matier, the procedynges of the same did in mooste beste wyse agree. For the chylde John, whiche had been after a wondrousfull straunge maner borne, like as he grew in body accordyng to the rate of his yeres, euen so did he throughe the inspiration of God from tyme to tyme prosper still better and better in stedfastnesse, and strengthe of the spirite. Neither did he any lōg tyme kepe hymselfe at home with his father and mother in their house, but euen by and by fro his childhood, withdrew himselfe awaye from the common haunt of people, to the entent that he might not take so muche as the lesse spotte of fylthyngnesse that maie bee, by compaignyng with the multitude, for as muche as he had been sanctified in his mothers wombe. He neuer dronke wyne nor any other strong drynke, wherby to be bestempered: he neuer tasted of any worldely pleasure: he neuer tasted of any worldely honour. All worldely desires and carnall appetites he passed not vpon, but vtterly refused them, and liued among the saluage beastes with locustes and wilde honey, his wede and clothyng was of Camelles hydes, & not of sylkes or veluettes:

And was in
the wilderness.

The paraphrase of Erasmus vpon

Until the
dare came,
when he
should shewe
himselfe vnto
the Israelites.

his girdle was of an heartie thong of leather: his communicacion was continually with God. And for so much such a life was comely for hym that was ordeyned to be a preacher of repentance. And the place whiche he picked out, did accordingly agree with the prophetic, that calleth hym the voice of one crying in the wilderness. In this place did he kepe himself out of knowelage by the space of many yeres. here did he lyne in silence, to the ende that when his due tyme shoulde be, he might shewe himself, and speake with the more authoritie. He did not of his owne head hastily stepp forth to the office of a preacher: but at such tyme as the spirite of God had putte in his mynde to shewe forth his lighte, and to open vnto the people of Israel how greate a man he was: then dyd he streight waies begynne to dooe the part of a foregoer, with no final autoritie.

The seconde Chapter.

The xcxv.

And it chaunced in those daies, that there went out a commaundement from Augustus the Emperour, that all the worlde shoulde be taxed. And this taxing was the first, and executed when Syrius was lieutenant in Syria. And euery man went vnto his owne cite to bee taxed. And Joseph also ascended from Galilee, out of a cite called Nazareth, into Iherusalem, vnto the cite of Dauid whiche is called Bethleem, (because he was of the house and lineage of Dauid,) to be taxed, with Marie his spoused wife, whiche was with childe.



Thus hast thou hearde the woondrefull birthe of John, whiche was as a foregoer to Christe, and as a messagier afore his cumming: now shalte thou heare the muche more woondrefull birth of Iesus Christe himselfe, who shoulde afterward bee the onely Prince of all the whole worlde, and shoulde moue all nacions on the yearth to the professio of his name, not by meane of threatenynge or puttyng the in feare, but with benefites and with holson doctrine. By the woorkyng therefore and prouision of God it

there went
out a commaundement
from Augustus the Emperour,

was so conueighed that vnder the Emperour Augustus, (who at that tyme was Lord of manye countreies and realmes in all partes of the worlde, and all thynges beeyng euery where in perfect peace and tranquillitie, held and gouerned the Empire of the Romaines,) all the prouinces and countreys, as many as held of the Empire of Rome, shoulde be surueighed and noubered by the polles, to the intent they might acknowelage Augustus for their Lord and kyng and that (as we cal it here in Englande) they might be swozne to bee true liege people to the Emperour Augustus, & to his successours Emperours of Rome. Whiche thyng god wrought euery of purpose, that it myght appere howe muche wyder in circuite and larger the dominion of Christ did reache, then the dominion of Caesar: and howe muche more quiete and sentel Christes maner of reigntyng ouer men is, (who taketh nothyng away from vs, & yet geueth vs heauenly thynges too) then the reigntyng of Caesar, who although it lye not in his power to geue heauenly thynges, yet neuerthelesse catcheth a waie our worldly comodities, & by extort power enforceth men to take him for their kyng, wheras the heauenly Emperour Christ doth ientilly allure men vnto him by his beneficiall goodnesse towarde them. They that are registred of

booked

booked emonge the subiectes of Cesar, what other thyng do they, but acknowledge a verai state of seruitude and bondage, a daily synde their worldly substance pared away and diminished: But they that registre themselves as seruauntes to this newe prince, do receyue perfect freedom, with a sure wa-
raunt of euerlasting saluation. And, fewe woordes to make, the Emperoure Octavius Augustus, although he was emong al the Emperours of Rome, a man of moste good policie and conueighaunce in passyng all his affayres, yet many nacions there were, which he could not subdue for al his great armies, and for all his baliaunt men of warre: where as our captayne Christe hath without any force of armes, & without any garrisons of worldly puissance, gathered together into one churche, as into one kingdome, all the whole vniuersall worlde, so many sundry languages, so many sundry rites, so many sundry sectes of seruyng this god and that god, of mens owne deuysyng, and so many barbarous nacions liuyng in sundrie priue corners. But now (to goe forth in our matier,) for the executyng of this general surneighe and taxe that shoulde be taken in the countrey of Syria, there was sent as well by thauto-
ritie of Cesar Augustus, as also by a decre of the whole Senate of Rome, one Quirinus, the reuoler and lieutenante of that prouince. And this was euen the
berai first taxe that euer this reuoler toke in Syria, for diuerse and sundrie o-
thers were taken after ward in the same prouince, within the tyme of the same
manes beyng lieutenante there. At the comaundemente then of Cesar, which
this Quirinus had caused to be euery where proclaimed, al persos take their
iourney, and goe euery one to thei owne tribe and kintred that they came of,
and to the cite that properly belonged to the same tribe. And thither resorted
they euery one to acknowlege Augustus the Emperour of Rome for their
Lord and head gouernour on earth, as the custome was to do. And so it was,
that Ioseph the spouse of the virgin Marie, wher as he was of the tribe of
Juda, and his wyfe Marie of the same tribe also, yet neuerthelesse dwelled in
Nazareth: whiche was a pooze litell cite in Galilee. Ioseph therfore shutting
vp his doores & leauyng his house, resorted towarde his owne tribe, & is to
wete, into Iewrie, towarde a litel preatie cite called Bethleem of kyng Da-
uides buildyng: because the bothe Ioseph & also the virgin Marie, did not onely
belong to the tribe of Juda, but also were by lineall descent come of the proge-
nie and stocke of Dauid, of whose seede it was promised that Christ shoulde be.
But of all these thynges was there no one point that chauced by mere casual-
tie, but euery whyt of it was procured and purposed doon by the prou-
dence and determinacion of god, to the intent that thende and conclusion of all
together, shoulde in euery behalfe agree with the holy saynges of the prophes-
tes, whiche diuided the glorie of so great & so high a matier betwene two cites,
that is to wete, the kyng of the worlde to be conceived and bred vp in Naza-
reth, and the same kyng to be borne in Bethleem accordyng to the prophete.
To the same place than did the virgin Marie also beyng great with chylde, and
nowe euen beate nere hir tyme, accompaigie hir spoused housebande Ioseph.
Thys virgyn though she had a great bealfe, yet refused not to trauaill suche
a great iourney with hir housebande: she for bore not to be or to come in the sight
of men, knowyng herself in hir owne conscience to be cleere from all spotte of
synne: she thoughte not skorne to be obedient and seruiceable to hir housebande,
though the tyme was at hande, whan she shoulde be a mother, and bring forth
God:

And this tax-
pyng was the
first, and exe-
cuted whan
Syrius was
lieutenante
in Siria. &c.

Because he
was of the
house and ly-
nage of Da-
uid. &c.

The paraphrase of Erasmus vpon

God: she disdeigned not to be taken and vsed as the wyfe of a pooze Carpeter, though she wer a woman full and whole consecrated to God.

The next. And it fortuneth, that whyle thei were there, his tyme was come that she should be deliuered. And she brought forth his first begotten sonne, and wrapped hym in swadling clothes and laied hym in a maungier, because there was no rounge for them in the ynn.

And so, whyle thei by occasion herof made their abode there for certain daies, and remained in the citie of Bethleem: it fortuneth that the full monethes of her goyng with childe expired, and the tyme of her deliuerance was now come, whiche thying God wrought to thentent it might the moze euidentely be known and seen to all persons, that he which was then bozne there, was naturally verai man in dede. The Lorde of heauē and yerthe picked out for hym selfe to be bozne in a slendre and basse litell rounge, in whiche neuerthelesse he had no house at all: he chose out parentes of the poozest and lowest sorte. It was also his pleasure to bee bozne in a straunge place fro his owne home, to the entente that we should be ashamed bothe of our pride, and also of our auarice, and that we might at lest wyse by his example learne, that mans felicitie is not to be measured or esteemed by these comon gooddes of this transitorie worlde, whiche if they bee not taken awaie from vs, yet we first or last are taken awaie from them: but the blisse of man to be esteemed by suche good thynges and treasures, as endure for euer: yea and that it might ferther be a lesson for vs to gather and laie by treasures to that same countreyward, to the ende that we maie there continually without ende, haue the fruction of them. For yf we wyll by rightly make comparison of the matier with true iudgements, there was moze dignitie and high estate, moze power, a moze maiestie, in this same moste humble and pooze birth of Christe, then in all the pompes, triumphes, and solemne shewes of royaltie, of all the Emperours that euer wer.

And the Thus than in Bethleem (whiche is called the house of breade) did this holy yōg virgin bying forth vnto vs, that same heauenly breade, of whiche whoso eateth, doth neuer dye. And this was that same onely chylde bearyng of a virgin, the lyke presidēt or ensample wherof, was neuer afoze, nor neuer after folowed. And the child was to his mother his onely sonne, and in respecte to vs her fyrst begotten, in respecte of vs (I saie) whom he hath in spirite ioyned to hymself, and made vs bothe his brethren and also partakers with hym of his euerlastyng inheritaunce, because he would not come alone to his father, but he, as the first begotten sonne on his owne partie, would bying with him many mo brethren besydes hymself to the felowship and partakynge of euerlastyng saluacion. Now whā this litell babe was bozne, the mother did not put it forth to the nourtynge of other women, (for on the one side, for tender motherly loue that she bare to it, she would none other nources but herselfe, and on the other syde, by reason of her pouertie she had none,) but her verai owne self with her owne handes, lapped it by in swadlyng bādes and cloutes suche as shee had.

And laied hi And because that in the comon ynn, where hosterie and lodgyng was kept, there was by reason of the great resort of welthier geastes, none other rounge ne place void for her beyng but newe deliuered of child, she laied doune his yōg babe in a mangier that was therby, in stede of a cradle. Seue eate thou proude ryche man what euer thou be, that heapest together possessions and landes vpon landes, and that art in euery corner a builder of houses, of fermeholdes, of mainours, and of palacies. He that is bothe the Lorde and also the maker of

of heauen and yearth, and to whom thou thy selfe hast in baptisme professed and acknowleged thy selfe a discipule and seruaunte, is borne in a straunge place from his owne home, and hath not ne can geat so muche as a litel corner of good rouine in a common hosterie. If thou acknowlege thy soueraigne Lorde and master, whose commaundementes thou hast by a feithfull othe bounde thy selfe to obey and fulfill: leat it not greue thee to folowe his example, but rather bee thou ashamed of thyne owne proud mynde,

And there were in the same region, shepheardes watchyng and keepyng their flocke by night. And loe, the aungel of the Lorde stode hard by them, and the brightnesse of the Lorde shone round about them, and they were sore afrayed. And the aungell sayd vnto them be not afrayed: for beholde, I bring you tidynges of great ioye, that shal come to all people. For vnto you is borne this day in the citie of Dauid, a saluour, which is Christ the Lorde. And take this for a signe: ye shal fynde the childe wrapped in swadying clothes, and laied in a maungier. And straight way there was with the aungell a multitude of bea- uenly souldiers praisyng god and sayyng: glorie to god on high, and peace on the yearth, and vnto men a good wyll.

The text,

Hearken now in what sorte this humble poozenes of birth is altogether full of all princely royaltie. There was a toure not ferre from Bethleem, called in the hebrue tounge the toure of Ader, (as if ye should saye in Englishe, the toure of the flocke) and it was so named, because that by reason of the good pasture groundes that laie in those parties, there was verai great stoe of shepe and other catall pastured there. And in dede of this toure Ader dooeth the prophete Micheas also make mencion: lyke as he dooeth of Bethleem. There were therfore in those quarters diuers shepherdes that watched abroad in þ night seasons for safegarde of their flockes. Verily euen by the thyng selfe geuyng a good lesson, what thyng bishops ought of their bounden duettie to do for the helth of the people committed to their spirituall charge, if they wyll folowe þ ensaunple of stappes of Christ the Prince and head of all shepherdes. And in the night tyme was that same most bright sunne of righteousnesse borne, which should on euery syde put away the derkenesse of the worlde. And his pleasure was, first of al to haue his birth knowen, rather to men of lowe degre, because he was borne after a poore soort, and to shepherdes, because hymselfe was a ghostely pastour, then to Emperours, to kynges, to rulers or deputies of countreys, to Pharisees, to Scribes, to bishops. And loe, sodainly the aungel Gabriel stood on high directly ouer theyr heades, and besides hym also a certayn straunge light sodainly flushed and shone round about the shepherdes, which was neither the light of the sunne, nor of the moone, ne of any candle. But although this same were a thyng that seemed nolesse then to betoken some good luckie thyng to be toward, yet the shepherdes, by reason of the vnwoont and sodain miracle, wer all at ons thoroughly taken with a beraie great feare. But the aungell anon taketh awaye this feare with speakyng amiable vnto them: Dooe away all feare (saith he) there is no cause why ye should drede. For I am come to be vnto you a messagier of a moste glad some matier, and suche ioy as neuer yet hath bene heard of, do I bring. not to you onely, but also to all the people of Israel. The godly mouthes of the prophetes long and many yeres gon had promised you a saluour. Many a long yere hath Messias been looked for. And this night is that same Messias borne, and borne he is vnto you all. And this is the verai true Messias, the Prince and Lord of all, a kynge a priest anoynted of God fro above. And in dede borne he is in the citie of Da-

For thus you is borne this day in the citie of Dauid a saluour which is Christ the Lorde.

The paraphrase of Erasmus vpon

uid called Bethleem, accordyng to the holy saynges of the Prophetes, euen thesame betraie night. So ye, and enquire of hym. I will geue you a token wherby he may be knowen. Soe ye to the common ynn, and there shal ye fynde the litell suckyng babe lapped in swathyng cloutes, and laied down to rest in a maungier. Asone as Gabriel had thus muche saied, immediately was heard a great multitude of heauenly souldiers, that is to say, of Angels, who are the ministres and seruantes of the Lorde beeyng mightie and puissaunt in battail, and the which also do warre and fight for vs against the Princes of this worlde. These Angels with suche an heauenly armonie and with suche a melodious swete noise as no tongue can expresse, did syng songes of praise vnto God, magnifyng and settynge furth his vnspeakable loue towarde mankynde, and declaryng the great ioy and gladnes that they had conceiued on the behalfe of the same mankynde, to who so great blissfulnes had through Goddes mere fauour and mercy so happened. And the hymne forth which that same heauenly quier of Angels with suche swete tunes syng all together in one charme, was this: *Glorie on high to god, and on yearth peace, and in men good will.* Whiche song of the Angels doth muche in effect signifie vnto vs, verailly, that in this matier no poynt at all of glorie is due neither to the Angels ne yet to mā, but all the whole glorie and laude therof, is due vnto the onely goodnes of God, who of his mercy and loue towarde vs whom he hath created, doeth by woondrefull waies and conueighaunce prouide for vs from heauen, to the entent that we should well perceiue, that whatsoeuer thing either for our honour and auancement, or els for our helth and saluacion dooeth happilli chaunce vnto vs, it cometh vpon vs from heauen: and that we ought here on yearth to wishe or desire none other thyng but peace, whiche may abolishe synne, and bryng vs into the fauoure of God, and the whiche may knit vs together with mutual loue and charitie of one towarde another. For this same is truely the peace, (not of the worlde, but of God) whiche doeth excede and passe al the compasse and reache of mā's vnderstandyng, and ferre outweigheth all poyntes and degrees of any blissfull state that may be in this present worlde. And this peace is frely offred vnto vs through this reconciler and maker of atonement betwene God and man, not by any meane or helpe of oure owne merites and desertes, but of the readie and willing goodnes of God towarde vs, whom it hath pleased after this woondrefull maner to prouide for the recouery and sayyng of mankynde.

*Praising
God,*

*Glorie to
god on high*

*and peace on
the yearth
and to men
good will.*

The next.

And it fortuneth, asone as the Angels wer gone away from them in to heauen, the shepherdes saied one to another. Let vs go now euen vnto Bethleem, and see this thyng that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with haste and found Marie, and Joseph, and the babe laich in a maungier. And when they had seen it, they published abroad the sayng whiche was told them of that childe. And all they that heard it woondered at those thynges whiche wer tolde them of the shepherdes. But Marie kept all those saynges, and pondered them in her heart. And the shepherdes returned, prayyng and laubyng God for all the thynges that they had heard and seen, such as it was tolde vnto them.

*The shep-
herdes sayd
one to ano-
ther.*

The Angels asone as they had with theyr moost ioyful and gladsome noise begonne vnto the shepherdes with singyng this song in honour of the childe's birth, returned again into heauen. This done, the shepherdes beeyng a sorte of good homely plain folkes, came and laied their heades together in counsaill, not doubting of the wordes that the Angels had spoken, but couetyng more fully

to knowe the thyng that thei had hearde. Thus therfore ſpake they among theſelues, and ſayd one to another: Leat vs dooe as the Aungell hath aduertised vs, leat vs goe hence euen ſtreight to Bethleem, that the thyng whiche we haue with oure eares heard to be happened, we maye euen there preſentely ſee and behold with our eyes, to the intent, that we may with the moze readie and perfect truth and credite, ſpeake, and declare vnto others, the thyng that the Lord hath vouchſalued to geue vs knowelage of, by his Aungels. This godly deſire lyked them all.

Let vs go
nowe euen
to Bethleem
and ſee this
thyng.

And ſo furthe on they way go the ſhepherdes with all haſte: deuotion, and godly zeale was a ſpurre to theyr heattes to prycke them forwarde: anon were they come to Bethleem, & come they were into the pynne appoynted. And there (euen as the Aungell had promiſed) they fynde Marie newly deliuered of childe, and Joſeph a witneſſe of the virgins deliuerance, and the babe alſo bound vp in ſwathynge clothes, and laied thereby in a maungier. Theſe deuoute & godlie ſhepherdes are nothyng at all offended, neither with the bare pouertie of the tendre young virgyn, nor with her husbände beeyng to the ſight and eſtimaciō of the worlde a man of the meanest and baſteſt ſorte, ne yet with the poore, litel babe, whom for default of a moze commodious place, the parentes wer fain to laie doune in a maungier, (which thynges would haue made ſ proud Phariseis and Scribes to take vtter ſcozne & diſdaine at the matier,) but ſ ſhepherdes are by all theſe thynges the better confirmed to beleue the matier moze ſtedfaſtly, whan they by witneſſe of theyr owne eyes perfectly knewe & found that it wer no fables ne lyes that the Aungell had told them tidinges of. And here may we note, that tendre loue and zeale to wardes God, hath in all perſones (be they neuer ſo ſlender or lowe of degree) a certain wyſedome and worldly caſt of it owne in thynges. For theſe ſhepherdes did not euen by any publicke abroad the thyng that they had heard: but aſſone as they perfectly knewe the thyng to be certaine and out of doubt, than did they not feare to talke the thyng that they had heard, abroad alſo, among other companies. Chriſt loued to haue the talke of his birth, and cunnyng, fyrſt to ariſe and begynne of ſuche reporters, and publiſhers, as were men of ſuch ſimplicite and plainnes, that no man would ſuſpecte or myſtruſt any of them either of fablyng and lying, or els of cloyng and countrefeityng. They had no ſuche wit as to inuent a lye of theyr owne braines, they could no ſkylle to deuise or to put any thyng moze the truth to that that they had ſeen, but the thyng that they had hearde and ſeen, euen as they had heard and ſeen it euen ſo and none other wyſe did they ſhewe tidinges of it vnto men of good heartes and diſpoſicions. And among no ſmall numbre of menne, did the wordes of the ſhepherdes fynde credence, in ſo much that it made a great maligne verale deſirous and fain to haue a ſight of the childe. And here in this behalfe marke thou and conſidre the wyſe ſobernes and demurenes of the holy tendre virgin Marie. She leaurneth of the ſhepherdes what newes the Aungels tolde them, and what ſong the quier of the heauenly ſouldiers did ſyng, and ſhe alone on her owne partie, holdeth her peace, keepyng cloſe in her breaſt, and with diligent conſideracion wheighing and conſerryng in here owne hearte, all theſe thynges that had fortunēd aſwell nowe at this preſent, as alſo afore whan the Aungell appered vnto her ſelfe. She kepeth ſecrete (vntill the due tyme ſhould come to open it,) all the myſterie of her beeyng conſeued with childe, ſhe was yet a pure virgin, ſhe maketh no hauntes ne bragges

And whan
they had ſeē
it &c.

And al they
that heard
it &c.

And Marie
kept all thoſe
ſaynges. &c.

The paraphrase of Erasmus vpon

bragges in cōmpaignie among other folkes, of her happie fortune. She had afore vnto the Aungell Gabriel, promised herselfe a ready handmaiden for God to worke his wyll vpon, and euen lyke an humble handmaiden she vseth herselfe. She maketh no woordes at all, but depely considereth in her mynde, the straunge course of Goddes woorkyng and drift in this matter. She considereth all thynges to bee full of straunge miracles, she seeth in euery parte of it two extreme contraries myngled together, that is to wete, on the woordes behalfe exceeding lowenes, pouertie, and abiectiō, and on Goddes behalfe vnmeasurable highnes and maiestie. For a young babe is conceiued in the wombe, but an Aungell was the messagier that so it should bee, and the holy ghost þe worker of it: A chylde is borne, but the mother of it is a maide: it is laied in a maner, but the Aungels beeing full of all godly reioycyng do syng from heauen in honoz of it. It lyeth vnknoen in a blynde corner of no regarde, but all heauen bougheth doune to wourship the maiestie of it, as sone as it is borne. Now these thynges thus beeing done, the shepherdes retorne backe againe to theyr flockes, glorifying and praisyng God as concernyng all the thynges that they had heard of the Aungels, and for that they had truly founde euery thyng euen as they had heard afore of the same Aungels.

The xxv.

And when the eight daye was come, that the childe should be circumcised, his name was called Iesus, whiche was named of the Aungell, before he was conceiued in the wombe.

Gene. xvi. b

But as soone as the eight day after her deliuerance was come, at the which eight daye, the lawe of Moyses commaundeth euery manchild to be circumcised, that is to say, to haue the foreskynne of his fleshe pared away round about (for this thyng from Abraham furthward it pleased God, that it should be þe signe and the marke of all suche as shoulde bee reputed or taken to bee of his seede and generacion) the lawe was satisfied in this poynte also, in consideration that he was not come to breake or to fordooe the lawe, but to fulfill it. Neither dyd he disdigne to take the accustomed remedye appoynted by the law, euen as though he had been subiect to synne as his parentes were, wheras he alone and none but he was fre and clere from all corrupcion of synne, and he alone that should take a waye all the synnes of the world, and should chose vnto hym a newe people, whiche shoulde haue an hearte well clenfed from all the desires of the fleshe, and that not with kniues of blount stone, but with the sharpe sweorde of the woorde, euangelicall, whiche pourgeth and clenseth all thynges through fayth. Yea, and a name was geuen hym too, as the custome and þe maner was to do to others. For he was called in Hebrue Iesus, which souneth in Englishe sauour. And this name was not by a casual chaunce at all auentures, or els by mannes wille geuen vnto this childe, but by the authoritie and commaundment of God it had been appoynted and geuen hym afore of the Aungell Gabriel, ere he was conceiued in þe virgines wombe: which was done to the ende that menne might euen at the fyrst, by the verate woorde of his name, bee aduertised and dooen to wote, that this same was verate he, whiche should thoroughly geue vnto all persones true health and saluacion, and should in suche wyse represent the true guyde & capitain Iosue, that when his people were clene pourged from all filthinesse of vice and synne, he should conueigh and bryng them into the lande of heauen, flowyng moste plentifully with ioyes everlastyng.

His name
was called
Iesus, &c.

Matth. i.

T And whan the time of theyr purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present him to the Lord: (as it is written in the lawe of the Lord: Every manchild that first openeth the matrix, shalbe called holpe to the Lord) & for to offre (as it is sayd in the lawe of the Lord) a payre of turtle doves, or .ii. yong pigeons.

Hitherto (that is to say vntill the circumcision of Iesus, the eighth daie after his birthe,) all that was doene, was nothing but as it wer making of signes and profers vnto the ghospel vnder certain figures, the which gospel was of necessitie to be preached first vnto the people of the Jewes. On the fifth daie after the circumcision, there came thre Magians (y is to say Philosophers of high learning in the priuites of Astronomy, and the other sciences mathematicall) & these Magians had by the shewing & poynting of a certain newe sterre, been halfe enforced to cum from a farre place out of the East countreys, purposely to see this childe. They kneled doune and worshipped the newe boine soueraigne of the worlde, & honoured thesame with mysticall presentes or giftes, signifying by a certain shewe and semblance of thinges, (suche as might be made,) that the Gentiles shoulde in time to come, embrace the grace of the gospel, whan the Jewes being manquillers and murderers of Iesus, had wilfully cast of and forsaken the same. Again whan the .xl. day from Marias deliuerance was cum, at which .xl. daie, the lawe of Moyses willet & biddeth any man child, beeing the first boine child of a woman, to be presented vnto the Lord, and fether appoynteth a gifte or a present to be offered for the purifying aswel of the childe newe boine, as of the woman that lay in, because the common childbearing & deliuerance that women haue, is not without muche vncleines of the bodye (this tendre young virgin beeing one of most singular demurenesse and mildnes, refuseth not in this behalfe, neither to semie like vnto other women, which after the common course of nature do bring furth children, ne auoydeth to do as they do: wheras in this her childebearing there was nothing at all defiled with any spot of vncleanes, but euery parte of it replenished with heavenly puritie and with holines. For what poynt of vnputenes could such a woman haue in bearing childe, as without so muche as once touching of any man had conceived by the only power & vertue of God embracing her through the working of the holy goste: And as touching the child, I pray you, was it possible for anye spotte of filthines to be in suche a childe, as being boine from heauen, was cum into this worlde euen for this only purpose, that he alone & onely might pouрге all mankinde from all filthines of sinne: But partely it was the will and pleasure of God, by such notable exammples of sobernesse and humilitie as these be, to breake the pride of man: and partely it was conuenient that he which was come to pergette and close vp bothe the broken walles, that is to saye, was come to ioyne and knut the people of the Jewes and the people of the Gentiles both together into one profession of the ghospel, shoulde in all behalves and in all poyntes satisfie the lawe of Moyses, from which the first sayth and authoritie shoulde afterward procede and come vnto the ghospel.

The mother therfore and Ioseph, (who by the determinate and aduised working of God was yet still thought and supposed of euery man to be the father of Iesus,) broughte theyr yong babe vnto Hierusalem, to thende he might in the temple there be presented in the sight of the Lord, to whom he was dedicated and halowed: not as though God were not Lord and true

E.e. owner

The text.

And whan the time of theyr purification. &c.

They brought him to Hierusalem, to present him to the Lord.

The paraphrase of Erasmus upon

owner of all thinges, but by a mysticall figure, to teache vs, that suche her-
 tes and none others, be thoroughly accepted afore God, as after the subdu-
 ing and vanquishing of all the inordinate desires of the flesh, (in whiche
 reigneth naught but the corruption of nice tenderness) doe with manlye
 strength of the spirite, stoutly set furth towards those thinges which are
 heavenly & euerlasting. The law of Moses meaning this same thing, had
 prescribed & appointed, that euery male kind, as sone as it had once opened
 the matrice of the dame, & were cum into the world, should be reputed & take
 for halowed & consecrated to the Lorde, whether it were brought furth by a
 woman or by any brute beastes, to the intent that euen of these also the first
 frutes should be allotted vnto the priestes, and yet vnder suche condicion,
 that the first borne of mankinde might be redeemed with a small offreyng
 and bought out of the priestes handes, except it were a childe of the tribe of
 Leui. But the law selfe doth openly discharge and deliuer this holy childe
 wife from the bande of the lawe, whan it sayeth in the third booke of Moses
 entituled Leuiticus: If a Woman haue conceived, and borne a manchilde, &c.

For this mother was neyther properly to be called a woman, forasmuche
 as she knew no parte of any mans body, nor had brought furthe the childe by
 receyuing seede from any other partie. And againe whan it sayeth:
 Every one of the male kinde that first openeth the matrice, &c. It doeth sufficiently declare
 it selfe to meane of the common manier of deliuerance that mothers haue
 of theyr children, whiche mothers, by reason that the seale of theyr virgin-
 itie is broken by afore by the man, do bying furth childe neyther withoute
 muche vnclenes, nor yet without a certayn kind of being put to shame. And
 as for this heavenly childe, neyther whan it entred, nor whan it came furth,
 did by any meanes pollute the enclosure and tabernacle of the maidenlye
 wombe of his mother, but rather did consecrate the same and seale it vp that
 from hencefurthe neyther her bodye being a temple once for euer dedicated
 vnto God, ne yet her soule being (as ye would say) a closet for the holy goste
 replenished with all odoriferous sweete sauours, might bee open to receyue
 any staining or corruption of worldly filthines. He therfore which was the
 Lorde of all thinges that are bothe in heauen and in yearth, was presen-
 ted and offered in the temple, as one subiecte and bounde vnto the lawe.
 And he was agreed for and redeemed out of the priestes handes againe for a
 small price, which should afterward redeme all the whole vniuersall world
 with the price of his bloude. For the lawe had prescribed, that the parentes
 might bye out the first borne manchilde w a lambe of one yere olde, which
 was geuen to be a burnt offreyng: and than besides the lambe there should
 be broughte a male Pigion or a turtle doue for the pouring and doing
 away of sinne if any spot therof had bene gotten, eyther in the carnall copu-
 lacion at the begetting of the childe or els afterward. For it ought on euery
 side to be pure, whatsoeuer thing is to be offered vnto the lorde. That yf the
 penury & lacke of substa ce on the parentes behalfe, could not well suffre a
 lambe to be geuen, than in stede of the lambe there was geuen a turtle doue,
 or a pong pigion for the redeming and bying out of the child, and the other
 byrde was offered for the pouring of sinne. They offered therfore the giste
 of poore folkes. And there is no doubt but that they would haue geuen a
 more bountifull offreyng, had not theyr pouertie been a lette thereof.
 They had hertes riche with good loue and zeale towarde god, but for an
 ensample

Exod. xiii. a.
 and. x. ii. b.

Exod. xiii. b.

Exod. xiii. a.

Exod. xiii. a.

ensample to be prepared for vs to follow, their profession and open knowl-
 ging of their pouertie was more expedient and serued better. And all these
 thinges wer by the dispensation of gods ordinaunce thus executed & doen,
 partely for many other causes and considerations, and moſte ſpeciallly for
 this cause and purpose, that þe veritie trueth of our humayne nature might
 by ſo many euident pꝛoufes and tokens bee declared to bee in the childe.
 Marie was ſeen with her greate bealy in the ynnē : within a litle ſpace, as
 ſoone as ſhe had broughte furthe the childe, her great bealye was gon againe:
 the child being but euen new borne, was known and found out by the ſhep-
 heardeſ: he was ſought out and worſhipped of the Magians: he was cir-
 cumciſed after the ſolemne cuſtome vſed in that naciō: & eſſons brought he
 was into the temple, and there openly preſented vnto the pꝛieſtes: by theſe
 thinges it came to paſſe, that neyther any body might doubt of his birthe, &
 yet he by litell and litell came to the notice & knowlage of mo & mo, but moſt
 chiefly of meane folkes, yea and of none but godly & deuout perſons only.
 For mete it was, that ſuch a thing ſhoulde neyther with a few pꝛoufes bee
 enforced, nor yet with only common poyntes of euidence be confirmed, the
 which being credited & beleued, ſhoulde vnto all ages & times as well paſte
 as to come, & to all perſons, bringe euerlaſting health & ſaluacion, and being
 not beleued ſhould cōtrary wiſe bringe euerlaſting death. An Angel ſther-
 fore cummieth in meſſage from God, & bringeth woꝛde of the thing afore
 vnto Marie: her ſpouſe Joſeph is ioyned vnto her afore, to the end he maye
 be a true witneſſe of the matter: Elizabeth whiche had liued baraine till ſhe
 was an aged woman bringeth furth child: zacharie, whan he had a long time
 continued dumme, is reſtoꝛed to the vſe of his tongue, and hath his ſpeeche
 againe: bothe of them aſwell zacharie as Elizabeth are ſodaynely rauiſhed
 with the ſpirite of prophēcie: John leapeth in his mothers wombe for ioye:
 a virgin without mannes helpe conceiueth childe: Magians beeing ſtrañ-
 giers of a farre countreye come renning to haue a ſighte of the childe, & doe
 wurſhip him on their knees: Shepheardeſ talke of him abroad, & declare o-
 pely that he is come. By ſuche a great noumbꝛe of euident tokens, & by ſo
 many ſtraunge wonders & miracles is the new birth of this child appꝛoued
 and autoꝛiſed.

¶ And beholde there was a man in Hieruſalem whoſe name was Symeon. And the ſame
 man was iuſt and godly, and looked for the conſolation of Iſraell. And the holy goſt was
 in him. And an aunſwere had he receiued of the holy goſt, that he ſhoulde not ſee death,
 excepte he firſt ſaw the lordes Chriſt. And he came by inſpiration into the temple. And
 whan the father and the mother brought in the childe Jeſus, to doe for him after the cuſ-
 tome of the lawe: then toke he him by in his armes, and ſaide. Lord now leaſt thou thy
 ſeruant departe in peace, according to thy promiſe. For myne eyes haue ſeen the ſaluaci-
 on, which thou haſt prepared before the face of all people. A light to lighten the Gentiles,
 and the glory of thy people Iſraell.

The text.

Now to the entente that there ſhoulde bee no ſexe, no age, no ſtate or
 degree of men, nor no profeſſion, but that Chriſt ſhould haue teſtimony and
 witneſſe of euery one of them, neyther any one body left behind, but that he
 might aſſuredly promiſe vnto himſelfe health and ſaluacion at the handes
 of the ſame Chriſte: ther was at þe ſame time in Hieruſalem a certayne man
 named Symeon, a man by reaſon of olde age colde in his body, but in ſpi-
 rite ſeruent hote: of body feble and impotent, but of ſoule quieter and luſtie:

And the
 ſame man
 was iuſt &
 of godly. &c.

The paraphrase of Erasmus upon

of petes dye and withered, but in all perfectnesse of good liuing as freshe as floures: that is to wete a veray iust and vpright man, and in veray dede a deuoute man, and full of Godlinesse: not hunting aboute for gloze and lucre at the handes of menne after the example of the Phariseis, but righte desirous and much hungtring for the health and saluacion of all mankind in generall: whom no delite or pleasure did make willing to continue in this life sauing onely that he mighte with his owne eyes ons see the verate selfe Messias, whome the holye sayinges of the prophetes had promised to come for the veray entent and purpose to recomforte the people of Israel, which people had bene long time afore many wayes in muche distresse, and did euen betraye than liue in greuous affliction. This Symeon (as in dede a good man he was) had assured knowelage afore by inspiration of the holy goste, that the same daye and time was now already come. And wheras he had with mosse ardente prayers besought the lord to geue him the giste, he might but euen ons with his bodily eyes beholde the Messias nowe so many hundred yeres looked for: he had in the secreete closet of his godly breste receiued an aunswere of the holy goste, that he shoulde be sure not to depart out of this present life, but that he shoulde first see with his bodily eyes that same blessed babe, whom he had sene many a day afore with the eyes of his feith, to the ende he might witness him to bee come in dede, whome he did nothing doubt but that come he shoulde: that same blessed chiloe (I saye,) whom for a veray south god hath singularlye aboue all other menoynted, that he might haue and enioye both a kingdome for euer to endure, and also a priestehood neuer to be abrogated or abolished. Therfore whan the tyme shoulde come that the childe Iesus shoulde be brought into the temple (as we haue sayed,) the blissed olde man afore named, being secretly warned by the mocion of the spirite, came euen a litle before into the temple. And whan Marie the mother of the childe, and Ioseph, who was yet still beleued to be his father, broughte the babe into the temple there to execute and to do such thinges as vnto the accustomed rites of purification did apparteine: as soone as the childe was offered vp, and the priest had receiued it as the manner was, and had blessed it: the godly zeale of the olde man coulde no longer forbear, but that he also woulde nedes take in his armes the litell yong babe, whom he had so greatly longed for, and euen furthwithall, his voyce (being in case not long after to continue, but to sayle by reaso of age) sodainly brast out into the prayling of God, singing out a most swete & melodious song much after the sorte (yfe ye will so liken it) as in the poetes & Philosophers it is writte, that the swannes vse to doe a litle before they shal dye: & thus he sayed: All my desires o Lord are now fully satisfied. Now will I be willing & glad to dye. For now thou geueste thy seruante leaue to departe with a restfull & a quiete minde, not feling ne hauing anye ferther wante at all or lacke in this life, but eue desirous & faine now to passe out of this feble olde carkas vnto the blissed company and felowship of the godly persones, which haue long afore now looked for this day, and yet neuer had the happe to see it, but with the spirituall eyes of theyr faith. My prayers are nowe more abundantly satisfied, who haue had the happe euen with my bodily eyes also to see, and to whome it hath bene geuen in myne olde armes to embrace thine onely sonne by whome, & through whome it hath pleased the to geue true healthe and saluacion, not onely to the people of Israel, but also to all

And the holy
gost was in
him &c.

And he
came by in-
spiraciō in-
to the temple

Then toke
he him vp
in his armes
and sayed.

Forde, now
leaste
thou thy
seruante
departe in
peace.

For myne
eyes haue
seen thy sal-
uacion &c.

to all nacions of the vniuersall worlde. In this babes litle body (though it be but homely and simply bozne to the sighte of the worlde) I acknowlage, o lorde, thy vertue and power. I acknowlage this babe to be the lighte of the worlde promised by the holy sayinges of the prophetes. I acknowlage this childe to be the bright sunne, whiche it was thy holy will and pleasure to haue spring vp & arise vnto the worlde, that it might on euery side d:scue cleane away the derkenesse of all the Gentiles, and that thy people Israell might haue wherof not without good cause, to gloze: thy people Israell (I saye.) being in true dede thy betaye owne, not after the fleshe onelye, (wherence in dede the beginning of this saluacion hath proceeded:) but after a spirituall mired, whiche is acquited and purchased throughe the faythe of the gospel. For suche an one veraily is to be called by the name of Israell whosoever earnestly fireth deuout and godly iyes vpo this same light, and with the violence of fayth, forceably breaketh into the kingdome of heauen. In times paste hitherto, the people of the iewes hath glozied and made all their vaunt vpon Abraham, Isaac, and Jacob: they haue glozied and made great vauntes of Moses, of their temple, & of the prophetes: but nowe from henceforth the gostly Israell (whiche is here & there in sundry places dispersed throughout al the worlde,) shall gloze on thy sonne, whom thou hast vouchsalued to send after all the others here mencionned, as one that in greatnesse, in vertue, and in power, is ferre aboue them all. Nowe at this presente in dede he lyeth hidden in a corner, not knowen as he ought to be, but of verai few persones: but in tyme to come the light of him shall blase abroad, and he shall with his byghte shyning beames, lighten all quarters and coastes of the worlde.

A light to
lighten the
Gentiles, &c.

And his father & mother merueyled at those thinges, whiche were spoken of him. And Simeon blisshed them, and said vnto Marie his mother: beholde, this childe is set to bee the fall and vprising againe of many in Israell, & for a signe whiche is spoken againe. And moreover the sweorde shall perce thy soule, & the thoughtes of many heretics may be opened.

The text.

Nowe the mother of the infauente, and Ioseph seeing all this to bee spoken of the olde man Simeon, by the inspiration of the spirite of god, cōferring it also with the other thinges he had gon afoze, sayed neuer a worde but merueyled in theyr mindes what the olde mans wordes might meane. But Simeon, whan he had blisshed the childe, and also had prayed god to send the parentes muche ioye of him, turning himselfe vnto Marie, said vnto her. This sonne of thine, although he hath been geue vs of god, to the ende that he may geue vnto all persons euerlasting saluacion: yet throughe defaulte of man it shall so chaunce, that like as he shall lift vp to the hope of euerlasting health a great maignie, which shall willingly embrace the gift of God: euen so a great numbze of the people of Israell, vtterly despising the bounteous goodnesse of god cummyng towardes them, and outreing it selfe vnto them, shall be cast downe to eternall dānacion. For whan the trueth shall by this thy sonne be opened and published, manye shall fall whiche afoze seemed to stand, and many shall arise vp, that seemed to lye in the dust. He hath been looked for of all the Israelites: but he shall not be receyued of them all. For he shall be set vp vnto al for a signe, such an one as neuer hath yet been set vp sence the beginning of the worlde: but yet shall he be one he shall haue many a man to speake against him & deny him. The phariseis, & Scribes, & bishops shall make muche murmuring & prating against him: & vnbeleuers

And for a
signe which
is spoken a-
gainst, &c.

The paraphrase of Erasmus vpon

That the
thoughtes
of manys
hertes may
bee opened.
ac.

and heritiques shall make muche clamouring and roying against him. And so muche sedicious bragging shall from euery place be reyled against him: that euen thou thyselfe shalt not be without some parte of the euilles that shall come. For the crueltie of them shall not light vpon such persons onely, as shall beleue on thy sonne: but also thy veray owne hart and soule, shall the sweorde of doloute and grieve perce. Suche a signe hath it pleased god to shew furth befoze the eyes of al men, that the cleare light of the trueth being ons shewed furth to shine abroad, the thoughtes of men might & should bee discouered, whiche afore laye hidden in their hartes: & that the course of thinges should in suche wise be turned the contrary waye, as the thing selfe might plainly declare, that they were fet of from the true righteousnesse, which in the sight and iudgment of men, seemed to sit euen in the high chaire of righteousnesse: and suche to be manifestly founde wicked, as had gotten and taken into their owne handes, the doctrine and teaching of true religion towarde god: and contrarywise suche as afore wer reputed for men sette out of the way of true religion and godlinesse, might be playnly declared to haue been muche more nere vnto true religion, then the others: and such as seemed vnto the worlde to be reiected and paste all grace or hope of recouery, suche shoulde the vnseign'd redinesse of beleuing in god, admitte and leate in firste of all to the kingdome of heauen. The Scribes and the Phariseis haue continually Messias in their mouthe, they haue the lawe euertmore in their mouthe, they haue righteousnesse alwayes in their mouthe, they kepe often and much in the temple, they tarry long in their prayers, they faste often, they walke vp & downe notably besene with their brodde phylacteries, but they hide in their hartes a thing set contrarye to that that they shew in outward semblaunce. But the wily and wicked thoughtes of such, the light of the trueth of the gospell whan it ariseth, shall playnly finde out and detecte. Publicanes, harlottes, and sinners are by these countrefaites of holynesse, debarred from all sacres or holy rites of the temple: But such shal god receyue first of all into the kingdome of heauen. The Gentiles which haue been geue to idolatrie, sodainly chaunging their life, shall w greddie zeale & affection embrace the doctrine of true godlinesse: the Phariseis & Bishopes in whose handes and power the key of the lawe and of religion did rest shall with mooste obstinate endeuour, resist it & be against it. The night hath no perfect iudgement of thinges, but oft times in stede of the thinges selves it sheweth to the eye the onely shadowes & bayne counterfaytes of thinges: but the sunne, whan it is vp and geueth cleare lighte it driueth awaye all blinde casting of mistes befoze mens eyes, shewing euery thing in his owne likenesse, and geuing to euery thing his owne colour. All this did that same godly olde man speake, reioycing and making glad chere from the botome of his herte, whiche the holy goste had thoroughly inspired.

The texte. And there was a prophetesse, one Anna the daughter of Phanuell, of the tribe of Aser, which was of a great age, and had liued with an housebando seuen yeres from her virginie: And she had been a wedowe about fouer scoze and fouer yeres: whiche departed not from the temple, but serued god with fastinges and prayers night and daye. And she came forth the that same houre, and praised the Lorde, and spake of him, to all them that looked for redemption in Israel.

Now had the lord Iesus receyued witnesse of his coming into this world, of Angels: of the virgin Marie: of her spouse Ioseph, who had neuer had to do with her: of zacharie being a prieste: of yong babe John being yet in his mothers wombe vnboyme: of Elizabeth being a married womā, of shep-
heardeg

heardes: of wise men called Magians: of Scribes who gaue vndoubted sentence and iudgement out of the prophesy, in what place Chyste shoulde be borne: of Herode being in drede and feare least some euil shoulde grow to him by Chyestes natiuitie: of Simeon, who was neyther priest, ne leuite, but an vpright liuing man and nothing els: now remayned that he might haue sembleable testimony of, a widow too. So great was the efficacie and vertue of this young babe not yet shewing furth his full might and power, that he rauished all thinges with the spirite of god, conspiring the humble and pooze sozte with the holy ghoste, striking the proude with soze trouble of mind and with feare, so that of these preambles of thinges it might without anye difficultie be gathered, what chaunge of the worlde was likely in time coming to be, whan the same childe being ons come to full age, would openly vtter furthe that same godlye voyce of his: and whan he shoulde thpough doing miracles dayly moze & moze weare famous: whan he shoulde dye and arise againe to life: and whan he shoulde plentiously poure furthe the holye ghoste from heauen vpon all suche as beleued on him. So then nexte after an olde manne that had long time liued without anye wife, soloweth an olde woman that had many yeres liued a widow without an housebande. For a certayne woman there was, called Anna, which had that name geuen her of the thing that was in her, that is to saie, of Grace, for highly endued she was with the spirite of prophecie. She was the daughter of Phanuell being a man of good fame and muche commended, and of the tribe of Aser: whiche tribe being the eyght in orde among the twelue, doth vnder a certayne pytute figure signifie the blissednesse of the resurrection, whiche solemnitie the doctrine of the ghospell hath added to the halowing of the Sabbothes that the Jewes did vse. For Aser in Hebrewe, is as muche to saie in englishe, as *Blissed*. This Anna in that she was so ferre stricken in age, semed to haue been delayed from dying and preserved in this life for none other purpose, but that being an olde woman she might (according as she had afoze times with moste feruente prayers wished and desired) see the young babe, that was promised whiche shoulde bring health and saluacion to the people of Israell.

For the holy ghoste had put in her minde, that he was already borne, & euen by the same suggestion of the spirite of God, whiche Simeon had tofoze been inspired withall, came this Anna vpon them euen in the veray same heure while these thinges whiche we haue already tolde were in doing within the temple. This Anna in the time whan virginite was not yet honorable, ne to be glozied of emog the Jewes, had liued with an houseband of her owne by the space of seuen yeres from her maidenhood. So muche time she was content, because of the custome, to bestow in hauing an houseband for bring-
 ing furth of children. But all the residue of her life she consecrated to the only seruing of god in contemplacion. For she continued in the state of widowhood aboute the space of foure score & foure yeres, After that she had on-
 assayed wedlocke, although she were yet of lustie age, & in the veray flower of her time, yet had she no manier minde ne thought to martie any moze to gain, but euen as a womā being dead to the world, & now wholly dedicated vnto god, she almost neuer departed from the temple, but was there busily
 doing sacrifice vnto him with euāgelical oblations, not only in day time, but also by night, offering herself vnto the lord a liuely, a resonable, & an

And ther
was a pro-
pheticke one
Anna. &c.

Whiche
was of a
great age.

And she had
liued with
an house-
band scuen
yeres from
her virgini-
tie.

Which de-
parted not
fro the te-
mple. &c.

The paraphrase of Erasmus vpon

And she
came furth
the same
houre. &c.

acceptable hoste. For her body she offered with often fasting, and her soule with deuout meditations and prayers. And euen while the aforesaide rites and ceremonies of purification wet in doing within the temple, in the verie houre while Symeon is in his propheticall talke, in the verie momente while all thinges are full of holie and godlie wordes, bothe of reioycing & of thankes geuing for this heauenlye young babe: this Anna too, (euen as god would haue it) cometh among them, that she also might be a witnesse of the same childe, that boyme he was, and that she mighte ioyne the affections of her herte with the ioyfulness of the others, extolling and highlie praying the bounteous goodnesse of god for that he had cast so mercifull an eye vpon his people. Nextther did she, whan she was in company & presence of others, kepe secret the thing that she had seen with her eyes, & the which she had learned by goddes inspiracion: but she woulde euermore bee speaking and talking of this childe, vnto all suche as were in Hierusalem, and looked for redemption of the people of Israel. And this was enough for a woman being a wedowe, onely in the temple to talke and to auouch that Christ was come, and the same to entimate and disclose vnto a few persons abode beeing desirous and hungrie of it. For that same time was not yet come, which was reserued for the Apostles whan they should be replenished with the holy gost, of the which Apostles it is said in the Psalm of Dauid:

psalm. xix. Into all the yearth is their soune gone furth, and their wordes into all the endes of the worlde throughs out.

The text.

¶ And whan they had persoumed all thinges according to the lawe of the lord, they returned into Galile, to their owne citie Nazareth. And the childe grew, and waxed strong in spirite, and was filled with wisdom, and the grace of God was vpon him.

¶ Into Galile
to their
owne citie
Nazareth.

All thinges being at the last fully and orderly executed, as much as the law of Moses had prescribed for the purification of women late deliuered of child: they returned into Bethleem where the childe was borne. But whā king Herode beeyng done to wete by the Magians, that there was a newe king of the people of Israel borne, had commaunded all the infantes to be slain, as many as within two yerres daie, next afore passed, had been borne in Bethleem, and in all the circuite of the same lordship or countie: Joseph being aduertised and warned in his slepe so to doe, conueighed away priuely bothe the childe and the mother that bore it, into Egipte, & there made their abode vntill the death of the wicked king. That thing doen, they eftson returned at the warning of an aungell, not into Bethleem, lest some occasion of shewing further crueltie might perchance therby haue ben geuen to the sonne of Herode (who had at that time succeeded his father, in a poztion of his kingdome) but they returned into the countrey of Galile vnto the citie of Nazareth, where the babe was firste conceiued in his mothers wombe. For his minde was to liue in a corner out of the way for a time: & in dede keeping him selfe in that pooze citie of nazareth, it was an easy thing for him to beguile the crueltie of them that dyed the arising of a newe king. And thus hitherto that same our heauenly soueraigne lord and prince, who had for our sakes abassed and humbled himselfe downe euen to swabling cloutes, to the cradle, to crying in his swathing bandes as other children doe, & to the strengthlesse babehood of the body, was preached and declared to the worlde by the onely testimonie of other folkes talking. But his age by litle and litle growing by, did from time to time encrease the bignesse of his stature and the

¶ And the child
grew. &c.

strength

ſtrength of his body: in which body as in a tabernacle, there clerely appered a certain wondꝛeful towardneſſe and naturall inclinacion to vertue. euidently declaring that ſomewhat there was in him moꝛe then a man. The ſtrength alſo of the ſpिरितe continually encreaced in him, dayly moꝛe and moꝛe ſhewing it ſelfe foꝛ the in his countenaunce, in his paſſe, in his talke, and in his doinges: in all which, there was not ſo much as any one poynte, but it was euen full of the ſpिरितe of mildeneſſe and humilitie, of chaſtitie, of amiableneſſe, and of godly zeale. Foꝛ he was nothing ſubiecte to thoſe vices, whiche the yeres of childehood is commonly woot to be encoumbꝛed with: that is to wete, fondeneſſe of ſpeaking, and doing thinges, wantꝛoneſſe, incoſtaunce, and folly: but the heauenly wiſedome wherwith he was replenished, not tariyng foꝛ the yeres and age that diſcrecion oughte to be in, did euen then already in ſuche wiſe ſhew it ſelfe, that wheras he was afore commended, & ſet furth by the testimony of others, now by his owne vertues and giſtes of grace (being ſuche as few other men had,) he was made both wondꝛfull to all perſons, and alſo woꝛthy to be loued. Wiſedome, holynelle, perfeccion of liuing, ripeneſſe of diſcreſſion, being in him ſuche and ſo great as cannot in any other man of right auncient yeres be found, made him wondꝛful vnto all mē: and the delectable ſweeteneſſe of his conuerſacion, his ientle familiar ſacion towardes all folkes, and his humble ſoftneſſe, made him vnto all men amiable: ſoeyther was the fauour that men did beate him, fauoure of the common ſoyte, oꝛ foꝛ a litle ſeaſon, ſuche as that ſame age of childehood doeth oft times gather thꝛough humane qualities, (as in example, foꝛ the reſpect of beauty & welſauouredneſſe, oꝛ other wiſe foꝛ aptitude and quicke- neſſe of taking that is taughte them, whiche is in ſome childꝛen befoꝛe their time) but in him there ſhined a certaine godly and wondꝛfull grace, mightily dꝛawing all men to the loue of his vertuouſneſſe.

And was
filled with
wyſdome.

¶ And his father and mother went to Hieruſalem euery yere at the feaſte of Eſtur. And when he was twelue yere old, they wente vnto Hieruſalem after the cuſtome of the feaſte daye. And when they had fulfilled ſ ſ dayes, as they returned home, the childe Jeſus abode ſtill in Hieruſalem, and his father and mother knewe not of it, but they ſuppoſing him to haue been in the compaignie, came a dayes iourney, and ſoughte him among their kinſfolke & acquaintance. And when they found him not, they went backe again to Hieruſalem and ſought him. And it fortuned that after thre dayes, they founde him in the temple ſitting in the middes of the doctours, hearing them & oppoſing them. And all that heard him, wer aſtoniſhed at his vnderſtanding and anſwers.

And although Nazareth was ſumwhat ferre in diſtaunce from Hieruſalem, yet neuertheleſſe the parentes of Jeſus being folkes of muche deuotion, went thither euery yere ons, and that was at the feſtinal daye of Eſtur, which feaſte was among the Jewes kept high and holy with al poſſible deuotion and ſolemnitie. And this was the day, at which that ſame lambe not knowing any maner ſpote of ſinne, was marked & appointed to be offered vp in ſacrifice at his due time. The childe alſo beeing vnder the guiding of his mother, and his foſterfather, euen then as yong as he was, accuſtomed himſelfe to deuout ſeruing of god, foꝛ our enſauple: putting all fathers & mothers in remēbrance of their dueties, who are bound to reſtreigne their childꝛen that are come of them, fro all wantonneſſe euen at the firſt day, yea euen in their veraiſe cradles, & theſame to enure to holy conuerſacyon and

The paraphrase of Erasmus vpon

to earnestly applying of true godlynesse, while their age is yet tender, and their naturall disposition yet gentle, soft, and pliant vnto all manner training in vertue. The childe Iesus needed not the schooling or ordering of any other person: but it was an example ordeined for other parentes howe to bring vp their child:er chastely and vertuously: and also a forme or trade shewed vnto all young child:en, how they ought to vse themselves obedient to theyr parentes when they are by the same exhorted & aduertised to thinges that are holy and godly. But when his childehood by reason of a more number of yeares, was now growen to a litle more strength, and begoon to drawe well towarde the stature of a young stripling, he being of the full age of twelue yerres olde, and his parentes, according to the aunciente custome had gon to Hierusalem at the day of Ester, and the childe awaiting on the in their compaigny: as soone as all thinges were finished that to the solemne obseruing of that feast did appertayne, and the daies thoroughly expired, in whiche due attendaunce must be geuen to the diuine seruice in the temple: wheras his mother and Ioseph were returned homeward towarde Nazareth, the childe Iesus remayned still at Hierusalem: euen then before his full age shewing himselfe glad and ready to accomplish the commaundementes & message of his father, for the doing wherof he had been sent into the worlde. But his parentes knew nothing of his taryng behinde. But when they sawe that he came not home againe to Nazareth, they according to the common rate of care that other parentes take for their child:en, greatly mused and wondred, what had befallen. And in dede at the first, they demed that he had hanged on the compaigny of some of his felowes & kinsfolkes, and by reason thereof had ben the slacker in cumming. They geat them therefore backe againe euē the same waye that they had come, to the maintenance in maner of one whole dayes iourney, making searche for him among their acquaintance and kinsfolkes, in compaigny of whom such little child:en are often times wont to make tariaunce and lingreyng, because the affectionate desire of theyr kinsfolke, or alliaunce doeth commonly kepe the backe & maketh them to tary. But amongst all these, was Iesus not found, who taught men euen then already as young as he was, that suche an one as is willing to take vpon him the profession & teaching of heauenly doctrine must renounce and clerely forsake all worldly or carnall affections both of father and mother and also of kinsfolkes. Their hope therefore being beguiled in seeking Iesus here among his kinsfolkes, nowe that carefulnesse for their childe did somewhat more earnestly pricke & bere their stomackes (as in tender parentes it will do) backe they went againe to Hierusalem, deming and supposing it to be possible enough that he had there remayned still in the house of some frende or acquaintance of theirs. But when the childe was in vayne sought here also among their acquaintance and kinsfolkes: after thre dayes space, it chaunced, that his parentes when they had no suche hope at all, founde him in the temple not idle, nor playing this or that childlike toy: but sitting still in the middes among the doctours, who he being but a childe, did by course bothe heare teaching, & also did appose & being by course opposed of them again, did make aunswere: not for that it was needful for him to demaund of any mortall creature what to learne: but to the ende that by wisely ministring his oppositions, he might rightly instruct and teache them, that professed the perfecte knowlage of the law,

wheras

And when
he was
twelue
yerres
olde, they
went up to
Hierusalem.
The childe
Iesus abode still in
Hierusalem.

And when
they found
hi not they
went. &c.

And it fortuned that
after thre
daies they
found him
in the temple. &c.

wheras in dede they knew not the ſtrength, the pith, and the effect of the law: and all vnder one, enflaming vs vnto an earnest zeale to take good inſtitutions: and alſo geuing a good leſſon, that no age is ouer young or ouer ſoone put to the learning of ſuche thynges, as maye auayle or ſerue to wardes godly perfection. For ſome artes and occupacions there bee, whiche euery age is not apte, but ouer young to learne: onely deuocion and godlyneſſe is to be learned by and by from the cradle, and the earnest diligence in applying theſame, not to be ſlacked or releaſed at any tyme vntyll the very laſt day of a mannes lyfe. For there is in it higher degrees and higher to growe vnto, as long as a mannes life doeth endure. And as for Ieſus al- though he were vnknoſen both to the doctours and alſo to the people that ſtood about, yet did he make them all to meruaill at him, that being a childe of a ſmall age, & ſtature, he could in his ſayinges & aunſwers ſhewe furth a certayne wonderfull wiſedome: yea and ſerre exceeding the wiſedome of ſage olde men. They ſawe the age of his bodye to bee tendinge, and ſerre vnrype to haue any great wiſedome, and they heard a young childe with ſingular humilitie & ſoberneſſe, vtterying ſooth & ſpeaking ſuche thinges, as the great doctoures of aunciente peres, & they that ſemed now to be as high in wiſedome as any menne might bee, thoughte not tedious to learne. And yet all the while there was in him no pride ne haughteneſſe, there was in him no malaperteneſſe of cocking or geuing tauntes, there was in him no manier boſting or vaunting of himſelf, which vices are not wont to lacke in boyes whoſe wittes are ripe befoze their time. But he woulde queſtion with them, as one deſirous and ſaine to learne: and beeing demaunded any queſtion, he woulde aunſwere with al poſſible ſoberneſſe yea and alſo with moſte excellent wiſedome. And on this manier taughte he them without anye ſpice or ſemblance of arrogancy, that is to ſay, of pꝛeſumptuous taking of auerſitie vpon him. And by theſe thinges it came to paſſe, that aſwell the doctoures with whom he diſputed, as alſo the parties that ſtoode rounde about & were witneſſes of theſame diſputacion, were bearye muche aſtoned, not only for reſpect of the childes wiſedome, (being ſuche as had not afore ben heard of,) which he in demaunding any queſtion, and in ſhaping any aunſwere, did playnly declare: but alſo for the rare and ſingulare ſoberneſſe of his countenance, of his geſture, and of his tongue, whiche thinges gaue a moze ſerther grace of acceptacion vnto his vnderſtanding. And yet is not this poyncte neyther without a fructefull miſterye, that Ieſus, who coulde not with any ſeking be found among his familiare acquaintance & kinſfolkes after the fleaſh, was ſodaynly founde by chaunce at Hieruſalem within the temple. For the ſaid citie of Hieruſalem, being of great name and fame, (by reaſon that the world had conceyued an opinion, that god was ſerued there beſt of all places,) did repreſent aſwell the churche militaunte on yearth, as alſo triumphant in heauen. For this ſame Hieruſalem is our cuntrye that we make all oure ſighing to be at, for aſmuch as we doe well vnderſtande that here in this tranſitorie world, we liue but as it wer in a place of exile or baniſhement, not hauing a citie wherin to dwell for euer. Wherſoeuer therfore all goeth by carnall affections of manne, wherſoeuer the earneſte ſtudie of the minde is applyed vnto ſuch thinges as periſhe & dye with this world, in ſuche a place neyther is Hieruſalem (whiche Hebrewe woorde is to ſay in Engliſhe, the ſight of peace,) neither a temple dedicated to the Lord.

And all þ
heard hym
wer aſton-
ned at his
vnderſtan-
ding and
aunſwers.

The paraphrase of Erasmus vpon

And therefore is not Iesus in any suche place to be soughte, who is altogether heauenly. But whersoever is a brest and an herte, whiche despiseth those things that pertaine to the carnallitie of flesh and bloud, and panteth for that he maketh toward that same blisfed tranquillitie and quietnesse of mynde, whiche the bounteous goodnesse of god doeth through the feythe of the gospell assure and warraunt euen here in this present life, and maketh perfecte in the heauenly Hierusalem aboue, in such a place is Hierusalem: in such a place is the temple that Iesus is delited with: in such a place there is bothe propounding of questions and answering enterchaungeablye, not concerning how a round circle maye bee made iust foure square, not of that which in Aristotles philosophie is called *Materia prima*, (as if ye should say in Englishe, the first originall stuffe wherof and out of which all thinges in the world are produced and made) nor of that that the same Aristotell and other dooe call *primum mobile* (wherby they mene him that gouerneth the world, and rolleth the skye about without beginning or ending, not naming it god but esteeming it to be some other naturall thing of it selfe) of all whiche thinges a man maye be ignoraunt, and yet come to heauen well enough: but in such place as we speake of, the opposicions and answers are concerning the knowlage of holy scripture, by the which god sheweth vnto vs, þ way wherby we may attayne euerlasting saluacion. In such a place are slayne hostes and sacrifices mooste acceptable vnto god, that is to wete, carnall luste, enuie, wrath, desire of worldly auancement, and auarice. In suche a place there is with all godlye petitions and with pure prayers, continuall burning of swete saours and incense to the mooste highe contentacion and pleasing of god. It is therfore the parte of euerie body to see and prouide, that he haue Hierusalem within his owne breste, and that he there make ready a temple meete for the holy goste, to the ende that he may bee worthy to haue Iesus to his gueste.

The text. And when they sawe him, they marvelled. And his mother said vnto him: Sonne why hast thou thus delt with vs. Beholde, thy father and I haue sought thee sorowing. And he said vnto them: how is it that ye sought me? Wist ye not that I must goe aboute my fathers business? And they vnderstode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obediante vnto them. But his mother kept all these sayings together in her herte. And Iesus prospered in wisdom, age, and in fauour, with god and men.

And beholde, euen in the meane time while the said merueilous childe Iesus doeth with this foundation and entreing make a preparatiue to the executing of the heauely businesse of restoring mankinde to saluacion whiche to doe he was cōwne downe from heauen: his father and mother cometh so dainly in place, to whom the mystery of godds entent and purpose was not yet fully known. There was yet still remayning in them, some litle spece of humain affection, although they had with a naturall louing carefulnesse sought about for the childe. And Ioseph for his parte holdeth his peace, who knew verai well in his conscience, that he had no right ne title to þ child that his spoused wife had borne: but the mother, as she thought she mighte well do by auaricie, maketh halfe a querrel to him: Sonne, saith she, why do ye handle vs after suche sorte as this? why did ye priuely steale awaye from vs: loe, your father & I being now by the space of two or three daies in great care and heauinesse, haue been seeking all about for you, fearing on your

Soone, why
hast þ thus
delt with
vs?

your behalfe the daungier and perill of all suche misadventures, as the naturall tendzenesse of parentes doeth commonly vse to feare the chauncing of, vnto theyr children that they loue, whan they be absēt from them. To these wordes of Marie, which had proceeded of an affection in dede right tendre & naturall but yet somewhat humayne and worldelye, for respecte wherof it was not conuenient to enterrupte or bryake the godly talke, that was then in hande) Iesus answered halfe roughly: not that he was in anye fume or indignacion with his parentes, but to shewe, that in the assayes of the gospell which to do he was sente of his heauenly father, no maner autoyitie of any man (what euer he be) ought to haue place. The autoyitie of parentes ouer their children hath certaine due limites and boundes how fette it may extende, whiche autoyitie it is lawfull and also necessarie to renounce and vtterly forsake as often as any matier of eternall saluacion cometh in place. For mete it is, that thinges worldelye geue place vnto godlye thinges, and that the respecte and regarde of god (to whome we are bounden debtours aswell of bodye as of soule, and of whose bounteous liberalitie we looke for the inheritaunce of the life euerlasting,) be aboute them, of whome after the fleshe we are borne and brought vp, to succede them but in sum poyson of good and substaunce worldely. In dede greatly bounden we are euen to our parentes too: but a great deale more are we bounde to god to whome we are bond euen that euer we had any fathers or mothers at all. So likewise at an other time after this, he made an answer not all of the gentlest maner vnto his mother, whan she at a mariage spake vnto him, and moued him of some wyne for the feast and did with a certaine autoyitie, because she was his mother, require him to shew a miracle, whereas miracles wer not to be shewed but to the glozy of his heauenly father. * So did he also at an other time more snappishly make answer vnto them, that from preaching the gospell called him furth of the throng & pcesse of y people, in the name of his mother & of his kinsfolkes. But the answer that he made at this time was in maner and fourme herte folowing. What was y cause (O he) why ye did with suche pensife care, iulnesse seke aboute for me: did ye not remembre in your mindes, that I must nedes be about my fathers busynesse, as often as he calleth me to the office and funcion apoynted vnto me: But what thing these wordes of Iesus mighte mene, his parentes did not euen veray well vnderstand. For it expelld in him a certaine excellency aboute the comon rate of a man especially at suche a tendre age of childhood. And albeit y of a likelihod of thinges that had afore passed, they loked for no comon trade, ne yet no meane thing at the handes of their childe: yet for all that did they not fully and thoroughly vnderstand the high excellency and maiestie of y power of god, they did not yet perfecte ly knowe by what wondrefull dytse and conueighaunce god the father had determined to redeme mankinde by his owne sonne. They heard in these wordes of Iesus, a naming of his father, wher as they veray surely knew that he had no father in this worlde on y earth: they heare him speake of his fathers affaires & busynesse, of which assayes he had neuer spoken word ne made mencion to them afore that daye. But they, though they were the parentes, are all huiht & speake not a word, but do reuerently take the wordes which they vnderstode not. And Iesus seeing this, humbled himselfe and shewed himselfe obediēte to his mother & to Ioseph his foster father: not y he oughed vnto them any duectie

And he said
vnto them:
how is it
that ye sought
me?

Luc. vii. 1.
Matth. xii.
cf. Marc. iii.

What ye not
that I must
goe about
my fathers
busynesse.

And they
vnderstode
not that say-
ing whiche
he spake vnto
them.

The paraphrase of Erasmus vpon

of obedience, but of his owne goodnesse he submitted himselfe for a season to theyr weakenesse, to be ruled and obeyed by them: and therewithall he also gaue vnto all children a fourme and an example, with what earnest endeavour and with what great reuerence they ought to bee at their parentes commaundemente: forasmuche as the childe Iesus, who oughted no seruice ne obedience to any body, sauing onely to his heauenly father, did in suche wise obey a father that was but countrefaikte and his mother that bore him without any harme or displeasure of empayring her chastitie and maidenhood therby. Thus did the lord Iesus, thinke it good, in suche wise to temper all his sayings and doinges: that now he woulde shewe furth, (as ye woulde saye,) certayne litel sparkes of his godlye power: and an other time again woulde he humble him selfe to the low degre of a man, pooerly borne into this worlde. Vtterly his so doing was expedient for vs, to the end that it might by all manier waies be perswaded vnto mankinde, the veritie and true substantiue bothe of the diuine nature and of the nature of man, to bee coupled together in his one persone. The felowshippe of a nature beeyng comon bothe to him & vs, did greatly make for the purchacing of loue. We do more earnestlye & also more fructfullye loue thinges y^e be nere to oure owne nature and familiar to deale with: euen by the olde p^rouerbe, whiche saith: that like will cuer more vnto like. But as for putting our affiaunce and truste, we do more safelye putte it in god, who, (forasmuch as lye he cannot, and is of power all thinges to do,) may in no maner wise be doubted of, but that he will persourme whatsoeuer he doeth promise. And in dede our loue towardes Christe doeth firste spring vp of the consinage and likeness of our nature: but from these beginninges it groweth better and better to the loue of thinges being higher aboue vs. For like as the common sort of men, is at the firste beginning by the onely seeyng of the beautie of ones bodie, enflamed and sette on fyre, to beare his good will to the partie, and shortly after, whan by keeping compaignye and by talking with the same partie, the good qualities of a more beautifull mynde and soule lyeing hidden in his beautifull bodie, are once throughlye percepued, they beginne more truelye and also more ardentlye to be in loue with the thing that they see not, then with the thing that they see: euen so the felowship and equalitye of our humaine nature in him, was vnto vs, as ye woulde saye, a lure to the conceyuing of loue towardes the Lord Iesus: but from this loue we growe vp more higher to the loue of his diuine power, and of his godhed. Therfore whether he humble himself down to our weakenesse, or els mounteth vp to his owne highnesse aboue, he busilye attendeth the labouring & working of our health and saluacion. So than Iesus went from the temple, and from Hierusalem: & obeying the gouernaunce of his parentes, returned home again to Nazareth. Let children & yong stricplings whā they heare this, be ashamed, as many as make light at the good leçons and counsailes of theyr parentes exhorting them to honest waies, seeing that Iesus did for a space leaue of from doing his fathers businesse, because he woulde not shew any example of a disobedient sonne. Let the priuate commoners and parisheners blushe, that vse to rebell against theyr godly pastours, beeing their spirituall fathers: seeing that Iesus being y^e greater in dignitie, was content to be obeyed by his inferiours, and beeing God, submitted himselfe to the gouernaunce of creatures moztall. But y^e mother again on hir partie
for.

forasmuche as she perceyued and founde a certayne power of the godhed to gyltre and shewe furth in him, was well contente to folow the mind and ordering of hit sonne: and being mindefull of hit owne wise and discrete sobriety, did as yet make no blabbing out abrod of any thing (as other women vse to be full of clattering and babling) ne take vpon hir to geue any sentence or iudgement vpon these matters, which she did rather merueyle at, then vnderstand the mystery of it, what it ment: but all that euer had chaunced from the beginning aboute or concerning the childe, and all that euer was by him said or doen, she gathered and conferred altogether, and layed it by safe in hir breste: coniecturing and casting of these wonderfull beginnings, what ende of all matters was like to ensue. Neyther did she leaue any one poynte vnmaked, to the ende that she might afterwarde with the more perfecte trueth and assuraunce, make reposte of all thinges vnto the disciples, that shoulde in time cumming preache the life of Iesus all the worlde throughtout. In the meane while Iesus being yet hitherto knowen but vnto few folkes, continued dwelling in þe poore citie of Nazareth, liuing (as ye might saye) vnder the gouernaunce of his parentes, vntill the time shoulde come, that was sette of his father in whiche he shoulde with miracles and with preaching, shew furth himselfe abode vnto the worlde: geuing to vs in the meane while a lesson by his owne example, that no man shoulde vnadvisedly and vndiscretely, or els out of time and without due occasion rushing in, or make presse to take in hand thoffice of preaching the gospell, before that he do throught sufficient groweth of yeres, throught vnculpable behauiour throught due learning and knowleage in holy scriptures, and throught Goddes vocation, gather vnto himselfe a good authority to become a teacher. For Iesus vntill he was in maner full thirty yeres of age, neuer did any veray notable act, sauing that aboute the rate of other mortal men, like as he grew and prospered in stature of body, in strength, and groweth of yeres: so did that same heauenly wisdom still more and more plentifully shewe furth it selfe in him, and so did his other manifolde giftes of grace also, throught which, like as he was moste highlye accepted with god so did he dayly more and more growe in fauoure and estimation with men: an vnlike man veraylye and of a muche contrarie sorte vnto the Scribes and Phariseis, who by a counterfaicte pretence of holynesse and of wisdom, vled to set oute theimselfes to the eyes of men, wheras in the sighte of god they were as full as they might swarme of all filthe and vncleynesse of vice. Neyther was it onely auaylable to the saluacion of mankinde, (who was to be redemed by a straunge conueighaunce, and suche as the like had not bene heard of afore,) but also to the good instruction and trayning of oure life, that Iesus did by little and little, & by certayn degrees, shewe forth to the knowleage of men his heauenly giftes of grace that he was moste abundantly replenished withall. For þe thing veraylye he did, to geue vs a lesson that from those firste preceptes & rules of rightuousnesse, (which we ought, euen streyght way while we be yong cradle childe, to drinke in,) we shoulde with continuall going forward vncessauntly do all our possible endeuoure to atteigne vnto thinges of more and more perfeccion. For like as the body hath his degrees of growing bigger & bigger to the full rate of his stature, and to his full strengthe, that is to wete, shooting vp firste from infancy or babe hood to the stature of a yong stricpling, from the stature of a stricpling

But his mother kept all these sayings together in her berte.

And Iesus prospered in wisdom and age.

The paraphrase of Erasmus vpon

And in fa-
uour with
god & man.

to the degree of a yong man: from the degree of youth, to the full perfeccion of mannes state: euen so hath godlinesse his degrees of encreasing, vntil we may be full growen vp to the perfecte substanciall strength of the fulnesse of Christe. For Christe groweth bigger and bigger in vs, and shooteth vp more and more to mannes state, whan we from the firste exstruccions and articles of þe sayth doe encroche forwarde to a more depe hidden wisdom of the scripture of God: whan we forsake the milke of the fleshe, and begin to haue a stomacke or appetite to the sound and strong meate of the spirite: whan we leaue the vnsauery lettre, and thirste the mysticall sence and meaning: whan we nothing esteeme ne regarde thinges yearthly, but mount vp and take our sight to thinges celestiall. For it is euen plain seeing the cart before the horses, if the body shall by the course of nature grow from time to time forwarde to better and better, and the soule shall by our sluggishnesse continually renne hedlong backward to worse and worse. For thus do we see it commonly come to passe. Big laddes and striplings grow quite a way from the purenes of babe hood to boyish watonnesse, the youth than agayne groweth forwarde apace to brablying in the law, and to making of affraies, man state emendeth to ambition and couetise. And so cometh it to passe, that euery man the neter that he draweth to the state of age, so much the ferther goeth he backward from innocent liuing. But such persons, as haue once put on Christe on theyr backes, oughte according to the example of the same Christe, with all theyr strength to heaue forwarde vnto better and better: to the ende that they may both in the pure clenesse of the soule make themselves acceptable in the light of God: and also by the vncoꝛruptnesse of their liuing, geat themselves an honest fame and repute among men.

The thirde Chapter.

The text.

In the fifteenth yere of the reygne of Tiberius the Emperour, whan Poncius Pilate was lieutenant in Jewry, and Herode the Tetrarche of Galile: and his brother Philip the Tetrarche of Ituria, and of the region of the Trachonites: and Lisanius the Tetrarche of Abilene, whan Anna and Cayphas were the high priestes: the word of the lord came vnto John the sonne of zacharie, in the wilderness. And he came also al the coastes aboute Iordane, preaching the baptisme of repentaunce for the remission of sinnes, as it is writen in the booke of the wordes of Esay the prophet, saying: The voyce of a crier in wilderness, prepare ye the way of the lord, and make his pathes streight. Euerie valley shalbe filled, and euery mountayne and hill shalbe brought lowe, and thinges that be croked, shalbe made straight, and the rough wayes, shalbe made playn: and all flesh shal see the saluacion of God.



Thou haste hearde, good Theophilus, with what beginnings bothe John the forerunner, and also the lord Jesus made a way, & a preparatise vnto the office of preaching the gospel. Now heare by what meanes, and with what successe they enterprised, and entred the matier, to the end that thou mayest well vnderstand, that nothing was doen by happe or casualtie, ne through mannes wisdom, but eueri whit by the prouidence of god, temping and ording his owne mattier after a newe manner of faction of his owne. For now was the time already come, that the haueynly king,

kingdom being reuealed and published, the worldely kingdome should abate and decaie: the spiritual priestehood beyng disclosed, the shadowie priestehood, (wherin the Jewes had vntil that tyme made many glorious vauntes and bragges of themselves) shoulde vanishe cleue awaie. Celar the Emperour of Rome surnamed Augustus, had now ended his life, by whose proclamation the whole worlde had afore been surueighed, and the names of euerie bodye within the empire registred in bookes, and in the tyme of his reigne Iesus Christ was bozne. Wicked Herode also was now deceased, who had sought Iesus beyng an infate for to haue slaine him. And Archelaus herodes sonne for his behaueour ouer muche relesbyng his fathers wicked pranks, was exiled fro his kingdome into an other countrey. Tiberius Celar had succeeded Augustus in þe emper. And in the fiftenth yere of his reigne Poncius Pilate a Romain was presidete of Iewrie. And Herode þe brother of Archelaus by the eleccio & appointement of the saied Tiberius the Emperour, had Galilee allotted vnto him. Philip had þe reule & gouernaunce of that part of Syria, whiche is called Iuduria: and it was called also Trachonitis, of the roughnesse of the mountains, because þe countrey is ful of vphilles & downehilles, & almost no parte of it euen, or plain chaumptan ground. For it goeth al alongst in hilles & dales fro Libanus, & fro þe mountaines of Idumea, vnto þe west coaste of Syria. Thā mozeouer þe parte þe is called Abilena, (of Abila the principall citie of the same region,) was by assignement come to the hādes of Lysanias for his poztio, who afterward chaunged the name therof, & called it Lysaniō. For Augustus in his tyme, because he would somewhat breake & enfeble the puissaunt force of þe kingdome, had made a diuissio of it. & distributed it emōg foure byrthren, Herode, Philip, Antipater, & Lysanias, whiche therefore were called Tetrarches, þe is to saie in Englishe, the foure princes, or the foure head rulers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who would haue no kynges. And thys was a token or rather a figure that the kingdome of the Jewes should shortly after vanishe awaye accordyng to the prophecie. But the holpest parte of Iewrie (wherin Iherusalem, and the temple stood, and in whiche the lord of al was bozne,) one Poncie Pilate a Romain, had the administracion & gouernaunce of: beeyng as it were a figure plainly betokenyng euen by the verai case and thing as it stood, that þe Gentiles should breake into the kyngdome of heaue, which the Jewes would reiecte and bitterly despise. Likewise the priestehood as a thying that should soone after cease and haue an ende, went wandreyng & shiftyng fro one to an other out of due ordre, and was bought, and solde & made eue a market matier: wherin at that tyme twoo notable vngodly men, Annas, and Caiphas had the highest and the chiefest roumes. Emiddes these matiers of diuiding & mangleyng the countrey into sondre rulers handes, and in the middes of this verai troublesome state of thinges among the Jewes, the kingdome of heaue, and a new priestehood sprang vp, wherof John the soome of zacharie was chosen and specially appoynted to bee an open preacher, and proclamaier. This John before late hidden among the wyld beastes, and passed a life of wondrous streightnesse, cladde wiche Camelles skynne, girt with a belte of a rough leather thōg, feeding vpo wyld honey and grasshoppers of that countrey, not so muche as tastyng any wyne or strōg drynke, to þe intent he might be a mete preacher of repentaunce: & might teache

The paraphrase of Erasmus vpon

And he came
into a desert
place about
Jordan. &c.

the people by his lyfe, before he should teache them by his wordes: and might
bee cleere without all crimes hymselfe, who should so freely reprove the faultes
and transgressions of other men: but now being inspired with the holy ghost
and admonished by the same, he came out of the dennes of wyldernesse, and gat
hym, not into the temple, whiche place was reserved vnto Christe, but into all
those quarters and coastes, whiche lye about the riuer Iordane, to the ende
that he might haue the more plentie of water for suche as should bee baptised.
And he preached that the kyngdome of heauen was at hande, exhortyng that
the people shoulde prepare themselves to the saluacion, (whiche approached)
through repentance of their former lyues, and that with the baptism of wa-
ter, (whiche he in his person gaue, being but as a foregoer and a messenger
of Christe,) they shoulde make themselves mete for the baptism of the spirite,
whiche spirite he should geue, whose cumming approached. These thinges were
than dooen by inspiration of the holy ghoste, who long before had prophesied
thesame by the mouth of Ely the Prophete. For in this maner speaketh he
of Johns preachyng. The voice of a cryer in the wyldernesse, the Lorde ap-
procheth, prepare his waies, make his pathes streight, lest being offended with
the vntoward crookednesse of your condicions and behaueour, he speedily stert
backe awate from you. He cometh to all, all muste goe forth to mete hym. All
thynges must bee made plain and euen. Euerie valley shalbee filled vp, and
euerie mountain and hille shalbe brought downe & made flatte. They whiche
wer high among men, because they wer in a great opinion and estimation of
righteousnesse, or wysdome, shal abate their statelly and proude countenance
that they maie bee hable and apte to receiue the righteousness, and wysdome
of God: and they whiche as idioates or men of no knowlage ne regard, and as
synners, were out of al reputation, bitterly despised as abiectes among men,
shal suddainly through their obedience to the gospell be reised vp vnto the
felowship and communion of the kyngdome of heauen: Such thynges also,
as tofore wer warped & wythed soondy wates, & stode all crooked, shal in a
momēt be made euen & streight again w the squiere of the gho:pell: & where
places wer rough by reason of the thornes of manifold vices, and naughtie
desires and lustes, they shal now be made verai smoothe, and plain wates.
For by and in suche myndes dooeth the Lorde loue to walke. And to suche ex-
treme contraries shal the courses of all thynges at the cummyng of hym bee
chaunged. They that wer in despaire, shalbee set vp in counforte and hope
again. Suche as trusted in themselves not caryng for any other helper or
salueour, shalbe cast away and perish, vnpossible to be recovered again. They
that wer beforetymes esteemed and reputed for wise, shal become fooles:
and suche as wer accounted for fooles, shalbee endued with the gyft of
heauenly wysdome. They whiche tofore were idolatres, shal become true
seruers and worshippers of the liuyng God: and they whiche in outward
semblaunce appered to be true worshippers of God, shalbe found idolatres.
Those that before wer wrathfull, shalbee quiete of mynde, and beneficiall
to others: and suche as serued the lustes of concupiscence and lecherie before,
shal now loue and embrace all chastitie. They which before wer pollers
and catchers awate of mens gooddes, shal now freely without sparyng
geue awate of their owne. To this man therefore that shal make suche
an altraction and chaunge of thynges, prepare your selves. The Lorde will
euen within a litell whyle bee here present in this world: not onely the Jewes
shall

shall see hym, but all the nations of the whole worlde shall with the eyes of feith, beholde hym that is the autour and geuer of saluacion: by and through whom, God maketh a free offer of the blisse of heauen, vnto al suche persones as through godly promptnesse and readinesse to beleue, and through correction & emendement of their former lyues, shall receiue hym when he cometh.

¶ Then saied he to the people that wer come forth to bee baptised of hym: *O ye generation of vipers, who hath taught you to flee from the wrath to come? brynge ye forth therefore the due fruytes of repentance, and begyn not to saie with yourselves: we haue Abraham to our father. For I saie vnto you: God is habile of these stones, to reise vp children vnto Abraham.* Now also is the axe laied vnto the roote of the trees: euerie tree therefore which bringeth not forth good fruite is hewen down, and cast into the fyre. The tēte,

All this had Esai so many hundred yeres befoze prophesied of John: and nothyng there was, but in the ende it came to passe, and proued agreable vnto the prophete in euery behalfe, and in euerie poynte. For at Johns preaching, a great multitude of people leauyng their houses, (a declaryng by the same their dooynge as plainly as if thei had spoken it in wordes, that whole earnestly myndeth or desireth to attayne to saluacion, must dooe awaie and forsake the carnall affections that he hath at home in the house of his herte,) did by heapes resorte vnto the shoie of fluime Iordane, that thei might bee diepped in water by hym: not that John was a forger of synnes, or could so dooe: but because that he with this begynnynge and preamble, did prepare folkes hertes and mindes vnto the redemption and saluacion that was cummyng. For a good great patte & towardnesse of healthe it is, to acknowlage ones selfe to bee sicke: and a great auantage & foredele towards recouerie hath that persone, whiche is apte and wyllynge to take that maye bee a remedie for his disease.

And forasmuche as the fyrst stepp and degre to emendement springeth out of the feare of God, (so that we first feare the iuste punishment at the handes of the righteous auenger, & than loue the liberalitie of so bounteous a Lord,) John cried out with a great boldnesse and plainesse against the proude Phariseis, and Scribes, who tofoze had euer sticke fast and continued in the synnes of theyr wicked fathers, & thorough the false persuation of rightconscience wer puffed vp in pryde, though they were strong enemies vnto true religion, setting other men at naught, and standyng highly in theyr owne conceytes, for none other cause so muche, as for the respecce that they wer descended of Abraham, by the lynage and descent of the flesh, as though God clemmed men after theyr kintred or lynage, and not rather accordyng to the vertues and godly qualities of theyr myndes. *O ye generation of vipers (saith he) moste vicious and corrupte children, descended of most vicious and corrupte auncestrie: wherby haue ye perceiued and founde out, that the vengeance of god hangeth ouer you, vnlesse ye in season emende your liues? What person hath geuen you any bywarnyng or watche woorde to flee from the moste sharpe punishment and scourge of God, whiche shall spare no age, whiche shall spare none nacion, nor shall shewe fauour to no degre, or estate of men high or lowe? Lyke as remedie is offered vnto all suche as will yelde thcm selves to be cured and healed: so dooeth punishment abide all persones indifferently without exception, as many as refuse to emende from theyr olde naughty behaviour and conuersacion.* Why dyd not entier loue towards god allure pou hither befoze, as well as the feare and dread of punishment dooeth violently hale pou hither nowe at this present? your myndes and hertes are as

And he
saied to the
people.

The paraphrase of Erasmus vpon

pet nothing chainged at all. Wherefore if ye without any feigning or dissimulation bee penitent and sorry for your wicked lyfe past, chaunge your conditions, & be ye of an other sorte of conuersacion, then heretofore ye haue been; & declare plainly by your veray doinges, that ye are reformed and emended. Ye haue vnto this day hitherto lyke wyld trees, brought forth the soure & pestilent fructes of euill weorkes, that is to wete, pride, wrathfulnesse, auarice, enuie, hypocrisie, & contention. Now if ye be in veray dede turned from euill trees into good trees: bring ye forth the good fructes, such as may testifie your hertes to be truely altered into a better frame. It is not here now requisite nor any thyng materiall, yf ye chaunge your garments, or to leaue & take this or yf kynde of meate, but ye must chaunge the euill lustes of your hertes. This is in veray dede the roote of the tree, which roote if it haue a bitter and a venemous sape, thā spring there none but euill fructes out of yf braunches: but contrariwise if the roote ministrate & sende by a pleasaunt and holson sape to yf boughes, than dooe there grow forth vpon yf braunches those fructes of the spirite, yf are semely for god, & woorthie acceptacion, yf is to wete, entere loue in stede of hatred: for bittur frowning, godly ioye & lightenesse of herte: for discorde, peace: for fiercenesse, sufferance: for snatchyng and pollyng, liberalitie: for lecherousnesse, chastitie: for deceitfull craftinesse, simplicitie and playn dealing: for presumptuous takyng vpon hym, humble sobrienesse: for supersticion, true godlynesse. These are the thynges whiche declare who bee the true and vncouterfaicted Jewes: these bee the thynges that declare who bee circumcised as they ought to bee, and who are the veray true chyldren of Abraham in dede: these sacrifices they are, that God is deliyted withall.

And began
not to saye
with your
selues: we
haue Abra-
ham to our
father.

Nowe is the lyght at hande, leat shadowes passe awaye: the truth is in place, away with all counterfaicte hipocrisie: dooe away your bayne confidence whiche the figures of ghostly thynges haue nourished in you; and not the thynges selves: as for example, whan ye saye in the waye of gloryng: Hierusalem that holy cite of oures: the lordes temple, the lordes temple, the lordes temple: also such figures of thinges as here foloweth, that is to wete, slaughtur of byute beastes in sacrifice: ordeining and solenne halowynge of sabboth dayes: obseruing of newe moones: choise and difference betwene one meate & an other: bynde borders vpon vestures (whiche ye cal your phylacteries) fasting and abstinence, with heuynesse & lornynge of countenance: & the residue of obseruaunces a great mainie, whiche either the lawe did for a tyme prescribe & appoynte as figures of thynges, to be referred to the mynde: or els yf Phariseis haue inuēted for a vain pretense of holinesse: all these thynges cutte one, with circumcisiō it selfe, and altogether, shal cease and be abolished. And suche an one shall from henceforth bee esteemed for a Jewe of the righte sorte, whatsoeuer he bee, that shall confesse and acknowelage hym, whose companyng shall nowe ere long bee seen to the world. And suche an one shal bee taken for a man rightly circumcised as he shoulde bee, whosoener shal haue an herte potirged throughe fayth, from all inordinate lustes and desires. Let it therefore no more entre into your hertes to thynke with your selues vaingloriously: It is we that are the heritage, the succession and chyldren of Abraham; it is we and none els, to whome the inheritance of saluacion hath been promised, the lord wyll not forsake vs that are his people. Saye I saye vnto you, that like as the wickednesse of your forefathers shal be nothing preiudiciall

ciall noz hurtful to you, in case ye amende and take better waies: euen so shall the holynesse of your progenitoure Abraham nothyng auayle you, yf ye will still continue in your olde vngodlynesse. Ye will be caste awaie, ye will surely bee disinherited, ye wyl utterly perishe to eternall damnation, onlesse beeynge conuerted and turned to better lyfe, ye byyng footthe suche fructes, as maye seemely and worthily stand with the ghospel. Neither shall Abraham bee detritute of posteritie or succession, noz god want a people of his owne, of whome to bee condignely worshipped and serued, and to whome to performe the inheritance by hym promised, though ye shoulde synke and fall away from him. For this date I be bolde to auouche and to assure vnto you, God is not vnhabable, but hath power enoughe, euen of these stones here, to reise by chyldre vnto his frende Abraham, to whome he promised issue and succession, like in number to the sandes of the sea, & to the steres in the skye. In tyme hereafter to come, the chyldren of Abraham shalbee esteemed & accepted, not after the kindred of blood, but as euerie one shall folowe, and resemble Abraham in faith. Abraham shal acknowledge and accepte for his chyldren, euen the Sogdians, the Scythians, and the wilde Scythians, if they embrace Messias: and shall coumpte and repyte you for alienes and straunge borne bastardest, onlesse ye turne to the faith & beleue. God hath hitherto shewed patience & sufferaunce towards you, though ye haue but euē so brought forth y outward fructes of the lawe, suche as they were: y is to saye, sacrifices, bowes, fastinges, washinges, difference of meates, & paring awaie of the foreskin in circumcision. But these thinges had no more but superficially an outwarde apperaunce of religion. And these are but leaues of the tree, detestable afoze God, excepte the fructes of the spirite be sowne therewith. But nowe from henceforth shall euery body be esteemed accordyng to the true treasures of y herte and the soule, euen as they shalbe founde good or euill.

God is able of these stones to reise by children vnto Abraham.

Now is there come a moze streight and precise iudgement of god: and come he is, that seeth the botome of the depelt secretes of the herte. For nowe is the are euen ready sette harde by y roote of y tree, that hath so long tyme been suffered. Abrahams people shalbe hewen awaie from the stem therof, & the heathen (so many as in prompte readynesse of beleuing shall resemble Abraham,) shall be grafted in they places. Whoses had no care geuen vnto him: the prophetes were not hearkenē vnto, of whome a great maignie ye slewe and put to death: at the voyce of the lawe ye haue hitherto been of dull and deaf eares: now is he come, whose greater there can none be sent, and after whom there is none to be looked for. Utter perishing for euer hangeth ouer the whole nacion of the Israelites, excepte ye repente betime and growe to moze goodnesse: for euery tree whiche shall not now byyng footthe the good fructe of faith, shall be felled downe, and cast into the fyre. Meane is there none, noz respecte is there none: but either through true godlynes, to make haste vnto euerlasting saluacion: or not so doing, remedies and utterly to bee damned for euer.

Nowe also is the are layed to the rootes of y trees.

euery tree therfore.

And the people asked hym, saying: what shall we dooe than? He answered and saith vnto them: he that hath the two cotes, let him pauce with him, that hath none: and he that hath meate, let him dooe likewise.

The text.

The common multitude of the Jewes beyng soze adradde with these terrible, and manacing woordes of John, sayd vnto him: If it be so as ye saye, what shynke ye than good for vs to dooe, whereby to auoyde and escape the wrath of God, and to attayne saluacion? Nowe beganne they to waxe some,

The paraphrase of Erasmus vpon

what curable and toward to be healed, whē they acknowlaged theyr diseases, and earnestly despyed remedie. John therfore sheweth them a remedie of perfecte strength and efficacie at all assaies. for he calleth them not, ne exhorteth them to the sacrifices of beastes, and suche other Iudaicall meanes of purging theyr synnes: but vnto the woorkes of charitie. God is with no sacrifice in the worlde more sooner pacified, then with beneficiall dooing to our neighbour. God hath no nede of any benefites of ours, but he suffreth it to bee rekened as dooen to himselfe, whatsoeuer we bestow vpon our neighbour beeing in necessite and nede. He that hath twoe coates (saith John) leaue him couer his naked brother with y^e one of them. And he that hath a smuche meate as may suffice for twayne, leaue him geue halfe thereof to another that is hungry. With these twoe examples John taught the people of the grosse and blockishe ignoraunte multitude, that the most strongest and effectuall meane to appease God beeing offended with vs, is, if we by all meanes bee franke & bountifull in dooing good to our neighbour, whatsoeuer thyng he hath nede of: whether it bee apparell, or meate, or drynke, or harbourgh, or ayde & succour agaynst violence, or comfortable wordes in tyme of sorowe, or doctrine for his instruccion, or good exhortacion and counsayll. And bounden we bee to helpe the present necessitie of our brother, not onely with part of those thynges whereof our selues haue superfluitie or more then we neede, but also we ought to cut of a litell share of suche thynges, as myght otherwise stande vs in good steele for our owne bles and occupiing, as often as our neighbours necessitie requirerth present helpe out of hande. This remedye than it was that was geuen by John to the common multitude, whiche remedie neuerthelesse serueth for all men indifferently.

He & haue
two coates,
ec.

The terte.

Then came the publicanes also to bee baptised, and sayd vnto hym: Master, what shall we doo? And he sayd vnto them: require no more then that which is appoynted vnto you.

Then came also the publicans that is to saye, the custumers and takers bp of tolles, beeing semblably stricken with great feare at Johns preachyng, whereas otherwise they were a kynde of people geuen to polling, and raine, and grating all that they might for their owne singuler auantage and lucre. with all other menues losse, and dammage, and hinderauce, men nothing passing on religion or on the feare of God, but more ready to obeye the commaundementes of worldly princes, then the preceptes of God: whiche sorte of men, where as they haue an euill name among all nacions, and bee commonly ill spoken of, yet among the Jewes they were specially aboue all other sortes of men abhoyred and reputed abominable. And yet y^e sorte that preache of John had stricken suche an horrible great feare into them all, that euen they too, as euill as they were, came to John, requiring baptisme, and desiring to learne how and what way they might appease the wyathe of God. And John y^e true forgoer & messagier of him, whoe would dytue backe or put awaye no man (were he neuer so muche spotted or defiled with synne) made a softe and a gentle aunswer euen to publicans also: if ye cannot yet (saith he) fynde in your hertes to geue out to y^e pooze and nedie some parte of that that is your propre owne: yet at lestwise make ye this one steppe towardes a better life, that from henceforth ye holde your handes from polling and catchyng awaye the goodes of other men. Ye haue an annuall stipende and an ordinarie lye of Cesar: and it is rated out vnto you by a playne rule, howe muche or

little

littel ye ought to require of the people for any duetie.

The soldiers likewise demaunded of him, sayng: And what shall we dooe? And he The texts.
sayd vnto them, hurte ye no man, neyther trouble any man wrongfully. And be content
with your wages.

After the Publicans, came soldiers also, an vnruly and an vngodly
kynde of people, hauing no regarde ne care of any lawes, headie and hastie
to do wrong, and felowes that vsed to sel theyr lyfe and soule for money, settig
all theyr delite and felicitie, in catchyng and robbynge from other men, fierce &
presumptuous throughe ouermuch libertie and sufferaunce. Neuerthelesse the
feare of Goddes vengeance fell vpon these men too, & therfore they also came
to John. They acknowelaged theyr wicked state of soldiershyp (as they vsed
it,) they despyze baptysme, and require mozeouer to bee enfourmed, what possi-
ble meanes they myght make, to haue God appeaced towards them. It was
surely in this kynde of men a great poynte of fertheraunce towards health,
that they woulde acknowelage theyr disease, and were pricked with despyre of
a better life. Therefore John woulde not at the firste day auenture to requite
in suche as these were, that they shoulde thewe beneficiall liberalitie towards
theyr neyghbour, because he thought it to bee a stepp sufficient and great e-
nough for the firste settynge forwarde towards God, if suche as they were,
would honestly refraine and kepe themselves from doyng mischiefe about in
places where they cae. And to speake moze of this sorte of me, in dede they are
woont to bee noyson and hurtfull in theyr poyntes especially, that is to wete,
in violent oppression: in laying to mennes charges, and burdening them with
falle crymes: and in pcelage or robbery. For often tymes the weapons whiche
the Prynces haue deliuered vnto them for defense and mayntenaunce of the
publike tranquillitie, they turne to the hurte of theyr veraye owne countrey-
men beeing true subiectes, and do auenge theyr owne priuate malice with the
same weapon, wherewith the safetie of the wholle people in generall ought to
haue been defended. So that often tymes they gooe on theyrnyng for booties,
and spoyle the countrey, they burne, they drie away mennes catall, they ra-
uische women, they breake vp mennes houses, they turne the good man of the
house where they haue lodged or been entertained, they turne him cleane out of
his owne doores, and pumble hym about the pate.

And because they dooe oftentymes play these partes, and haue nothyng
sayd nor doone to them for it, they thynke they maye dooe it lawfully. Again,
some of them promote false playntes agaynst honest simple men before theyr
prynces or captaynes, for none other purpose, sayng that a porcion of the par-
ties gooddes beeyng sealed as a forfait maye come to theyr snaphare in re-
warde of theyr false accusation maliciously and slaundereously prepensed. And
at suche vnglacious pranks the Prynces do oftentymes wrynke, whyle they
ernestly tradze the gratifyng of theyr seruauntes. Furthermore some of this
sorte of people, whan they prodigally consume and waste out vpon harlottes,
vpon dice, or in bankettyng, and reuellyng at the wyne, all that euer theyr
Prynces doeth in the name of a fee or stiepende allowe them, they make vp
theyr losse agayne with pcellyng and pickyng: and doe not onely leaue suche
duties as they ough still vnpayd, but also dooe by playne extortion pull fro
pooze housebandemen that that is no duetie at al: and so vnde the name and

The paraphrase of Erasmus vpon

colour of warre, they thynke nothyng what euer it be lawfull for them to do, whereas in veray dede there is a due lawe of armes seruing for battayle & warre, which in dede is not vtterly to be disallowd, in case it be attempted for a iuste and a rightfull cause, that is to saye, if it be made for the defence and main-
 teinaunce of the publique tranquillitie of a realme and countrey: yf the case so stand, that it cannot bee auoyded: yf it bee enterprysed by godly Prynces: yf with the consent of them, for whose behofe it is expedient or necessary that the warre shoulde be made: yf it haue been denounced or proclaimed with all rites and circumstaunces accordyng to the lawe of armes: if iustice and moderation bee vsed in it, that is to saye, if warre be so kept, with as much sparing of bloudshed, as possibly maye be: if as fewe bee losse, as maye bee, especially of them, that neuer gaue any cause to the warre: yf the vnadvised wylfullnes & hastynes of the soldiers be byrdeled by the captaynes, if there bee no buckling together of the two armies, sauing onely by suche soldiers and men of armes, as haue geuen theyr othe afore to do as they ought to do and none otherwise: nor without a signe to bee geuen by commaundement of the captaine when they shall buckle together in fight: if euerie bodie immediately holde theyr handes from fighting, as soone as euer the troyettes haue ones blownen retraite: if also as soone as it possibly maye, the warre bee ended and so bryake vp. **Un-**
 to this sorte of men therefore dooeth John nothyng but shewe, what theyr accustomed vse is to do, and what thing from hertfoorth they ought to eschewe, if they mynde to escape the vengeaunce of God. **Stricke ne beate ye no man** (saith he) **accuse no manne falsely for lucre sake: but bee ye contented with your ordinarie wages that is allowed you.**

The text.

As the people were in a doubt, and all men mused in theyr hertes of John, whether he were veray Christ: John answered and said vnto them all: I baptise you with water, but one stronger then I shall come after me, whose shoe latchet I am not woorthye to vnloose: he shall baptise you with the holy ghost, and with fier. Whiche hath his faune in his hande, and he will purge his floore, and gather the corne into his barn: but the chaffe will he burne with fier that neuer shalbe quenched. And many other thynges in his exhortacion preached he vnto the people.

And with suche great authoritie were the premisses handled and dooen by John, that the people begoonne halfe to bee in opinion, that himselfe was the veray Messias, of whose cumming he preached vnto the. And this did a great maignie of them with secrete thynkyng cast in theyr hertes, though John on his owne behalfe, by reason of his singular humilitie of herte, did as much as he could to hide his owne greatnes. For this is the light and cockebrayned facion of the common multitude, that suche persones as they haue a speciall mynde and regarde vnto, they sette more pryce by, then there is cause or reason why: and suche as they beate hatred agaynst, suche do they moste slanderously repozte, finding faulte with all thinges in the. But this earnest good fauour and opinion of the people did well declare veray perfect humilitie in this moste holy man, who was so ferre from taking vnto hym the anauntage of an other mannes praise, he stoutely refused the same, beeyng geuen vnto him of the peoples owne voluntarie offre. And the wrong opinion he the people were in, did muche good for this one point, he the dignitie and worthinesse of Christe beeyng as yet knownen but to a fewe, was there allowed with a substantiall & an open testimonie in the face of the worlde. For John as soone as he by inspiration of the holy ghost, well perceiued the secret thoughtes of the people,

people, he spake in this maner: Sirs (sayeth he) ye do esteeme me by outwarde thinges that may be seē, as for example, by the meate that ye see me eate, by my raiment, & by this that I dooe minstre baptisme vnto you: but the thinges that bee not seen, are a great dele more effectuall, euen after the same rate as in a man the vertue of the minde whiche is not seen, is of muche more dignitie and worthinesse, then the power of the bodie that is seen with mennes eyes.

I on my behalfe, though I do baptise you with water, yet am I no remitter of sinnes, I am nomore but a preparer of you to a baptisme of more efficacie and vertue, whiche ye shall receiue at the handes of him, whose coming I preache vnto you, being, as in dede I am. somewhat his elder in time, and somewhat afore him in orde & course of preaching: but in power a great waye inferiour vnto hym. For he that commeth after me, is so ferre better than I, that I (whome ye all beleue to bee some great high manne of price) am unworthy to vnbuckle the latchet of his shooes. And I am his seruaunt, not his fellow: I am a foregoer vnto him, but euen of muche like rate, as the day stre goeth before the sunne, and shall anone after be darkened and drowned with y greater light of the sunne when it commeth. And euen veray this y I haue, I haue of his bounteous goodnesse. My doctryne is but veraye washe, if it bee compared vnto his doctryne: my baptisme is of no vertue, if it bee sette by his baptisme.

For he, because he is come from heauen, wyll teache heauenly thynges: I being but an yearthly creature, dooe speake yearthly thynges and lowe matters. I diepe your bodies in water, but he shall diepe your soules, and baptise you with the holy ghost and with fyre. And looke howe muche the spirite is of more strength to entre and to perce, then is water, looke howe muche the fier is of more strength and effecte then is water, of so muche more power shall hys baptisme be, then myne is: hitherto hath it been vnknownen, who were the true folowers of godlynes. An easie thyng it is to bee washed with water, a light matier it is to kyll a beaste in sacrifice: an easie point it is to forbear eatyng of swynes fleashe. But now dooeth suche doctryne come to light, suche tymes dooe approche euen here at hande, that they can no longer be vnknowne who bee good folkes in veraye dede, and who be otherwys. For he wyll cum to dooe the thyng y he hath so often tymes thzetened in the Prophetes, which is, by a precise streight iudgement, to disclose a perfect difference betwene the godly and the wicked. For he wyll haue in his hande a fanne, (for vnto this man is geuen all power in heauen and on yearth,) and with this fanne, which no man shall be able to auoyde, he shall make cleue the flooze of his wyng wyng place, and there wyngnowe euery creature, tryng them with the winde of the crosse and afflictions.

And suche persones as are but chaffe, that is to saye, in pretense of holynes, metely gaye, but withinfoorth voide and emptie of all deuocion, shall stigh about this waye and that waye, whither soeuer carnal desyre and affection shall carry them: but suche as are good wheate, hauyng within them substaunciall and true godlynes, shall not bee scattered abrode all about with the wynde: but whan the chaffe is tryed awaye, they shall declare the substaunce, all stedfastnes of thei mynde, whiche nothyng could moue. That tempeste shall not make any persones euill, but shall shew them openly to be knownen what they were, euen when they were not seen: in like sorte, as the cleue lyght

The paraphrase of Erasmus vpon

where it is, dooeth not make any persones blynde or deformed but sheweth who be deformed or blynde. The trueth of the gospell is bryght light, which they shall not abide nor awaye withall, that dyd afore shewe furth they: peincted shethe vnder the countrefaite clocke of holynes, wheras afore God they wer men of wickednes: and contrarywys they shall bee embraced and muche made of, whiche whereas vnto the worldwarde they were reputed for abiectes, yet neuertheless had a perfect zeile of godly deuotion in they: brestes.

Suche persones as at the strōg force of the doctryne of God, whan they heare it, shall bee moued and stirred to dooing of mischeif, and to slaughter, shall not than fyrst of all bee made wicked: but suche occasion beeyng geuen, it shall openly appere what manier felowes they were afore. For an occasion doeth not make folkes wicked, but doeth discouer them and shewe them as they bee. Suche an one as whan the losse of gooddes is set before his eyes, or whan perill of any crosse or of death is shewed hym, wyl fall from the professing of the trueth, and forsake it, shall not euen than fyrst of al begynne to be wicked, but he shall at suche a tyme playnly declare what manier one he was afore. Neyther shall euery one by and by that is dipped in water, endure throughout in this examinaciō or tryal: but suche an one as hath fully receiued into him the spirite of God, and he that hath thoroughly conceiued the fier of charytie and loue vnperishable: suche an one shall not bee moued with any storme of mysauentures or euyls, but shall rather bee the more better purged, and the more stedfast, in lyke sorte as wheate and other grayne is purged and made cleane with the fanynge of the wynde, and as golde is scoured by the vertue of the fyre. Leat therefore euery bodie prepaye themselves to this rigourous and precise tryall, trustyng not awhit to his noblenesse of byrth, putting none assiaunce in the holynesse of his auncestrie, nor putting no trust in the carnal ceremonies of Moses lawe, but arming and felyng his soule with fortresses, & wardes of more pithy substance to truste to. It shall bee no small poynte of the matter, what sorte euery bodie bee founde to bee of. Health euerlasting, and euerlasting damnacion shall try out and diuide the sound, from the light: ones that are but puffes, and the right bozne Israelities from the bastardes.

And the chaffe shall he burne.

For the well clenfed corne shall he laye vp into the barne of the heauenly life and the chaffe shall he burne vp in fier that neuer shall bee quenched. The iudgemente shall here in some pcece bee shewed, but after this present lyfe it is, that the wicked receiue the affliction of endlesse peine and torment. With these and many other sayinges mo, did Iohn exhorte the people to repentance of they: former life, and to the desire of Messias, whiche was than shortly to come, now putting them in feare of peryll, now stiering them to goodnesse with promise of rewardes, and (as ye would saye) awaking the myndes of the people vnto the earnest zeile of euangelicall godlynesse, with the gladson newes of redemption and saluacion.

The texte.

¶ When Herode the Tetrarche (whan he was rebuked of him for Herodias his brother Philips wyfe, and for all the euils whiche Herode did,) added this aboute al, and layd Iohn in prison.

And this boldnesse of speaking so plainly, the common bulgare people, in consideracion of the notable holynesse of the man, coude abide veray wel: the publicanes could suffre it wellinough: & soldiers also tooke it in good parte: and all these whā they wer reproued, dyd willingly acknowlage their disease, and

and being brought in a feare, thei sought for remedy. But Herode could in no wyse awaye withall, who with his haulte stomake (because he was a kynge) woulde haue all thynges to be lawfull for hym, that stood with his luste or fantasie. Yet did he beare very good fauour and loue to John. He verie well sawe and also did no lesse allowe the perfection of his life, beinge suche as was in fewe menne, yea and in many thynges woulde he also bee reuled by the counsaile of John. But yet in that point in which it had been chiefly of all expedient and behoueaible to geue eare vnto Johns sayinges, he did not onely nor dooe after his counsell, but also caste hym in prison for geuing hym good aduertisements. And brought John to destruction, whan John was diligent to call him backe from destruction. Of this sorte are often times the heretes of suche Prynces, as the wysdome of the ghospell hath not thoroughly wonne ne recouered from the dominio of abominable lustes. Some suche me bee lordes & rulers ouer others; as on theyr owne behalfe are boðeseruautes to theyr owne violent and strong affections; and such thinke themselves euen for this poynte specially to bee kynges, that they bee slaues and bonde me to abominacion, no mā sayng blacke theyr ipe. They many times cal vnto their seruice to bee about the men well approued and knowen for theyr holinesse of liuing, they haue many tymes priuate comunicacion with the same, & after the counsaile or aduise of suche they dooe many thinges: not that they haue delight in true godlynes, but that they may by suche a cloke purchase to theselves an opinion of perfecte liuing, and that they may somewhat mollifie mennes repining and grutching at their naughtie dooinges: or to the ende, that whan they piete and polle the people, whā they reisse wicked battayll, whan they play tyrannous partes towardes some that beare good herte and wille to the common weale: they maye seme to dooe these thinges too, by the counsaile of moste approued honeste men. And euen in the like sorte did Herode abuse the piete of Camels hyde, wherewith John was clad: in the like sorte dyd he abuse the leatherne belte wherewith John was girt: so did he abuse the spare diete that John vsed: so dyd he the innocencie of Johns whole lyfe: so likewyse dyd he the authoritie of John, throughe whiche he mighte dooe verie muche with the people, and altogether to the maintainaunce of his owne tyranny. And for this cause the lord Jesus dooeth afterwarde call him foxe. For this is the wyllecraftinesse of euill Prynces of this worlde: vnto whome if it shall at any tyme fortune right professours of the ghospel to bee called to seruice, either the ghospellers must eschewe the companie and conuersacion of suche maysters, in whose houses they shall sooner bee matted and brought to naughtinesse on theyr owne parties, then they shal turne the others to better wapes: or els they muste prepare their mindes aforehande to the lyke rewarde for shewyng the trucche without dissimulacion, the John fortunēd to get for hys labour. For whan Herode nothyng growyng out of kynde from the maners and facions of his father and others his auncestours, played many wicked and tyrannous partes, pieteing & pollying the people, pulling awaye all libertie by oppressio, punishing in others thesame thinges in whiche he was a common offender himselfe, vsing all offices of Maiestrates vnder him as sale wate for money, vsing also to sell the ministracions of priestehood, & keepyng withyn his house openly in the face of all the worlde, one Herodias, the wife of Philippe being his brother, and had by force of strong hande taken hys awaye from his sated brother

The paraphrase of Erasmus vpon

brother yet beeyng aloue, together with a daughter of the same Philppes: this holy man because he could not abide suche incest and vnnaturalnesse of marriage in a kinges house, from whens especially about all other places, it was conuenient that example of keeping the lawes shoulde procede, aduertised hym to refrayne himself from suche a wicked misdede. But with a detulish king, the detulische request of a gierle beeing a minion dauncer together with the suggestion of a detulische woman, weighed moze, then the holosome aduertisement of so vncorrupte a man: with the whiche good aduertisement he was nothing the better, but remained still so ferre out of the way from beeing cined, that vnto his hainous enozmities afoze paste, he added one dede of myschief moze, the moste vngtracions that euer was: that is to wete, casting Iohn in pryson, and procedyng so ferre at laste in outrageous woodnesse, that he caused the heade of the moste innocent man to bee chopt of, and so gaue it to the wenche for a rewarde of hir vicious wanton dauncing.

The terte.

And it fortuned that whan all the people receiued baptisme, (and whan Iesus was baptised, and did praye,) the heauen was opened, and the holy ghost came down in a bodily shape lyke a dove vpon hym. And a voyce cam from heauen whiche said: Thou art my beloued sonne, in thee dooe I delice.

But now, (to retorne to the discourse of the storie) befoze that the lord Iesus woulde entre into the busie office of preachyng, whiche he entended within the compasse of a shorte tyme to accōplishe, and byyng to a perfecte ende, to the entent that he woulde leaue no one poynte of humilitie or of righteousnesse vnfylfilled: thought no disdeigne to come with þe residue of folkes vnto baptisme, not to bee purified himselfe, (whiche he neded not) but to consecrate and halowe the lauacre or founte of eternall saluacion to oure behofe through his baptisme. He humbled hymself, but that notwithstanding, he was aswell by the voyce of Iohn, as also by the moste clere testimonie of his eternall father, openly commended in the face of all the people, to the entent þe thei might knowe hym euen by the face to and by sight, of whō the Prophetes had afozetymes spoken muche by propheticie, & of whom Iohn had opely witnessed. So thā, at what tyme a great numbre of the cōmon people were in baptising, & in the same cōspaignie Iesus Christ coming as one among þe mo, had instantly desired of Iohn to haue baptisme, as though he had been like other mē subiect to sin, Iohn woulde haue refused to baptise him, acknowleging him as the autour & giuer of puritie, of whom he ought rather to had been baptised himself. And this same testimonie was geue first of Iohn to the dignitie of Iesus being there personally in place, euen befoze al the multitude of the people: but the heauely father did by a moze euident marke, discouer his soōne Ies^{us} from the residue of þe cōspaignie þe wer baptised. For vnto all þe rest, whan they wer in baptising, there appered no signe ne token at all. But immediately after þe lord Iesus was baptised, as he was now makig his deuout prayes to god, (teaching vs thereby, that whan the state of innocencie is perfectly renewed through baptisme, we ought immediately to conuerte & bestowe our selues to suche studies & exercises as are of the spirite, cōmōg which, deuout prayer hath the firste place,) heauen opened, whiche his baptisme set wide opē to vs, wher as vntil þe day it had been shut vp frō vs. And from thens came downe þe holy ghost, being of himself in dede inuisible, but for þe time enuested & clad with a figure

a figure or likenesse visible, because he shoulde bee seene with the eyes of men. And as for the likenesse, it was of a doue, because that this birde, being as a signe to represent innocencie, or simplicitie, had many hundred yeres afore brought a bzaunche of an olive tree into the arke of Noe, for a token that the wrath of God was pacified, and also a caution or pledge of warauntise that the floude was at an ende. And in dede the said floude of Noe by whiche the worlde was at that time scoured and purged of all naughty creatures, did contayne a mysticall figure of our baptisme, whereby al oure synnes are drowned by, our bodies and soules bothe, beyng preserved in perfecte safetie. In this likenesse than dyd the holy ghoste descende downe, and reste vpon y^e holy toppe of the lordes Iesus head, openly betokenyng that he it was, whome God the father had plenteously enoynted with all heauently gyftes of grace: whiche gyftes he woulde afterwarde poure out vpon all persones as many as by puttyng their assiaunce and truiste in him, wet or shoulde afterward bee graffed into the brotherhood of his bodye throughe baptisme. There came also vnto him besides this likenesse of a doue, an euident testimonie of his fathers hopee, not now declared by y^e prophetes, nor by Moses, nor by Angels, but published by the father selfe: not that the father maye in his veray owne lykenesse as he is, bee either heard, or seen, or by any sence of the body comprehended or perceiued: but lyke as the holy ghoste beeyng inuisible did openly shewe hymself to the eyes of men in a visible signe, euen so the heauently father sending down a voice throughe y^e elementes aboue, did sensibly perce the eares of men. And the voice that sounded from on high, was in these wordes: Thou arte myne owne onely dere beloued sonne in whom I am thoroughly pleased & satisfied. To none of all the holy men that euer were in olde tyme, was there euer any testimonie of suche lyke sorte as this geuen. A doue comyng before, pointed out certainly, to whome this voyce did apperteine, to the intente that no man shoulde deme it to bee John, that was commended with the said poisee, of the whiche John, a great manie of folkes had conceiued suche an high estimacion, that they verayly thought him to bee the Messias selfe. By so many testimonies was it the pleasure of Christ to bee commended vnto the worlde, etc he woulde addresse him to entre the high charge of preachyng: geuyng in the meane tyme a lesson to vs by example of hymselfe, that no manie shoulde presse or tounible hymselfe, into suche an high office sodainly or vnreuerently, etc he had made hymselfe mete for it. He had pryuately had testimonie geuen him of Angels, of Elizabeth, of Simeon, of Anna, of the magians: and in y^e op^e face of y^e world by John, (whose authoritie was of right great weight & force amonge the Jewes,) & by the holy ghoste, & by the fathers owne selfe.

Tipon hiri.

And a voice
came from
heaven.

Thou arte
my beloued
sonne in
the booe of
delite.

And Iesus himſelfe began to bee aboute thirtie yeres of age, ſo that he was ſuppo-
ſed to bee the ſonne of Joſeph: whiche was the ſonne of Dauid: whiche was the ſonne
of Maathat: whiche was the ſonne of Eli: whiche was the ſonne of Melechi: which was
the ſonne of Manna: which was the ſonne of Joſeph: which was the ſonne of Maathas-
phas: whiche was the ſonne of Amos: whiche was the ſonne of Naum, which was the
ſonne of Heſai: which was the ſonne of Ragge: which was the ſonne of Maath: which
was the ſonne of Maathias, whiche was the ſonne of Semel, whiche was the ſonne
of Joſeph, whiche was the ſonne of Juda, whiche was the ſonne of Johanna, whiche
was the ſonne of Iſha, whiche was the ſonne Zorobabell, whiche was the ſonne of
Salathiell, whiche was the ſonne of Atri, whiche was the ſonne Melchit, which was
the ſonne of Abdi, whiche was the ſonne of Leoſam, which was the ſonne of Helmad,

which

⁹ The text.

The paraphrase of Erasmus byon

whiche was the soonne of Bet, whiche was the soone of Ieso, whiche was the soonne of Heliez, which was the soonne of Jozā, whiche was the soonne of Martha, which was the soonne of Lewi, whiche was the soonne of Simeon, whiche was the soonne of Juda, whiche was the soonne, of Joseph, whiche was the soonne of Joham, whiche was the soone of Eliachim, which was the soonne of Melcha, whiche was the soonne of Genā, whiche was the soonne of Marthā, whiche was the soonne of Jārthā, whiche was the soone of Dauid, whiche was the soonne of Jesse, whiche was the soonne of Obed, whiche was the soonne of Boos whiche was the soonne of Salmon, which was the soone of Raasson, whiche was the soonne of Aminadab, whiche was the soonne of Aram, whiche was the soonne of Estd, whiche was the soonne of Jhates, whiche was the soonne of Juda, whiche was the soonne of Jacob, whiche was the soonne of Isaac, whiche was the soonne of Abraham, whiche was the soonne of Thara, whiche was the soonne of Jachoz, whiche was the soonne of Saruch whiche was the soonne of Nagau whiche was the soonne of Jhalec, whiche was the soonne of Heber, whiche was the soonne of Sala, whiche was the soonne of Canan, which was the soonne of Arpharar, whiche was the soonne of Sem, whiche was the soonne of Noe, whiche was the soonne of Lameth, whiche was the soonne of Arbusala, whiche was the soonne of Enoch, whiche was the soonne of Jareth: whiche was the soonne of Alalel, whiche was the soonne of Canā, whiche was the soonne of Enos, whiche was the soonne of Serb, whiche was the soonne of Adam, whiche was the soonne of God.

And Iesus himself began to be of thirtie yer-
ses of age.

And vnto all the thynges aboue mencioned, there was also annexed the au-
toritee of full yerres, fitte for suche a purpose. For at the tyme when the lord
Iesus came vnto baptisme, he was well towarde the poynt of thirtie yerres of
age: not that the age is esteemed afoze god, but because it was conuenient,
that he whiche shoulde drawe all persones vnto hym, shoulde satisfie all crea-
tures in all behalves, neyther in suche a persone any one poynte to bee, which
any creature might any thyng lykely depaue or fynde faulte withall. The
age therefore of due typenelle was chosen thereunto and tarped for, vntill it
came: because that ouer young age, (whan on is but a stieplyng towarde a
young man) is not of any authoritee or regarde emonge men: for the general
opinion of people is, that suche an one is vnerpette and vnskilful: and on the
other side, olde age is the lighter esteemed and passed on, by reason that the po-
wer and habilitie of the witte, is much decayed, and suche ones greatly suspec-
ted of dotyng. And for because that the blemishe of ones linage, doeth soze a-
bate a great piece of his autoritee emong the common people, this poynte
also was prouided for, & Iesus shoulde, for so long tyme bee veraply thought
and beleued to bee the soonne of Joseph, vntyll the ghospell werethroughe
his miracles and preaching, sufficiently brought to lyght & made famous.

So that he
was suppo-
sed to be the
soonne of
Joseph.

This was a thyng for the dignitie of Christe, to bee bozne of a virgin: but
because it was not muche materiall that the same shoulde euen at the first day
come to light and knowelage abroad, and yet though it had, it woulde haue
been a veray harde matter to bee perswaded to the worlde: he vsed the wrong
opinion of the people an other waye to a good purpose, because no maner
thyng shoulde in the meane tyme diminish the autoritee in his preaching, if
he myght of any maner likelihood, haue bene sayed to bee bozne in aduou-
trie. It was his pleasure to come into the worlde bozne out of a simple mean
house: but yet such an house, as no spotte of ill name or fame had at any tyme
stained.

For veraply to a teacher of the ghospell, not only & faulte selfe, but also all ly-
kenesse & apparence of the faulte must bee auoided, & a teacher ought of due
tie not only to bee a man of good comendacion for & vertuous qualitie & by
hath

hath, but also without any infection or sparke of such thynges, of whiche the people bleseth to conceiue any mistruste of euill. For this is the comon opinion of most men, that scarcely at any tyme there dooeth of euill parentes come good chyldren. Therfore Christe, who shunned not the reproche of pouertie, who thought not to be bozne out of a meane house: yet eschewed the simple reproche and slander he might haue come of his age and of his descende. And althoughe Ioseph was not the father of Iesus by nature, but by the orde of the lawe onely, (because he was the spoused housebande of Iesus mother:) yet neuer the lesse because he married a wife of the same tribe and house that himself was of, I haue thoughte it best to begynne the rekonyng of oure lordes pettigrew at hym, to the ende that it maye the more evidently appere, that a verai man he was in dede, on the bodyes behalfe naturally bozne of them, of whom the foresayynges of the prophetes had before his comyng tolde that bozne he shoulde be. For after the higher nature of his godhed, the heauenlye fathers selfe acknowelaged and openly protested Iesus to be his owne verai sonne. Than Ioseph the spouse of the virgin Marie, (who was mother to Iesus) was after the fourme of the lawe, called the sonne of Heli, beyng his vncle by the fathers syde: but after the trueth of naturall generation, he was the sonne of Iacob, whiche Iacob reised sede vnto his brother Heli, beyng bozne out of the same bealie that himselfe was, because the same Heli was decessed without issue, and so vpon his wyfe, who he at his dying lefte a widow, Iacob begot a sonne called Ioseph. Heli was the sonne of Martham, and he againe had Leui to his father. Leui was bozne of Melchi, who was begotten of Anna the sonne of Ioseph sonne of Marathias, to whom Amos was father. And him did Raab beget, who was the sonne of Heli, & Heli bozne of his father Ragge, and Ragge issued out of Maath, the sonne of Marathias. This Marathias was come of the seede of Simeon, the sonne of Ioseph, who was begotten and bozne of Iuda. Iuda had to his father Ioanna, the sonne of Rhesi, beyng sonne to Zorobabel, Zorobabels father was Zaiathiel, bozne his selfe of Atri, the sonne of Melchi, who was descended of the linage of Addi the sonne of Cosam, begotten of Helmadā. And he was lineally descended of Her, the sonne of Ieso, who was bozne of Helazar the sonne of Iozā. And father to Iozam was Mattha, beyng himselfe bozne of Leui the sonne of Simeon, bozne of Iuda the sonne of Ioseph. And him had Ionā begotten beyng himselfe the sonne of Meliachim, the sonne of Meleā. And he was bozne of Marathia, being the sonne of Martham.

This man had kyng Dauid begotten of Barsabee, by whom was restored the stocke of Salomon, whiche failed afore, and decayed in Mothias. Dauid was begotten of Jesse the sonne of Obed, beyng bozne of Booz. Father to this man was Salmon, the sonne of Raab, being bozne of Aminadab: to whom Aram was father, and Aram sonne to Esrom, begotten of Phares, the sonne of Iuda, Iuda came by lineall descent from the Patriarke Iacob the sonne of Isaac, whom Abraham being an aged man had accordyng to Goddes promyse, begotten of his olde wife Sara. And Abraham was bozne of Tharra the sonne of Nachor, beyng begotte of Saruch the sonne of Ragau, to whom Phalec was father, and father to him againe was Heber, begotten of Sale, the sonne of Cainan, and Cainan the sonne of Arphaxat, whose father was Sem, the sonne of Noe, and Noe, the sonne of Lamech, and he the sonne

Which makes
the sonne of
Heli.

The paraphrase of Erasmus vpon

sonne of Mathusalem beyng bozne of Enoch, whose father was Jared, and he descended of Malalehel, the sonne of Cainan, who was begotten of Enoch the sonne of Seth, whose father was Adam, and begotte Seth after that he had liued an hundred and thirtie yeres. Adam was the head of al mankynde hauiſng none other autour ne progenitoure of his generacion but onely god, of whom he was created of the clate of the pearth, beeyng to hym (as it wer) in ſtede of a mother. And forbeſe that all mankynde was infected & taint- ed through the synne of this our pearthly father, and reſembling the incli- nation of theſame firſt father, it was now fallen into all kynde of vicious- neſſe: there was ſent the lord Jeſus as a reſtozer and a redemer of theſame mankynde whan it was ſo extremely fallen: to the ende y theſame which had fal & whole fallen down through the diſobedience of one, might be reconciled again through the obedience of one: and to the ende that, lyke as all thoſe which had folowed y ſteppes of their pearthly father, became thereby ſubiect vnto death: ſo thet which beeyng exempted from the kintred of the ſynner through baptiſme, wer graſſed into the heauenly Adam, (whiche is Jeſus Chriſte,) and did cleue faſt vnto the ſteppes of theſame: ſhould atteigne euer- laſtyng life in heauen. And in dede the begynnyngeſ of mankynde whan it fell, and of theſame, at the reſtozrnyng of it, dooe in many behalſes aunſwer taunt pour taunt the one contrarie to the other. For nothyng at al was there doen in this matier by blynde chaunce oz caſualtee: but all the whole proceſſe and diſcourſe of thynges was tempered and ordzed by the wyſedome and oz- deinaunce of God almightie. The talkyng of Cue with the ſerpente whā ſhe was a virgin, was the beginnyng of our deadly perillyng: and the talkyng of the virgin Marie with Gabriel, was the begynnynge of our health and recouerie. Cue beeyng corrupt with the lure of an apple laughing on her, bothe caſt awaie her houſchāde, and alſo brought in death into the worlde: & Marie beeyng a virgin for euer & euer vncorrupted, conſtauntly deſpiſyng all aluremente of the fleache, & with ſimpe plaine ſciſh willingly yelding hir ſelf vnto the wille of God, brought forth the man that brought health and ſaluacion to the worlde. Adam alſo was tempted, and ouercome: Chriſte beeyng tempted, overcame the temptour. Adam folowyng the mynde of his wife whan ſhe was corrupted, was caſt out of paradise for his labour: Chriſte obeying his father euen vnto death, ſette the waie into heauen wyde open. For the ſenſuali pleaſure of taſting an apple, was Adam made a bonde ſeruaunte vnto the deuill: Chriſte by ſettyng all the kingdomes and delicate pleaſures of y worlde at nought, deliuered our enemy into our handes, to be ſubdued at our owne pleaſure. The one through the eatyng of an apple, loſt al his poſteritee and ſucceſſion: and the other through abſtynēce of meate reſtozed them that afore were loſt. The one was driuen awaie out of para- diſe into the pearthe, replenished with miſerie, and lying all deſerte: & the other hath made a waie vnto heauen ſafe and ſtrongly fenced from all deſertneſſe. Adam through y ſaine deſire of proud knowleage plucked his ſucceſſiō after him vnto death, and Chriſte through the humble obedience of ſciſh, did reſtoze life again. Yea, and beſides all this, on bothe parties woode and tree. On the one ſyde the ſerpente by meane of the tree, overcame and beguiled Adam: & on y other ſyde Chriſte by meane of the tree, beguiled & alſo overcame the deuill. By meane of the tree came death: by meane of the tree came life. The head
and

and chief captayne of our destruction was made out of the yearth, beeyng a virgin: and the head of our saluacion, borne of the virgin Marie. Adam was created to the lykenesse of God, and Christe beeyng the true lykenesse of God, tooke on him both the lykenesse and nature of man. Adam was deceyued through his wiffe Eue: and Christe hath called backe his spouse the churche, from the deceitfull errour of the diuill. On the one partie, a woman, whyle she seeketh to bee made wyse, buttred furth the begynnynge of all foolishnesse: and on the other partie a woman, whyle she sheweth herselfe boyde of all suche presumption, byngeth furth vnto vs the fountayne of wysedome. The firste Adam while he hath more desire to be wise then obedient, brought in solitarie-nesse into the worlde: and the new Adam wheras he was the wysedome of his father, was content to be made as a foole for our sakes, to the ende that we might be made wise in him. Through pryde came our fall: and through humilitie came our setting vp again. Adam beeyng through the serpenie made bare of all the good qualities of the mynde, couered himselfe with leaues pulched from the tree: Christ beeyng ryche in giftes celestiall desired no maner thyng at all of this worldes. The figures also of the olde Testament do beray well accord with the storie of the ghospell. Moses guided and led the Israelites out of Egypte: and Christe hath deliuered them from the darkenesse of ignorance, and from the bondage of vice. Thei had their passage there through the water, and we here through baptisme haue a readie waye to saluacion and freedom. There was a pilour of a cloude and of fyre: and here the father sendeth a boye downe through a cloude, and our spirite is baptised with fyre. Through the first lawe is occasion of death: through the lawe of the ghospell we are called agayne to lyfe. But the olde lawe did with thoundreynges and lychenynge make them soe asfeard: and the lawe of the ghospell doeth with ieritnesse and benefites call vs furth to saluacion. Moses was terrible to be seen, but in such wyse that constreigned he was to coner his face. Christe is mylde and full of courteous humanitie, and puttyng himselfe in companie among the thickest of the people. Moses went vp to the hill to talke with God: and Christe came downe to vs, to the intent that God should speake to vs by him. The firste Adam while he couereth to be equall with god, is compared to brute beastes, boyde of vnderstanding. The second Adam whan he humbled himselfe from his godly maiestie downe to þe bassenesse of our humaine nature, wheras we wer moze abiecte & vile then euen the brute beastes are, he lifted vs vp to the participation & brotherhood of his godhed. Now to conclude, through Iesus the sonne of Daue was their returning into the lande flowyng with mylke and honey: and through Iesus the sonne of a virgin is our returnyng againe into paradise. Let vs therfore goe awaie from the disposicion of our first parentes, and duely folowynge the life of our Lorde Iesus, let vs with pure myndes embrace his benefite, and let vs with all godly zeale and endeuour folowe his example to the best of our powers: himselfe will ayde vs therto w his helpe, the which of his goodnesse hath geue the example: let vs embrace the merciable & bountifull maker of the lawe euangelicall. Let vs folow our guide, who onely and none but he, is hable to byyng all nacions of the whole world home vnto that same lande, which continually without ende doeth moste plenteously flowe with all kynde of ioyes.

The paraphrase of Erasmus byon

The.iiii.Chapiter.

The texte.

¶ Jesus being full of the holy ghoſte, returned from Jordan, and was ledde by the ſpīte into wilderneſſe, & was ſowerthe dayes tempted of the deuill. And in thoſe dayes did he eate nothyng. And whan they were ended, he afterward hongerēd. And the deuill ſaped vnto hym: If thou bee the ſonne of God, commaunde this ſtone that it bee breade. And Jeſus answered him, ſaying: It is wyten: Man ſhall not liue by breade onely, but by euery worde of God.



Returned
to Jordan.

And was
led by the
ſpīte into
wilder-
neſſe.

And in
thoſe dayes
did he eate
nothyng.

¶ Ad Jeſus (byon whoſe head the doue had lighted befoze at his baptiſme: beeyng not a boyde ſigne, but the holy ghoſte hymſelfe in that lykenelle,) although he were now full of the holy ghoſte, yet befoze he would enterpriſe the office of preaching the ghoſpell: becauſe he would be in all thinges approued and tryed euen to the vttermoſte, ere he would take ſuche an office in hande: he departed from Jordan, geuyng thereby a leſſon that after baptiſme, menne ſhoulde endeuoure themſelues to the moze higher exerciſes of godlye liuyng: he withdrewe hymſelfe from the counpanye of people, with whom: to bee ſamilar and muche conuerſant, doeth many tymes corrupte a manne, and alſo doeth cauſe the autoritie of a teacher to bee the leſſe eſteemed and regarded. And by the ſpīte of God wherewith he was wholly rauiſhed and poſſeſſed, he was moued & led furth into wilderneſſe, from whence John had tofoze come, furth among the people. And this did Jeſus euen as one that mynided to bidde the enemye of mankynde, quickly to come of and make readie all his craftes and ingiene: verayly of purpoſe, both to ſhewe and declare vnto vs, that the deuill, who had hitherto been as a conquerour ouer mankynde, and had holden the captiue, maye bee vanquyſhed and ſubdued: and alſo as it were, with his ſynger to poynte vnto vs the waye howe to wyne the victory ouer him. A place was ſought and found apte & mete for the temptours purpoſe, and that was wil- derneſſe: and occaſion was miniſtered by the meanes of hunger. For Jeſus to doe the parte that Moſes did in this behalfe, now that he went about to geue vnto the worlde a newe lawe, that is to wete, a doctrine of grace, which is the ghoſpell, he faſted as Moſes had done, ſowerthe dayes: and in all this tyme of the ſaped ſowerthe dayes he touched no maner of meate, but paſſed ouer all this tyme with holy prayers, vnto God: geuyng laude and glozye to theſame, and with geuyng continuall thanks vnto his heavenly father. And this was a paterne and a ſaumpſe or preſident of a certayne rare and vntwoonte vertue in manne. Neyther was he ignorant of the craftes and ſubtilties of Satan, who by all meanes poſſible neuer moze earneſtely pitcheth and ſetteth his ſnares and grimes, then whan he perceyuethe the mynde and ſoule of man with notable endeuour to encline and drawe rowardes heauenlye liuyng. And Satan had heard that one there ſhoulde come whiche ſhoulde diſcoumfeight and deſtruie his puiſſaunce: and whether that mightie conquerour were nowe al- readye come or no, he ſtoode in doubt: and what manne Jeſus ſhoulde bee, he could not tell. For Satan who had beguiled mankynde tofoze by his ſubtile craftes and wyles, was nowe contrarywyſe to bee beguiled by the politique wyſe.

wysedome of God. He had heard John openly confesse and saye, I am not Christe. Wherefore seeyng and perceyving many thynges in Christe, whiche ferre surmounted the compasse of mannes power: and on the other syde againe, seeing him to be an hougred, and to be in great affliction through default of takyng bodily susteinaunce, (whereas it is not read that Moses and Helias after the fastyng and absteinyng from meate by the space of lyke nombie of dayes were an hungred:) he supposed Iesus to bee nothyng els but a man, yea and suche a man, as by his craftie conueighaunce might bee corrupted. Nowe the wilie and subtile deuise of the temptour was this: that is to wete, eyther to ouercome and wyne hym in dede, or at the lesse wyse to hunte out, whether he were that Sonne of God or no, whiche had been promysed by the Prophetes. Whiche thyng if he myght haue perceyued so to bee, than would he bende all his strength and force to this ende and purpose, that by one waye or other he might hindre and let the redemption of mankynde. But no craftie is hable to take place or effecte againste the wysedome of God, whiche in suche sorte tempered and ordred all her dooinges, that it dyd not onely subdue and conquer that same our moste subtile & craftie enemye, but also defeacted hym of his purpose by his wooordes, leauyng hym in as muche doubte and vncertayntie, as he was before. By the infirmitie of the fleshe he mocked and disapointed hym of his purpose, & through the stoutnesse and puissaunce of the spirite together with the sure fence of holy scripture, he vanquished and subdued hym so that hauyng the foyle & ouerthrowe to his great shame, he was driuen awaie, and departed in as muche vncertayntie, whether this were the sonne of God or no, as he was before at his first cunnynge. Satan therfore layed agaynst Iesus that same effectuall darte and artillerie, that he firste vsed against the firste parentes of mankynde Adam and Eue: and therewith ouerthrowe them, albeit he onely enticed them with the lure of a faire apple that laughed vpon them: but here in Iesus case, hougred also, being an euill that no manne can endure withall, was a strong helper forward to the thyng, that the temptour wente aboute. Esau, being compelled with honger, solde the title and interest of his birtheright that he should haue had by eldership, he solde it for a messe of pottage. And the Lorde Iesus (if it had been his pleasure) might through his diuine power eyther haue kept awaye honger from cunnynge to hym, or els haue driuen it awaye whan it was come. Neuerthelesse he woulde not so doe, but it was his full pleasure and will to lay a baite for the temptour to vse, wherewith the same temptour should be taken his owne selfe. The weakenesse of his bodie beinge suche as other men had was laied in Satans waie as a secrete baite to vse for his purpose: but the temptour stumbled, & hit on the hooke of the power of his godhead. He sawe the bodie of a man withering and dryinge cleane away with honger, to be in great affliction and paine, and none other lyke but shortly to be in the ieopardie and perill of death. (And men playnly affirme that there is no kinde of death more painfull, then to be famysht to death.) He sawe him in the wilderness ferre from any towne or village, from whence any meate myght bee gotten or ministered vnto hym for his susteinaunce. Takyng therefore a boldnesse of these thynges the spirite of wickednesse assaileth the Lorde Iesus beinge replete with the spirite of holynesse: he biddeth bace, and begynneth firste with hym, of whom he was to be subdued: he biddeth hym come furth who

And whan
they were
ended he as
terwarde
hungered.

Gen. xlv. b

The paraphrase of Erasmus byon

If thou bee
the sone of
God, com-
maund this
stone, that
it be bread.

It is wry-
ten: Man
shall not
liue by
bread only
but by eue-
ry woorde
of God.

was to strong and valiaunte for hym to matche withall: he attempteth to take in the snare, one ferre wyser and more warie then hymselfe. What needest thou (sayeth Satan) to bee thus tormented with honger? If thou bee that same sone of God whiche was promised to bee sent to redeeme the worlde, commaunde that this stone turne into breade for thy behoufe, and that wyl be an euident token whereby for the to declare, that thou art the sone of God in dede. For thy father vndoubtedly will not in this behalfe geue a drafe eare to his sone, breyng thus in distresse a ieoperdie of death through honger. And seeing that he created all thinges of naught, it should be an acte of no great matter, if the Sonne of God turne a stone into breade. But Iesus bee- ing not ignoraunt what the temptour herein hunted for, so tempered his aun- swer, that he neyther consented to the temptours counsaile, nor yet disclosed the nature of his godhed to his enemye, who nowe by a newe and a straunge conueighaunce, was through the infirmitie, and weakenesse of Iesus bodye, both to bee beguiled, and also to bee conquered. He denyeth not but the sonne of God had power to turne stones into breade, ne disalloweth to asswage the honger of the bodye with meate whiche was ordeyned therfore, but by the autoritie of the holy scripture of God, he playnly sheweth, that there is a lyfe of the soule muche more to bee regarded then the lyfe of the bodye: and that there is a spirituall meate, whiche is more requisite to bee desired, then the meate that for a shorte tyme prolongeth the bodily lyfe, whiche lyfe neuerthe- lesse must of necessity perishe within a shorte space afterwarde, eyther by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spiritie geueth lyfe for euer to endure, & this meate is the woorde of God. This first assault therfore of the deuill, Iesus auoyded with this aunswer: It is wryten (sayeth he) in the booke of deuteronomie. Manne liueth not by breade onely, but by euery woorde that procedeth out of the mouth of God.

Deut. viii. a

And for this purpose doeth the Lorde nowe take the woorde of the di- vine scriptures for his staigh: first, to teache vs humilitie and sobrienesse, that we ought not precisely to affirme any thyng without the autoritie of Scrip- ture geuen vnto vs from God: Secondly he declareth vnto vs, that there is no weapon of more effectuall strength agaynste all the instinctes and mocions of wicked deuils, then the autoritie of the holy Scriptures. Out of the sayed Scriptures is the true meate of the soule to bee sought and gotten, yf a manne be of mynde and will to lyue to godwarde, to whomwarde whoso liueth not, the same is already but a dead man, yea although to the eye he appere to bee aliue. The first parentes Adam and Eue did eate, & they died for their labour. That if they had geuen the temptour that same aunswere, whiche the Lorde Iesus here at this present tyme gaue him, and had more regarded the Lordes commaundement (the due keepyng wherof geueth lyfe euerlastyng,) then the appetite and luste of that mortall apple: they had not endaungered both them- selues and all their succession after them to death and damnacion. And thus much farther doeth the example of our saluour teache, that miracles are not to bee shewed for the luste or pleasure of men, but at suche times onely, when the glorie of Christe doeth call for it, or els charitie and loue towarde our brother, doeth necessarily requyre it. For eyther to woork or to feigne lightes of woondres for a vainglorious boastyng, (as who shoulde saye, this can I doore:)

doe: oꝛ to satisfie the curious lust & pleasure of the lookers on, wherby neyther goddes gloꝛe is aduanced; noꝛ any profite groweth vnto our neighbour, is nothing els but the proprietie and condicion of witches and Jugglers: as foꝛ ensauple, a brenning fyre; ade to bee diepped into the water, and not quenched therewith: oꝛ the fearefull lykenesse of Hector; oꝛ Achilles to bee made appere to the sighte: oꝛ the rushes and strawes to goe crallyng aboute the house, seemyng to bee snakes. Iesus at no time shewed any miracle, but that bothe the gloꝛe of his father was set furth thereby, and also the necessitie of menne relieued, oꝛ els that foꝛ a time the vnbeliefe of menne should thereby bee moued and stiered to feith. Whan the multitude of the people wanted wherewith to bee fedde, he so multiplied a fewe loaves, that thesame sufficed to many thousandes: but in so muche woulde he not vouchesalue to fede the eyes of Herode with any miracle, that he would not so muche as open his lippes to speake vnto hym. And foꝛ the lyke purpose and consideracion, doeth he at this present denie a miracle to Satan.

¶ And the deuill tooke hym in to an high mountayne, and shewed hym all the kingdomes of the worlde, euen in the twinkelyng of an eye, and the deuill sayed vnto hym: *The terte.* All this power will I geue the euerie whitt, & the gloꝛy of them. (foꝛ they are deliuered vnto me, and to whomsoeuer I will geue it:.) If thou therefore wilt fall downe before me, and worship me, they shall bee all thyns. Iesus answered and sayed vnto him, hence from me Satan. Foꝛ it is wyrtten: Thou shalt worship the Lord thy God, and hym onely shalt thou serue

The deuill, though he were vanquished at this firste bickeryng, yet ceased not from tryng maiesties with Iesus, to our example, lest that we beeyng once conquerours, should geue our selves to sittynge still, voyde of al feare oꝛ care: but y we should haue euermoze fro time to time, a mynde readie and well armed and fensed agaynst his newe assautes. Suche as haue profited and growen to a meane degree of euangelicall philosophie and doctryne, dooe easily contemne the dislease oꝛ vice of gluttonie and riotous excesse, as a thyng beyng both filthy and beastely.

Albeit euen in this temptacion also afoze goyng, there wanted not the grynne and snare of mouyng Iesus to presumptuous vsurpyng and takyng vpon hym, whan Satan sayed: if thou bee the Sonne of God. Foꝛ suche as of nature are arrogaunte and proude, and desirous of gloꝛy, dooe ofte tymes attempte to reache to suche thynges as are sette aboue their powers: because they wyll not lese any parte of the opinion and estimation that menne haue of them: and so by craftie couloute and counterfaicte glosse, they take vnto them the thyng that is not in them, huntynge foꝛ gloꝛy and fame emong menne. After that soꝛte dooe many by deceiptfull and craftie feactes vsurpe vnto theimselfes the gifte of prophecie, whiche they haue not: and many make vauntes and crakes of hauing visions of Angels, whiche they yet neuer saue. But the Lord Iesus contrarie wise: although he were greatest of all the worlde, yet he

The paraphrase of Erasmus vpon

will not be acknowen of his greatnesse, but hydeth it, shewing furthward no countenance but of infirmite and weakenesse of the bodye, ne at any tyme sheweth he furth his godly power, but whan so to doe is expediente for the health of man, to the ende that the fathers gloype maye bee renoumed and troumped aboode by the sonne. Satan therfore (as he is malicious, and will neuer haue dooen ne bee in reste, dooeth ctesones invade the Lorde, and sette vpon hym with thesame darte that he had dooen afore, but in a soondre matier, assaying whether he that coude not bee ouerthrowen with honger, myght possibly bee corrupted with the rycheesse and honours of this worlde. For ambition (whiche is the desire of honour and aduancement) is a soze mischiefe both pestilent and also in maner vnpossible to bee ouercomed. It is an euill that scaleth on a manne euen in moste excellent vertues and qualities, crepyng in and acquaintyng it selfe in hertes that labour to clyme and to mounte by vnto thynges of high difficultie: in so muche that, whom neyther aduersitie, nor pouerte, ne sicknesse haue been hable to breake, whome neyther any riotrous excesse, or lecherie, hath been hable to corrupte, theim dooeth the earnest desire and affection of gloyp, ouerthrowe and byng quyte vnder foote. For what thyng is there so mischeuous or so wicked, which moztall men wpll refuse both to doe and suffre, yf they may thereby beare reiole, and bee in authoritie? Is not oftentimes the crowne of a royaume bought with popsoninges, with murthering of the nerest kynred, with incessuous mariage within the degrees forbidden by goddes lawe, and with other vilanies not to bee named? With the slaughter and murtherment of howe manye persones, is the seigniourie of some one citie nowe and than gotten into mennes handes and possession? Honoure is swete: a gaye thyng it is to bee a reiole: and a royall matier to excell and passe others.

And reigntyng dooeth bitterlye in all behalves, seme to bee a certayne poyncte of Godhed among menne. With this same swete flatterying popson were the firste parentes Adam and Eue caught. The lure of the flatterying apple was delectable to their eyes: but the high perfection of knowlage falsely promised vnto theim by the Serpente, and the dignitie of beeyng equall with the state of Goddes, was muche more delectable to theyr myndes. With this engein therfore dyd the temptour asayle Iesus, and he not a whitte shpounke backe from the vnrestfull malapertenesse of thesame temptour: to the ende that he woulde vanquishe him to our behoufe, and woulde teache vs the facion howe to gette the ouerhande of hym. The deuill than tooke Iesus vp into an high mountaine, and out of thesame mountaine as out of a beakon or an high place of spall, he soodaynlye in a momente layeth all the kyngdomes of the worlde before his eyes (for a wicked spirite by the permission and sufferance of God maye so muche dooe, as to represente vnto mennes eyes a lyuely semblaunte of thynges, after a certayne straunge and woondrefull manier:) and euen in thesame momente also, looke whatsoeuer poyncte of of high estate or royaltie, the route and iussleyng of greate kynges and prynces hath within their courtes, or otherwyselye belongyng vnto them: thesame dooeth Satan by a certayne sleight as it were of a iugleyng cast,

And the
diuill toke
him into
an high
mountayne.
ec.

cast, sette before the eyes of Iesus (as for example, richesse, seruantes, palaces, armies, troumpettes, seruice, and attendaunce of menne crouching and knelyng vnto them, shewes of royaltie whan they go abrode, triumphes, ambassades, power to commaunde and to haue all thynges dooen at a becke, and other thynges a greate maignte, wherewithall the flaterie of all peoples, dooeth wurship and exalte mostall prynces of the worlde beeing oftetymes bothe foolishhe and vngodly, or howsoeuer other thynges bee, ywille fraill, and not haupng any long tyme to liue: yet the people vse them as veraye Goddes: yea and the prynces selves beeing sette in a pynde through the prosperous fortune of thynges transitoie, thinke themselves better then God almighties felowes. A certayne spectacle of all these thynges woondrefull to beholde and imagine, did that same craftie iugler soodaynly in a moment represent before the eyes of the Lord Iesus, who cannot bee deceyued with any sleighthes of iugleyng, so muche as nothyng is hydden or vnknewen vnto hym. And vnto this ropall shewe of thynges, dyd the lying and malaperte Satan sette out a painted sorte of woordes moze stately & gloious, then the thynges selves were. All these same thynges (sayeth he) so goodly, so ryche, and so full of royaltie, be deliuered to my power and disposicion, to geue and to graunt vnto whomsoeuer me lyketh. For the soueraigne and the God of this worlde, I am. That if thou wilt acknowledge my soueraigne godly power, and falling downe flatte at my knees wilt bough and knele vnto me, the whole vniuersall power and possession of all these realmes and kyngdomes that thou seest, will I deliuer vp into thy handes. Thou seest howe greate the name of Cesar is euerywhere: and yet howe small a porcion of the worlde is it, that acknowelageth hym for theyr Lorde and soueraigne: And thou alone shalt haue and enioye them euery one without exception, and shalt bee wurshipped as a God here on yearth, so that thou wilt acknowledge me for the autour and geuer of so greate a blissfulness. Thou knowest here (I am sure) good churche reader the moste lying and moste presumptuous sayinges of him, who sayed once vnto those vnfortunate firste parentes of mankynde Adam and Eue, ye shall in no wise dye: but ye shalbe as Goddes, knowyng good and euill. Here the Lorde Iesus dampned the wicked woordes of Satan, with woordes of Gods holy scripture, saying: Auaunte Satan withall thy deceptefull promyses. An hurtefull game it is, and full of hinderaunce, that is bought with the losse of due loue and deuocion towarde GOD. The thing that thou wouldest couenaunte and endente to haue, is wicked, and the thyng that thou promysedst is in vayne. For wyten it is in the booke of Deuteronomie: The Lorde thy God shalt thou wurshippe, and him onely shalt thou serue. God wyl not suffre his gloire to bee putte ouer from hymselfe to an other: nor wyl not suffre to haue any partener in it. He is the true God and Lorde of all thynges whatsoeuer there is in heauen or in yearth. And vnto al that are true wurshippers of hym, he freely promisseth the inheritaunce of the kingdom of heauen. His saying must men bee reweled by, rather then by thyne, who,

All this power will I geue thee.

If thou wilt fall downe before me.

Deu. vi. c. i. Thy Lorde God shalt thou worship.

The paraphrase of Erasmus vpon

lyke as thou dooest wickedly require to haue to thy selfe, the honour that is due to God alone: so dooest thou promyse not onely thinges of vanitie, and thynges that shall not any long tyme endure, but also pertainyng to an other mannes possession, and not to thyne.

The Lorde Iesus myght haue answered: wherfore dooest thou promise me that is myne owne already? With what face dooest thou require me to fall downe at thy knees, sence that I am God, the whiche created thee, the whiche expelled the for thy pryde, and cast thee downe out of heauen, and readie and hable euen now to cast thee downe into hell as soone as I shall so thynke good.ouer these veray kingdomes whiche thou offrest me, no power ne title it is that thou hast, yf the wrong iudgemente and vngodlinesse of the moztall people dyd not geue thee power & autoritie ouer them. By theyr folie it is, that thou art of any power. True loue and deuotion towardes GOD, shall reuue agayne: and where shall thy kyngdome than bee: Thus myght Iesus haue sayed: but Satan was at that present to be beguiled, and not to be instructed, ne taught. Neither was he woorthie to be tolde of his faulte, forasmuch as he coulde by no maner meanes be refourmed. But for our behoufe was all this pageaunte played: we it were to whom this lesson was geuen, that whatsoeuer thyng hath the dishonour of God ioyned with it, howe profitable soeuer it seme to bee, is with greate stoutnesse to bee refused and defied: not as though richesse are of themselves euill: or that to bee a kyng is of it selfe euill: or to bee a publique magistrate or in high autoritie is of it selfe euill: but for that in maner no manne maketh hymselfe a waie to these thynges, but by naughtie meanes and conueighaunce: and for that the thynges are not enioyed ne possessed without soze daungier of forgetting the bounden duerie and loue towardes God: and because they are subiecte to the hasarde of icoperdies and perilles innumerable. And truly whatsoeuer persone beeyng corrupted with inordinate desire of suche thinges as these, dooeth make light of goddes commaundementes, bleseth fraude and falsehood, stealeth, forsweareth, scaggeth, bleseth ryght and wrong as all one, suche an one hath euen nowe already kneled downe and dooden wurship to the prince of this worlde, and hath denied God, by a league made with Goddes aduersarie. And as often as the mynde of a Chyristen manne is enticed, that for encreacing of his substaunce, or for obteynyng rewle and autoritie, or for purchacyng of glozpe and renoume, the trueth maye bee forsaken, and wickednesse receyued in the place thereof: let hym by this example of Chyriste his Captayne, make aunswere without feare. Auaint Satan with all thy deceiptefull promisses: onely GOD is to bee worshipped and boughed vnto: and whoso hath hym his good Lorde thesame is Lorde of all thynges with hym.

The text. And he carryed him to Hierusalem, and sette hym on a pynacle of the temple, and sayed vnto hym: If thou bee the sonne of God, cast thy selfe downe from hence. For it is written, he shall geue his Angells charge ouer thee to kepe thee, and in theyr handes they shall beare the vp, that thou dash not thy foote agaynst a stone. And Iesus

Jesus answered and sayed vnto him: It is sayed, thou shalt not tempte the Lorde thy God. And as soone as all the temptation was ended, the deuill departed from him for a season.

Neyther doeth the enleesse malapertenesse of Satan, although it were thus also put of from his purpose, not yet neyther geue ouer, or successe from tempting. He setteth vpon Jesus yet once more, as an enemy oft to bee vanquished: to the ende that we should vnderstande our selues to haue in this lyfe a continuall fight with the same our aduersarye, neyther any thyng to bee so muche agaynste all gods fo: bod, wherunto he daunteth not presume to prouoke and entice the true seruantes of God: but yet that good menne nede not to feare, to whose behouise Christe Jesus hath vanquished hym, & who haue dartes and weapons enough, of mooste strength and vertue out of the holy scriptures, wherewith the malaperte importunitie of the temptour maye in a moment bee out faced and quailed. For all the auantage that he getteth by tempting is to none other poynt, but by ministeryng suche a good occasion, to make the vertue of the good men greater and better tryed. He therefore ledeth awaye the Lorde Jesus from the high mountayne vnto the cite of Hierusalem, and there sette hym euē vpon the vppermoste pinnacle of the temple, and estones prouoketh hym by temptation, to the ende that eyther beeyng ouercomed with vaine glo:pe he should cast himselfe downe headlong and so breake his necke, or els by that token he should descry himselfe to bee the sonne of God. And a defence to mainteyne his fraude withall, he stole out of the holy scripture, albeit vnderstanded and taken in a wrong sence, and not applyed to suche purpose as it ought to be. For by suche lyke meanes doe the wicked persones and heritiques many tymes abuse the scripture of God, and de: He shall geue his charge vnto thee. ceiue the vnwarie, whan they deprave and turne by a wrong sence, the rule of goddes wo:de to theyr owne affections. Here (sayeth he) declare thou, whether thou be the sonne of God, or not. Cast thy selfe downe headlong, and in case thou shalt haue no harme at all therby, it maye than be open and euident vnto all creatures, that thou art the sonne of God.

Neyther is there any daungier of any misauenture to befall thee. For it is written in the psalmes, as touchyng the sonne of God, that he shall geue charge to his aungels concerning thee, that they see thee preserved, and that they shall with their handes, beare thee vp, that thou mayest not stumble with thy foote at any stone. psal. xxi. c.

This prophetic was not shewed directly of Christe alone, but of any godly manne what euer he bee, that trustyng boldly on Goddes mighty helpe, ought not to bee afearde on his owne behalfe from any euilles of this wo:de, accor dyng as the Lorde Jesus himselfe biddeth his Apostles to bee out of all feare or care in theyr hertes, for not so muche as an heare of one of theyr heades shoulde percshe, contrarpe to the mynde and pleasure of theyr heauenly father. But Jesus makynge no countenance all this whyle, that he was naturally the sonne of God: onely made this answer folowynge whyche myght haue been made of any good man whateuer he had been: & with a texte of holy scripture rightly alleged, he conuincid Thou shalt not tempte the Lorde thy God.

The paraphrase of Erasmus vpon

ronuincd the texte of scripture whiche Satan had falsely cited, as it one should haue driuen out one naille with an other in a bourde. But contrarietwyle (sayeth he) it is wyrtten in the booke of Deuteronomie: *Thou shalt not tempt the Lorde thy God.* His helpe shall bee readie, whan any casualtie or whan any matier concernyng goddes cause, shall byyng them into daunger: but not whan thou shalt fo; a vaine gloire or a bragge prouoke and requyre the high power of God to be shewed. Neyther doeth the tendre- nesse of god towarde vs, serue to mainteine the gloire of the carnall pleasure of man: but he at such times as his will is, declaring his owne gloire in man, doth succour man being destitute of the ayde & helpe of the world. But vnwoo;thy is that persone of goddes helpe, who fo; his own vaine gloire dooeth wilfully cast himselfe into a manifest daunger of his lyfe.

Neyther is it the propertie of a true godly man to appoynte vnto God, whan o; howe he ought to deliuer vs from perils, fo; asmuche as certayne we are that whether he deliuer vs, or deliuer vs not: that thyng is entended and wrought by him, that is mooste fo; our health and safegarde. Oftentymes it is moze fo; our benefite, and good happe to bee sicke, then to be in health: to dye, then to liue: to be in affliction, then to haue prosperitie. It is present godlynesse to depende of him with a single herte: and a wicked thyng it is, with mannes curiouse searching, to tempte what his power maye extende to do. Fo; he is of power to do all thynges, but he wyll not doo but what is beste. With these and other wayes mo; dyd our head maister Iesus, suffre himselfe to be tempted of Satan immediatly in maner after his baptisme: to the ende that we should not thynke it to be sufficient, that all our synnes haue been fo;geuen vs throughe the lauacre of baptisme: but that we must take in hande and enter a sharpe battayle with our enemye Satan, who will leaue nothyng vnattempted, fo; to draw vs backe agayne into our olde bondage. At our baptisme we mouster to the behoufe of our captayne, and we promyse to warre vnder his banners agaynst the armie of Satan. And as fo; menne of this worlde we haue nothing to do withall, in the waye of any querele, fo; asmuche as Christe commaundeth vs to loue, yea euen our enemies too: but we haue to doo with the wicked spirites, who fight agaynst vs from on high, with fierie dartes, and with muche policie. But Iesus our soueraigne hath once discounfeighted all they; powers, and therfore hath deliuered them into our handes easie enough to bee vanquished: yea and wyll estefons subdue them in vs, yf we wyll folowe thesame trade of fighting, wherby Christe brought them vnder subiection. They assaulte vs somewhyles by themselves, putting vngodly thoughtes in our hertes: many tymes by ciuill menne, as they; souldiers, they assaile vs whan they procure and make out mellagiers that maye prouoke vs to all sensuall voluptuousnesse, that with b;aullyng and with raplyng woo;des maye moue and stire vs to wrathe and manslaughter. And baites wherewith to catche vs they somewhyles sette of this worlde, the promotions, rychesse, and pompes whercof, they doo by heapes cast into our eyes.

And

And many tymes euen out of our owne selves they take baytes fo: vs. fo: there bee in vs certayne affectionate pangues of nature, whiche we are not hable to cast awaie from vs onlesse we should vtterly shake of our humayne nature, as fo: example, appetite to meate and dypnke, desire to fulfill the luste of carnall concupiscence, after that nature hath made vs of full age thereto. And although moderately to vse carnall copulation with the lawfull wife is none enozmitie: no: agaynste the high pleasure of God it is, to allaie thirste and honger with meate and dypnke: yet in this behalfe dooeth our subtile and wylle enemye lye in wayte fo: vs, that eyther we maye geue these affections the byidle in takyng more then fo: the suffisaunce of nature is necessarie, orels appeace the rage of them by suche wayes as is not conueniente. Of which sorte fo: example these that here folowe maye bee: as yf one should touche an other mans wyfe, o: vse his owne wyfe immoderately, o: dooe the acte after facions vnseemely: o: yf one should with offending his Chyriste brother, eate of thinges offered vnto Idolles, whan he maye auoyde that slaundre, and yet other wyse well enough relieue the necessitie of the bodye.

There bee also in euery of vs certayne speciall inclinacions bothe of the bodye and of the mynde to certayne vices, whether it so bee, that the same were firste taken of our parentes, and so haue sticked still in vs, o: whether they haue been taken of a custome, orels whether they haue by any other meanes, come vnto vs. As fo: example: one man is of nature more prone to couetise, an other to glottonie, an other to lecherie, an other to wrathe, an other to ambicion. Of all these doeth our enemye leaue not one thyng vnwatched, whereby he maye drawe vs to damnacion.

But we must agaynste his lyng in a waite, be bothe stoute, and also diligent in watchyng. The spirite of Chyriste shall geue vs both strength and witte agaynste all his ingens: and the holy scriptures shall minister vnto vs armour and weapon enough.

He that suffereth vs to bee tempted, wyl not suffre vs to be ouercommed: but will so orde the fight, that the ende of the fiede and battayle shall turne to our benefite. Our enemye beeyng putte to the worse, will not ceasse to haue enuye at vs, but he wyl at length ceasse to inuade: and the oftener he shall come, so muche the more often discourmfeighted and weakened shall he at all tymes departe agayne. fo: howe the case should afterwarde stande with vs, Chyriste dyd now expresse by example of himselfe. fo: after that the deuell had dispeched and spent out all the feactes and craftie poyntes that he coude agaynste the Lorde, and yet sawe that he was neuer awhit the nerer of his purpose, beeyng not onely ouercommed, but also deluded & defeacted in wooordes, he departed away: howbeit but fo: a season, that is to saie, to returne agayne to tepting whā he myght seke and procure an occasion thereto. fo: sence the tyme that he coude not geat out of Iesus to professe that he was the sonne of God, whom he was not hable with any godly shewe of thynges to corrupte: he afterwarde laboured throughe the helpe of his souldiers the Pharisees, the Scribes, and the priestes, to putte hym to death. Yet euen in this behalfe also did Iesus by a godly policie, mocke and defeacte the wyllesse

And as
sonne as al
the tempta
cion was
ended, the
deuill de
parted fro
him.

The paraphrase of Erasmus vpon

nelle of his aduersarie, for the thynges that Satan with all his strength laboured to byng to passe to our castyng awaye: the same dyd Christe turne into our saluacion. Yea, and then mooste especially of all did Satan perceyue his tyrannye to bee cleane ouerthrowen: when he assured himselfe of mooste vndoubted victorie. firste came baptisme, whiche geueth the state of innocencie: then afterwarde came wildernesse, and continuall prayer, fastyng, and therewithall battaile with Satan, against whom we are mooste chiefly armed with aboiding the companie and resorte of people, among whom there is in no place watyng matier enough to prouoke and shere weake mindes vnto vices mo then one. Prayer senseth and gathereth the soule: Fastyng abateth the strength of the bodye, and encreaseth moze strength in the soule.

The texts. And Jesus returned by the power of the spirit, into Galile. And there wente a fame of him throughout all the region. And he taught in their Synagoge and was commended of all menne.

There was nowe nothyng remainyng, but for Jesus to addresse himselfe to the office of teachyng. And this is the veray true office mooste specially belongyng to Bishoppes, whiche office no manne doeth after a right sorte take in hande, onlesse he bee manye wayes tryed and proued, onlesse he bee founde a conquerour & a subduer of all naughtie appetites, whiche dooe corrupte and perishe the woorde of God, so that he may bee hable to teache others too, by what meanes they maye resist Satan. For it is not enough that a teacher of the ghospell be pure from vices, but he muste also bee stoute and vncorrupte, that neyther for lucre, ne for any sensuall pleasure of the bodye, ne for ambition, ne for the feare of any euilles, he wylle declyne from the vpryght streightnesse of the trueth of the ghospell, whiche trueth Satan doeth not at any tyme ceasse to assault by suche persones as loue this worlde moze then they loue the glory of God.

And this the Lorde Jesus beeyng mynded to teache vs, after the premisses all finished and dooen, returned nowe agayne into Galile in greate power and vertue of the spirite whiche he was replete withall.

And Jesus returned by the power of the spirit into Galile. For of the temptacion aforesayd he had gathered strength of the spirite, not that any spice of any newe power had growen vnto him moze then he had afoze: but for y the thing whiche he had in his mynde, dyd moze better shewe furth it selfe, setting out vnto vs therwhile, as it were in a plaine picture, what the charge and care of an euangelicall teacher ought to be, and what he ought to looke for. It was his will and pleasure to begyn his fyrste preachyng of the ghospell in Galile, beeyng the mooste abiecte and basse region of the Iewes: partely, to agree iustly with the propheticie of Esai, in whiche it was foresayd, that about the coastes of zabulon and Neptalim, that is to saye, nere to Galile of the Gentiles, the lyght of Goddes trueth shall spring vp: and partely to the entent that no parte of the prosperous procedyng of the ghospell, should be imputed

to

to the ayde or maintenaunce of this worlde, in case the ghospell had been taught or brought to lyght by learned menne, by ryche folkes, or by meane of power, or in case it had sprong vp out of a region beeyng any thyng famous. For God did of a purpose choose and pieke out all thynges vile and abiecte in wordely estimation, to the ende that all the whole gloire of so marueilous a matier should redound vnto himselfe. And euen now already was the fame of Iesus not vnspoken of among the people of Galile, with whom, by reason of some miracles priuately shewed that all the worlde knewe not of, he was come in knowleage to many, yea, euen before his baptisme, a fewe disciples euen at that tyme gathered vnto him, whome it was his pleasure to haue as witneses of all his whole lyfe and doctrine. And euen at the same veray tyme he by lytle and lytle withdrew hymselfe from the affectionate wiles of his kynsfolkes, because he would by his dooyng teacht vs, that kynsfolkes also doe oftentimes hurte the sinceritie and purenesse of doctrine. But after that John was cast in prison (for duryng the tyme of Johns preaching, Iesus dyd in maner altogether holde his peace, because there should no spice of contention growe or aryse betwene the disciples of the one and the other whether should haue the preeminence) he with a great courage entereth the buisy office of preaching the ghospell openly in the face of the worlde. For it was now time, that the lawe beeyng restrained and kept vnder bandes (the figure whereof John did beare) the libertie of the ghospell shoulde put furth the head, & shewe it selfe. For enprisonyng and fetters was mooste mere for the lawe beeyng full of shadowes, and beeyng darkened with mysticall doubtfull sayinges: but mere it was to sette the light of the ghospell vp on high, to the entent it might bee open in sight to all regions and coastes of the worlde without exception, as well to the greatest as to the lesse, as well to the learned as to the vnlarned.

Than as soone as the Lorde was retuned into Galile through the power of the spirit of God, with whom he was filled, (whiche power was now as well by his doctrine, as also by miracles, partly bitred:) the fame whiche had tofore (as ye would saye) slyghen abroad but among a fewe persones in comparison, concerning Iesus, was than published and bruiet abroad throughout all that region. For vnto a teacher of the ghospel, a famous name is requisite: not for that suche an one ought to seke gloire among men, but for that an honest opinion of the teacher dooeth purchase vnto the same both credite and authoritie. But the sayd honest opinion, as it is not to be desired, so is it not by all maner waies to be acquired and gotten. Let a teacher of the ghospell according to the example of Iesus so lyue, that whetras he maketh no vaunte ne boiste of hymselfe, he may yet neuerthelesse be aduanced by the testimony of the heauenty father, by the power and vertue of the holy ghost, and by the voyce of John, that is to saye, of euery honest and good man in whom the grace of God resteth: let him so lyue, that he maye through the perfection of his liuyng and behaueour, turne the eyes of all folkes vpon hym. And to bee short, let hym be of suche feith and constaunt affiaunce in God, that if the case should so require, he may glorifie God euen with shewing myracles too, howbeit (as the worlde now is) it is a miracle great & great enough, if suche an one neither with richesse, neicher with sensuall pleasures, nor with worldly promotion;

The paraphrase of Erasmus vpon

promociō; ne with the dreadfull offering of tormentes, ne with the feare of death it selfe, will not any whit at all bee turned from the purenesse of the be-
ritie euangelicall.

And he
taught in
their Syna-
gogues.

Now amonge the Jewes it was a custome, that often seasons, but mosse
specially on the sabboth dayes, the people assembled together into the temple,
or into their Synagoges, to thentent that the time of resting whiche the lawe
enioyned them from all filthie and secular weozkes, should not bee spent on
dycing and carding, on harlottes, on banquetting and reuellyng, on chydng
and brallyng and other veray naughtie vices: but to be bestowed about thin-
ges pertainyng to the soule. And in the sayed temple or Synagoges there was
talking of one with an other, not concerning triflyng matiers of the worlde,
but aboute the lawe of the Lorde, aboute Messias to come, who was with
mosse ardent prayers looked for of all good & godly folkes. And what euery
man coulede, he conferred and declared amongst all the presence of what state
or degree soener he were. And whosoener made any countenance that he had
what to teach vnto the people, there was deliuered vnto him a booke of the
lawe of God, wherhence it is the parte and duetie of a teacher of the ghospell
to fette out wherewith to fede the soules of the people, and not out of the
dreames of men. And whatsoener thynge was in this place and audience doen,
coulede not bee priuie or hidden, because there flocked thither a greate multi-
tude of all sortes and degrees of people.

Jesus therfore willing his doctrine to bee knowen vnto all creatures,
as he walked throughout the cities of Galile, he vsed according to the law-
dable custome of the Jewes, to come into their Synagoges, shewyng furthe
euery where thesame wonderfull & pithie doctrine of the kyngdome of hea-
uen, beyng of so muche more power and force then the doctrine of the Phar-
seis, who preached naught but the vtter rynde of the lawe and the constitui-
ons of men,)as wyne is stronger of herre and operacion then water. Neither
did there lacke enōg the people of Galile, some myndes apte and desirous to
learne, whiche marueyled at this newe kynde of doctrine, and whiche dyd re-
uerence the wondrefull teacher therof, highly praysyng and magnifyng him.

And was
commended
of all men,

The texte.

And he came to Nazareth where he was nourced, and (as his custome was) he went in
to the Synagoge on the Sabbath daye, and stode by for to reade. And there was deliue-
red vnto him the booke of the prophete Esai. And whā he had opened the booke he founde
the place, where it was writen: The spirit of the Lorde vpon me, because he hath e-
nointed me: to preache the ghospel to the people, he hath sent me: to heale the broken hearted,
to preache deliuerance to the captyue, and sight to the blynde: freely to set at libertie
them that are bound, and to preache the acceptable yere of the Lorde. And he closed the
the booke, and gaue it agayne to the minister and sat downe.

And hitherto verayly the ghospelles cause dyd sufficiently well procede,
vntill he came to his kynskolke, and to the knowelage of his familiar frendes
and acquaintance, because we shoulde vnderstande, that he whiche teacheth
heauenly thynges, ought as muche as he maye, to esteaunge himselfe from
the fleashe, and from the bloud of his kinned. For whā he had passed through
certaine litle towne and cities of Galile, at the last he came to Nazareth, in
whiche place (by reason that he had been there brought vp of a young nource
chylde, and had long tyme liued there with his parentes and kynskolkes,) he
was supposed of manye to had been bozne, and for thesame cause was also
commonly

comonly called a Nazarean. And to the intent the Nazareans should not fynde themselves grieved, that he had thought some of his kinfolkes and affaunce, as one that had more mynde and desire to go hunting about for glozy emonge people of straunge parties where none of his kynne dwelt: he came thither also to Nazareth beeyng now a manne of greate fame, and muche spoken of, whercas, he had tofore had no suche fame in those quarters. And because he woulde declare that he had now renounced & geuen by all priuate buisynesse and affaiers of the worlde: he came accordyng to his accustomed maner into the common Synagoge. For no where ought such a man to bee more conuersant, then in the temple, whoso is consecrated to the profiting of all folkes in generall. And when he heard others tractyng and reasonyng of Moses law, he also arose by, signifying by that gesture (as others used to doe) that he also beeyng inspired with the holye ghoste, had some thyng in his mynde that he was willing to speake before the multitude beeyng there assembled. Whiche custome euen at this day endureth in the churches, by the ordynaunce of S. Paul, that menne shall speake and heare by course. And in case any man haue any thyng opened vnto him by reuelacion, woorthie or mete to bee knowen, he that spake afore, shall leane of, and shall geue place to the partie that succeedeth hym, because that no troubleous noyse, and confusion of speakyng, so as one maye not bee heard for another, shall aryse in the holye congregation, in whiche it is decenre, that all thynges bee doen with peace and tranquillitie.

The booke was deliuered vnto Iesus, and that accordyng to the custome and vsage, for vs to be instructed and taught therby from whence the doctrine of saluacion ought to procede, that is to wete, not out of the inuencions of men, not out of the positions of Philosophiers, but out of the booke of holye scripture, whiche hath been reueled vnto vs by the secreete instincte and operation of the spirite of God. Iesus, in whom all the treasures of knowlege & wysedome were hidden, had no nede of any booke, but yet he tooke the booke, because he woulde commend vnto vs the earnest setting of our myndes on the readyng of holy scripture. The minister of the Synagoge reacheth furth the booke vnto hym, but he tooke it hym shut. Iesus, who alone hath the key and openeth that is layed by hidden in the olde lawe, whan he had taken the booke, openeth it, and turneth it. For Iesus himselfe laye secretly hidden, and deeply hidden in the lawe. And truly mete it was, that þe Jewes selves should geue the thing, wherwith they should anon after be conuined. And the booke that was deliuered vnto Iesus, was not at all auentures, as though it forced nothing what booke it were, but it was the booke of þe Prophete Esay, the whom, neuer did there any man eyther more clerely, or els more evidently prophetic of Christ, and of the doctrine of the ghospell. Neither did the thyng by a blynde chaunce so happen: but it was so conueighed by goddes providence, that the booke beeyng opened abroad, and a leafe turned, that same beai place came chiefly fyrste to hande the whiche dyd moste clerely and plainly talke of Christe, and in the whiche, Christe by the mouth of the Prophete speaketh of himself in this maner: The spirite of þe Lord is on me, because he hath enointed me: to bring glad tidings to þe poore, by preachyng of the ghospell hath he sent me: to heale the contrite, that is to saue, througely broken in herte: to preache remission and free deliuerance to suche as are in captiuitie, and sight vnto the blynd: to set freely at libertie suche as are all brydded: to preache the

And stode
up for to
reade.

And there
was deliue
red vnto
him the
booke. &c.

And when
he had ope
ned the
booke. &c.

The paraphrase of Erasmus vpon

pete of the Lorde both acceptable and muche to be wished for: and to preache the daie of retribucion. When the Lord Iesus had with his owne voyce pronounced these wordes standing vpon his feete, he redeliuered the booke but together againe as he had receyued it, vnto the minister, signifiyng by his so doyng the obstinate vnbeliefe of some of the Jewes, who sitting still beating on the letter of the lawe, dyd ney vnderstande, ne woulde acknowledge Christe beeyng the soule and the l... of the lawe. Nowe immediatly after this taketh he on hym the parte and office of a teacher, and sate hym downe quietly about to expoune the sentence that he had read. As touchyng that he read the certe of the Prophete standing on his feete, it was a thyng doen for the authoritie of the scripture of God, wherunto it is mete that all dignitie of manne do reuerently humble it selfe. As touchyng that he taught sitting downe, it is for a declaracion, that an expounder and preacher of Goddes holy scripture, ought to bee boyde and altogether cleere from the troublous vniquietnesse of all carnall and worldly desires.

And sate
downe.

The text.

¶ And the eyes of all them that were in the Synagoge, were fastened on him. And he began to say vnto them: This daye is this scripture fulfilled in your eares. And all bare hym witness, and wondered at the gracious wordes, whiche proceeded out of his mouthe. And they sayed: Is not this Iosephes sonne? And he sayed vnto them: Ye will bitterly say vnto me this prouerbe: Whisician, heale thy selfe. Whatsoeuer we haue heard doen in Capernaum, doe the same here in thyne owne countreie. And he sayed: Veraplye I saye vnto you: no prophete is accepted in his owne countreie.

But partely the newe fame whiche had nowe alreadye begon to be spred abroad of Iesus, & partely the authoritie of a teacher, which he now first of all toke vpon him, & finally a certayne heauenlye grace shynyng in his veray countenance, dyd cause, that the eyes of all the people, whiche were then present in that congregacion, were earnestly fixed on him, for such an audience doeth the Lord Iesus loue, as kepe their Sabbath, resting fro all troubleous desires & affections of this worlde: suche as with mutuall concord one with another are gathered together into one place: suche as haue the eyes of their mynde looking none other waye, but streight vpon Iesus, but streight towarde euerlastyng saluacion. For he daylye speaketh vnto vs in the mysticall scripture of God: he speaketh by euangelicall prophetes, that is to say, by the enterpretours and expouners of the holy bookes of scripture. But happy and blessed are they to whom the Lorde Iesus speaketh, they genyng suche earnest eye and eare vnto him. For to suche doeth he bouchesaue to open the mysterie of the depe hidden sence. For as soone as he saue the eyes of all the presence caste full and whole and fixed on him alone, he begonne to saye vnto them: Ye haue now heard the prophete Esai by the inspiration of the holy ghoste, promisyng vnto you a certain excellent and mightie teacher, who should, not out of a worldly spirite teache constitucions of men or vaine fables seruing to no good purpose, but beeyng aboundantly enoynted & replenished w the spirite of God, should bee sente from the same, to byyng the glad and wishable tydynges of saluacion to suche as are meke and poore in spirite: and by reason therof are apte to receyue the holysome doctrine of heauen: and whiche teacher should be of power and habilitie to perfourme the thyng whiche he should byyng tydynges of, as one endewed with heauenlye vertue and power: whiche teacher also should freely byyng saluacion vnto all creatures, as manye as acknowlagyng theyr owne naughtinesse and offences, dyd wythe for saluacion: whiche teacher

This daye
is this
scripture
fulfilled in
your eares.

more.

moreouer (all maner sinnes beyng freely pardoned) should helpe all suche as had their hertes corrupted with many souldie diseases of vices and of naughty lustes: whiche teacher ferthermore shoude preache deliuerance & setting at libertie vnto all persones, that either beyng geuen to Idolatrie were kepte fast of the deuill as captiues and prisoners, oz els beyng as thral to the supersticion of the lawe, might not reache ne atteigne to the libertie of the spirites: whiche teacher besides all this, should through faith open the eyes vnto suche as were blynde in soule, & abode in a moste deepe myste of manyfolde errours, in suche wise as with their sayd eyes they should be hable to behold and looke vpon the light of the eternall veritie accordyng to the prophete, whiche the same Prophet wrote in another place: where he saith, the people that satte in darkness hath seen a great light. Whiche teacher ouer and aboue the premises, shoulde restore vnto their first state of freedom, all suche persones, as seemed to bee all crushed and bruised to pieces by Satan with all kyndes of euilles: & whiche teacher finally shoulde declare in open preachyng, that the true Iubilee of the Lorde was now come, a tyme lyke as to bee hertely wished for of all creatures, euen so with moste ardent myndes to bee accepted and embraced of all people without exception.

Moses gaue a tradicion of a sabboth of daies, in whiche he commaunded that euerye seuenth daie, they shoud all rest from sloumbercyng or vnclely occupacions: he gaue also a tradicion of a sabboth of yeres, in whiche he enjoyned that euery seuenth yere it shoud bee rested from tilling of the earth, neither any thyng to bee required of the same, sayng what it woulde bring forth of it owne selfe. He gaue ferthermore a tradicion of a yere, called the restorer of the fyrst state of libertie, vnto whiche, (of the proprietie of y thing) was geuen the name of Iubilee, among the Hebrewes. Thys yere of Iubilee came about in course againe after .vii. times seue yeres, and was euermore the fiftieth (for seue times seue maketh .xlii.) And this yere of Iubilee was moste hertily to bee wished for of all the Israelites, that either with bonde seruice, oz els with debte were any thyng oppressed. But like as the sabboth of Moses refreshed mennes bodies onely with beyng at rest and quiete: so did the seuenth yere onely prouide for the resting of the yearth from tillage. But now there is shewed vnto your knowelage a perpetual sabboth, neuer to bee interrupted or broken: in which the mynde and soule beyng free and vacant from all troubleous vniquietnesse of ciuil desires, ought wholly to attende to the quiet applying and exercise of heauenly thynges, and not now with pensife carfulnesse to prouide altogether for yearthly thynges, forasmuche as to them that loue God, no manner thyng at all is wantyng. Yea, and moreouer the Iubilee of Moses did not helpe any others but onely the Israelites: it gaue neither free deliuerance, ne yet ful deliuerance, yea and that same betray thing whiche it did geue, excēded no ferther then to the bodye, and endured but for a short tyme. But this yere of the Lorde, dooeth vnto all persones, whosoever are endebed to the deuill through synne, whosoever bee as bonde seruauntes subiecte to euill spirites, whosoever through ignoraunce of the trueth are blynde, whosoever bee in all kyndes of naughtynesse so farre past, y thei are vnhable to euery good woorkes vnto all suche dooeth this Iubilee of the Lorde byng perfecte a free remissio, deliuerance or libertie, sight, health, and complete perfeccio in euery behalfe. So muche the more therefore ought ye with prompt zeles and endeuours to

The paraphrase of Erasmus vpon

embrace that is offered. For the thyng that ye haue hearde promised by the prophete, ye maie now if ye wil in the dede selſe ſynde to be true. Ye haue hearde it with your eares, but ye haue nede of readie and deſireful hertes, if ye wyl bee apte to receiue ſo great a bliſſfulneſſe. It is euen the higheſt thyng that poſſibly maie bee, wherof this free offre is made vnto you. But woe vnto them, that ſhall deſpiſe the bountifull & gracious goodneſſe of God, ſo willingly offering it ſelf vnto them. It is the yere of Iubilee, freely offering deliuerance and ſaluacion vnto all ſuche as with mekenes of ſubmiſſion and with readineſſe of beleyng, ſhewe themſelſe willing to bee taught, and apte to receiue healyng. But after this yere of Iubilee muſt ſuccede and folowe the yere of retri bucion & redreſſe: which ſhall adiudge and miniſtre everlaſtyng peines in hell vnto all ſuche as ſhall haue reſuſed the goodneſſe of God. By theſe woozdes dyd the Lorde Jeſus in an humble and ſobze manner ſignifie, himſelſe to bee the ſame man, of whom the Prophete of Elaiſe did make promyſſe: wheras the moſte parte belieued the ſaid place of the Prophete not to concerne Meſſias, but to concerne Elaiſe hymſelſe. For whan Jeſus was in baptiſyng, the holy ghoſte ſydyng downe from heauen in the viſible likeneſſe of a doue, and lightenyng vpon his heade, did all the people to wete, that thiſſame was euen verate he, whom the prophete had ment of. Enoyntyng betokeneth a certai nmylde and ientyll ſtil thyng. For there is nothyng moze ientyl, ſupple, or caulme, the oile: wherof was euen that name of Meſſias geuen hym which is in Greke *Chriſton*, in Latine *Vinctum*, in Engliſhe, the enoynt. For as for the preachyng of Iohn, it was ſharpe, and ſoure, and full of threatyng: but Chyſte did with myldenelle, with courteous familiarite, and with beneficial good turnes continually moue and prate the people to receiue ſaluacion. Whan Jeſus dyd with moſte high autozitie and no leſſe myldenelle ſpeake and treacte of the premies, many had hym in great eſtimacion therfoze, and mtruailed at his talke becynng verat ferre vnylike to the talke of the Pharisees: that is to wete, caulme, mylde and meke, amiable, pouzred with muche grace, hauing in it no ſpice of haulynes or pryde, no poynte of ſoure looke or preſumptuous takyng vpon hym, and yet neuer theleſſe of ſuche ſorte, that it contained in it condigne autozitie. For the woozdes of the Pharisees, becauſe thei iſſued forth from an herte corrupted with ambition, with auarice, with enuie, and with many other naughtie affections, did moſte tymes ſmacke of the ſpyng that thei guſhed out of. But the woozdes whiche proceeded from the mouth of Jeſus becauſe thei welled forth from a beſt replenished with the heauenly ſprite of God, werenot onely amiable and ſwete vnto all good folkes, but alſo pithy and effectually toward ſaluacion. Yet neuertheleſſe ſome there were among theſe Phariseans, in whoſe myndes and opinions the meannesse of Jeſus kindred and familie that he came of (to the outwarde acceptacion of the worlde) made the autozitie of the heauenly doctrine to bee the leſſe regarded. For in conſideracion that they euery one dyd yet all this whyle beleue hym to bee the ſoonne of Joſeph and Marie, and that the ſlender habilitie and ſubſtaunce aſwell of Joſeph and Marie bothe, as alſo of their alpaunce and kynſfolkes was not vnknewen: in conſideracion alſo, that they had ſeen hym many yeres euen from his chyldhood to had learned at none other ſchoole, ſaiyng onely his fathers occupacion of carpentrie: ne at any tyme to had haunted the ſchools of the Pharisees and of the experte lawiers, (who taughte the myſteries of the holy ſcripture bookes with muche

And al bare
hi mirneſſe,
and wonder
red at the gra
cious wooz
des whiche
proceeded
out of his
mouthe.

high solemnitie and haughtenesse of countinaunce:) they dyd muche meruail
 where and how he had soodainly gotten so great vertue and power, whiche he
 had tofore shewed forth in other citie by diuerse and soondrie miracles: they
 mused where he had gotten that same wondrefull knowlage of diuinitie bo-
 kes: thei wondred where he had gotten so great eloquence to speake after that
 sorte with autoritie. For they did not yet vnderstand, of how muche more power
 and effecte the enoynting of the spirite of God is, then the doctrine of y^e phar-
 riseis. Esteeming hym therefore by the thynges whiche thei knew in hym after
 the fleshe, they saied: Is not this same sclow the soonne of Joseph the carpen-
 ter: for they knewe not the heauenly father, who than wrought by his soonne.
 And because that Iesus wrought ferre fewer miracles in the citie of Naza-
 reth, then he shewed in other citie, certain of his kynnsfolkes beeyng halfe in
 a fume and indignacyon therewith, detracted and reproued hym, as though
 that either he had not his power readye to serue hym eueryewhere, ozels that
 he oughed his owne kinnsfolkes suche despitte, that he would shewe no miracles
 among theim, wherin thei hunted for a certain wordelye prayse and glozie to
 thei selfes ward by suche a matier, the glozie whereof was altogether due
 vnto God. The vngodly murmuring of these persones, did Iesus rebuke and
 reuile with suche saynges as here folow. Because ye haue hearde (saith he)
 that I haue elsewhere among others healed all kyndes of diseases: verily ye
 wyll saie vnto me, that is woont to be saied in a common prouerbe: Thou phi-
 sician heale thyne owne selfe. We haue heard saye, that thou haste wrought cer-
 taine wondrefull thynges aboute the course of nature in the citie of Capernaum
 where y^e were but a straungier not hauing there any that are nere of bloud or kin-
 red vnto thee. But conuenient it were that thou shouldest bee beneficiall moſte
 chiefly to thyne owne kynnsfolkes: what thou dooest to thy countrey men and
 kynnsfolkes, the same thou dooest vnto thyne owne selfe. Therefore if this vertue
 and power of thyne, bee appropiate vnto thee, and contynuall in thee, than
 whatsoeuer thou haste dooen among the Capernaumes and straungers, dooe
 euen here lyke wyse among thyne owne kynnsfolkes beyng moſte nere vnto thee: a
 doe it here in thyne owne countrey. Vnto the wicked murmour of they^e hertes
 beeyng now disclosed and vttered, the lord answered in this manier: I am in
 dede a physicia readye to heale all the diseases of all creatures, if any partie
 shew hymself apte to be healed. For no physicia (be he neuer so well learned, ne
 neuer so well willyng to doe good,) is hable to help or cure the sicke, if they cast
 the medicine awaie fro the, when it is offered them, & mistruste the feithful phi-
 sicia. And in dede this is the affection of the moſte comon sorte of men, that they
 esteeme the physicia so muche the more, that he is come a man vnknown, out
 from some ferre countrey or region: and in suche a place dooeth he fynde moze
 truste and affiaunce to bee put in hym, where he is esteemed by none other thyng
 but by his arte and by the name of a physicia. And in dede as touchyng his
 cunning whiche he carryeth aboute with hym where euer he goeth, he is at all
 tymes and in euery place one manier a man: but where he fyndeth men full of
 mistrust and contemners, he cannot by hys cunning doe good to so many:
 not for that he hath in suche a place any lesse will ozels power on his owne be-
 half, but because the parties, whom his mynde and will was to relieue, wyll
 none of the benefite of health for despite and grutch that thei beate to their
 owne selfes. And the same that chaunceth to the physicians, dooeth muche more
 chaunce

whatsoeuer
 we haue
 heard dooen
 in capernaum
 &c.

No prophet
 is accepted
 in his owne
 countrey.

The paraphrase of Erasmus upon

chance vnto the Prophetes. For the cunning of phisicians doeth oft tymes helpe some, yea, whether they will or no: But the Prophete because he doeth most chiefly cure folles, hath it not liying in his power, though he would, to helpe suche as refuse saluacion whan it is offered. And refuse it he dooeth, who so euer mistrusteth. And many for none other cause mistrust the Prophetes, but because they esteeme the same, not of the power of God woorkyng by them, but of y^e weakenesse of body, which they see in the lyke as in other mortal men. Turne ye the stories of the olde Prophetes ouer and ouer, and ye shall fynde it to bee a thyng of moste vndoubted certayntie that I now saye vnto you: whiche is, that neuer was there yet any Prophete had in price win his native countrey and among his owne kynsfolkes: not for that they be lesse hable or willing to dooe good to theyr owne frendes, then to straungiers or forrein persons, but because the vnbeliefe of the kynsfolkes maketh them vnwoorthy of suche benefite at goddes hande.

The text. But I tell you of a tructh: many wedowes were in Israel in the daies of Elias, whan heauen was shut thre yeres and six monethes, whan great famishment was throughout all the lande: and vnto none of them was Elias sent senyng into Sarepta besydes Sydon vnto a woman that was wedowe. And many leproses were in Israel in the tyme of Heliseus the prophet: and none of them was cleansed, sauing Naaman the Syrian.

For the benefites of God are not geuen for the respecte of kynred, but for the good herte of a man: not to the coulynage of the fleashe, but to the promptnesse of the spirite: not to the nation, but to the feith. For this I affirme vnto you for a matier out of doubte: that in the tyme whyle Elias was lyuyng, whan by the continuall space of thre yeres full, and six monethes, there had fallen downe no rayne from heauen and the barainnesse of the yearth by reason therof, had oppressed all the quarters there about with great famine, there were many wydowes in the nation of the Israelites: and yet the said prophete being nere at the poynte to perishe through honger, he was not sent to any one of them all to bee fedde, but vnto the wedowe of Sarepta in the countrey of Sydon. Why was he not rather sent to the wedowes of Iherusalem, there to multiplie the steane of meale, and the pitcher of oyle: or to shewe a notable miracle to some one of them by restorpyng a dead chyld vnto lyfe a gaine: For sothe because that among the Israelites there was not one of all the wedowes that coulde egually matche or compare with the syncere feith and affiaunce in God of the said heathen and barbarous woman. She beeyng desired, gaue hym water readily without any stickeyng: and whan he promysed that her steane of meale, and her pitcher of oyle should not waste, she belueid, and made hym pottage as she was bydden to dooe. This was forsooth a mynde and herte of an Israelite in a woman being no Israelite: so ferre is the good herte more regarded and esteemed afoze God, then is the blood or kynred. And did ther not a muche lyke thyng befall in the tyme of Heliseus the prophet who succeeded Elias: For no doubt there is, but that among the Israelites there were many Lepres, the whiche found a great mysse of their bodely health: Why than was neuer an one of the made cleane by Heliseus but Naama of Syria, being befoze that time an Idolatre, & an aliene bozne to the nation of the Israelites: Could not the prophet haue bene hable to dooe the same among his owne countrey folke, that he was hable to dooe on an aliene and heathen man: Was he (trowe ye) more quicke and readie to dooe good to suche as were not of goodes religiō and

And many
leproses were
in Israel, in
the tyme of
Heliseus, &c.
iii. Reg. v.

and yet bothe in a foreyn countrey to, then to men of his owne people and nation: No. But the feith of the man deserued that benefite of goddes hand, for he had a sure feith that God was hablie by his true seruantes to dooe as great a thyng as that. And whan he was bidden to plounge hymself seuen tymes in fluime Jordan, he obeyed and did it. Yf the leprys of Israell had had the same feith with theim, euen thei should haue felt the beneficiall goodnesse of God to.

¶ And all they in the Synagogue, whan they heard these thynges, wer filled with wrath: and arose vp, and thrust hym out of the Citie, & led hym euen to the edge of the hill, wherupon their Citie was builde, that they might cast hym down headlong. But he departed and went his way: euen through the middes of them. The text

Whan Iesus had with these saynges plainly, with out any flaterie or colour laid to his countrey men of Nazareth they: vnbelief, for y respect wherof thei made theimselfes vnwoorthie of goddes benefites: & all vnder one did geue half a significacion, that thende would bee, that the free gifte of the power of the ghospell should passe awate and remoue, not onely fro his countrey men of Nazareth, beeyng vnbelievers that would not turne to the feith, but also from all the Iewes in general, vnto y wedowe of Sydon, that is to saie, to y church of the Gentiles, & to Naaman of Syria, y is to saie, to the Gentiles who afore that tyme wer idolatres & wurthypers of false goddes: y enuious grutchyng & murmur of y Nazarens turned into manifest indignacion & sumyng. For y hertes of theim euerie one wer brought so ferre out of patience, because he had been so bolde to speake suche woordes in y open Synagogue, (preferring the peoples of Sydon & of Syria before the Israelites, wheras the sated people wer me vtterly abhored & detested emong the Iewes:) y making a plain vproze & sedicion, thei droue hym out, & banished hym the citie of Nazareth. And not beeyng therewith satisfied, they brought hym euen to the brough & edge of the mountaine, vpon whiche the same citie was builde, beauly myndyng & purposyng to tumble hym down euere there headlong. ¶ Vnnaturall countrey men: ¶ fauour of y waueryng mynded people, into how great a madnesse sodainly chaunged. And after all this is dooen, they maruaill y saluacion cometh not to theim whereas theimselfes dooe banishe awat fro theim y woorker & gener of saluacio. Thei disdeigne to haue y godly beltefulness of the heathen to bee praised, & yet dooe they not all the while emende their owne wicked vnbelief: They did beaue eagerly desire to haue a physician: & yet cannot they abide to swallow down y holisome pille of the veritie beeyng bitter in theyr mouthes. Thei will nedes haue their bodies made hole, nothyng regardyng y diseases of y mynde. And the medicine of the soule beeyng sicke, is true & plaine speakyng: whiche because it is true, is thought sharpe & bytynge. Thei haue more mynde to pleasaunt flatteryng poiso, though it woork death, then to a bitter medicine y might bring theim health. Thei require to haue miracles shewed among thei for vain glorie of the worlde, which Christ neuer shewed but for the health of men, & to goddes glorie. Neither was his cūmyng into y worlde purposely to heale the bodies, whiche shoulde within short space after decaye & perishe: but to cure soules that shoulde liue for euer. And now consider me here, how puerely & ouerthwartly y Nazarens worshipped & serued God. It was y Sabbath dai, & thei reckoned it a thyng against al godshood on y dai to sewe a seam in a shoo: but whan a countrey man of their owne ientilly calleth theim vnto saluacio, thei accoupte it no beiked dede at all, sediciously with al their force to driue him before theim to a place where he might breake his necke. Forsooth Satan did his busse cure

The paraphrase of Erasmus upon

by these instrumentes to accomplishe the thyng þe he had tofore by his owne selfe tempted Iesus vnto. And here found he bailiffes or seruautes, more gracelesse and myscheuous, then hymself. For Satan for his part durst not presume any farther, but to moue Iesus that he would cast hymself down headlong from the high pinnacle of the temple: but these felowes swarming together in a plúpe hale and drawe to a stepe edge of an high mountaine, & as muche as in theim lyeth dooe tumble down at the same place, a countreyman and tounesman of the same citie þe themselves were of, beyng knowne among them: and one that had dooen them all good. Their wicked wyll did as muche as euer it was hable: but their wicked will had no suche power as to dooe it. For the tyme was not yet come in which it was expedient for vs þe Iesus should dye, who in dede was come to suffice death for vs, but not till his owne tyme that his heauenly father had appoynted, noz any other kynd of death, then whiche he had specially chosen. For euery Saboth did lyke hym for the purpose, but the Sabboth of Ester, in whiche it was semely for the lambe that should redeeme the world, to be offered bp in sacrifice: neither was a stepe edge of a rocke or a mountaine for his purpose, but the high exaltynge bp on the crosse. Lucifer was tumbled down headlong out of heauen for his pride, and therefore is he a busie prouoker of others to sodain ruine, and downfallyng. The sonne of God had of his own disposition leat hymselfe saite and sobriely down into yearth to the ende that beyng hoighced bp on the crosse, he might drawe bp all thynges vnto hymself, and might by example of hymself lifte theim bp into heauen through humillitie, whom that same prince and brade captaine of pride laboured to tumble down headlong into hell through presumption and vnbelief. Neither was Nazareth a place conuenient for the executynge of that sacrifice, but Hierusalem. Iesus therefore suffred hymself to bee dzeuen out of the Citie, to auoide bestowyng of his preachynge vpo people vnworthie (whiche selfe same thyng to dooe, he taughte his Apostles also:) But to bee tumbled downe the rocke headlong he would not suffice, because it pleased hym willingly of his owne accorde to suffer death. What than did he? he turned not hymself into a birde or a serpente, or any other lyknesse made by somme sleight of suglyng or legerdemayn, to thertent so to escape: but wout any hurte at all, passed he saite & softly through the myddes of theim, which tofore had violently, haled & pulled hym to cast hym down headlong: wherin he opely declared þe malice of man to haue no power on hym, vnlesse he would willingly of his owne accorde, despyuer hymself to be taken of theim, & to be putte to death. And with this onely kynde of auégement was the mooste mercifull Lorde Iesus contented, that is, to forsake & leaue the whō he perfectly knewe to be incurable. Otherwyle (if it had so pleased hym) it laie in his power cuē with a mere becke to haue dzeuen theim all to breakynge their neckes who had haled hym thither for þe same purpose. But his desyre was rather to haue theim lyue, & emēdyng theimself by continuance of tyme, they might of malefactours be made innocent, then to cast theim awai at the wurke whan thei were offenders. For oftetymes yf men be restrained of their benefite that thei make not haue it at their wylls whan they would so readie as thei haue hadde, it maketh theim the better to fele þe mysse & lacke of hym þe is readie for to dooe theim good. Certes by this miracle thei might haue been moued aswell to reuerence & acknowelage his power, against the vertue wherof the conspyryng of the furious multitude was not hable any thyng at all to dooe, as also to loue the goodnesse of hym, who when thei had attempted

Wnt dede-
parted
through, &c.

attempted þ bettermoste mischief against him that laye in their powers, yet was rather willing to referre them to a tyme of repentance, then to cast them a- waie at the worlde to eternall punishmente.

¶ And he came down to Capernaum (a citie of Galilee) and there taught them on the Sabbath daies . And they were astounded at his doctrine: for his preaching was with power. And in the Synagogue there was a man, whiche had an unclean spirit, & cried with a loude voice, sayng: I knowe thee what thou art, thou Iesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euen the holly of God. And Iesus rebuked hym sayng: holde thy peace, and come out of hym. And when the deuill had throwen hym in the myddes, he came out of hym and hurt hym not. And feare came on them all, and they spake among themselues, sayng: what manner a thyng is this? for with autoritie and power, he commaundeth the foule spirites, and they come out . And the fame of hym was spred a brede throughout euery place of the countrey round about.

Jesus therefore, forsaking the proude citie of Nazareth, beeyng rebellious against the doctrine of the gospell, came down and tooke his waie toward a citie of Galilee called Capernaum, beeyng a citie of great rychesse, and therefore drowned in all riotrous excesse, in all voluptuousnesse, in ambition, in pryde and in the other vices whiche customably are compaignions to rychesse. But here because of their voluptuous sensuall liuyng, he vsed no familiaritie of carnall conuersacion among them: (whiche familiaritie hath euer moze been a breder of contēpte, & hath vsed to make mēes auaritie the lesse regarded.) wherfoze here also in Capernaum, as his custome was elswhere to dooe, he wente into the tēple vpon the Sabbath daie, and preached. For the wickednesse of the Nazareans (beeyng so great, that thei had gon abowt wilfully to murder hym beeyng their best frende,) could not so wiewe hym, that beeyng offended with so hatious a dede of mischiefe as y was, he would forsake the countrey of y Jewes, & foorthwith putte ouer the gyft of the gospell from them vnto the Gentiles: but now he fulfilled in dede the same thyng, whiche he afterward taught in wordes to his disciples: whiche is, that whan thei wer driuen out of one citie, thei should flee vnto an other, not settynge their mynde, ne diuising how to auenge their iniurie, but how to sette foorth the gospell farther and farther, in suche wyse, as the malice of those that drove them awaie out of their townes, myght profite to the expedition of settynge forward the profession of the gospell. And the Capernautes (although thei wer men all gouē to worldly affaires, noz muche abhoyred from the maners of the heathen, among whom, by reason of the trade of buyng and sellynge that the one bled with the other they wer often conuersant:) he found muche moze sentill and house in takynge or interpreting his wordes, and dooynges, then he found his owne countrey-men the Nazareans: to who neuerthelesse for his well knownen, and thourghly tryed, and continuall perfeccion of lyfe, he ought to haue been moze derely beloued. For the Capernautes verai greatly woondred at the doctrine of Jesus: consyderynge that it was no washe mingled geare, noz peyncted and glossed as was the doctrine of the Pharisees, of washynge, of truely payng the tithes of mynt and rue, of castynge gyftes into the offryng box of God, and of suche other lyke thynges, whiche rather contained supersticion then vertuous doctrine, and whiche were laied vpon the simple people to maintein the glorie and lucre of the pharisees: whereas thei themselves that taught these thynges kept not so muche as the chief commaundementes of the lawe: but the doctrine of Jesus was found substantiall and full of auaritie.

For first, whatsoever he taught was moste certain trueth, and also agree-
 lyh.iii. ble

The paraphrase of Erasmus bypon

ble with natural reason. Secundarily, it was of it selfe muche materiall vnto true godlynesse, and to eternall saluacion. Ferthermore, his singular perfection of liuyng caused his doctrine to bee regarded accordingly.

And ouer and besydes al this, many a miracle was there wrought and shewed by hym, with suche power and vertue as had neuer been vied ne seen there, whiche euidentely declared the doctrine that he taught to bee of God, and not of mannes spirite. For the Lorde Iesus dyd his myracles not for lucre or vaine glorie, but firste with them he succoured the woofull necessities of suche persones as were in extreme distresse, to the ende that by dooyng them benefites, he myght wyne their hertie loue: and secondely the miracles were for a tyme shewed to the bodily eyes, to the ende that by thesame miracles they might learne to beleue those thynges, whiche though they wer invisible, yet wer more earnestely then any corpozall benefites to bee desired: lastely they wer a figure and a representation of those thynges þ̄ wer wrought in their soules. It was now the Sabboth daie: and the people religiously & with great deuotion rested from the weorkes forbidden, whiche yet of theimselfes were not euill, as for example, to goe a tourney, to kindle a fyre, to grynde their corne, to presse their wyne, or to botche by their garmente beeyng broken or seamerent. Without foorth in dede it was Sabboth daie, & is to saie, the daie of reste, but within their myndes there was great trouble & vnquietenesse whiche the spirite of Satan did there reise, who wondrously tossed and vexed their myndes with diuerse, moctons of couetise, of pryde, of wyathe, of auengeyng displeasures, and of enuie. For there and no where els is the true Sabboth, where þ̄ spirite of the Lorde quieteth the mynde to reste from all vicious and inordinate lustes. And of this thyng there was euen thā present a certain figure in their synagogue, whiche was a certain man, whose bodye was possessed with an vnclene deuill, and this example was to vs halfe a warnyng and a puttyng in remembraunce, in how muche more miserable and piteous case they are, whose myndes are possessed with euils of vices, yea more foule and illfaoured, then that deuill was. For what deuill is more vnclene or more noysome then lecherous concupiscence, then wyathe, then ambition, then the gredie desier of monye, then enuie, then hypocrisse? With these deuils and suche others lyke, were the Jewes for the moste parte possessed, who dwelt in the Synagogue, whiche synagogue had not as yet receyued the spirite of Christ: but was vexed with so many deuils as there reigned vices in them. Neither were they hable to receiue the moste mylde spirite of the ghospell, vntill the lorde Iesus expulsed and droue out from theim, that euil spirite of Satan that helde them in his possession. Wherefore the sayed partie so possessed with Satan, beeyng not hable to abyde the newe vertue of Iesu: which priuely vttered it self, began to crye out horribly cryyng.

Oh out out, what hast thou to dooe with vs thou Iesus of Nazareth? Art thou come to destroye vs before the tyme: we knowe what tormentes abyde vs at the last daie. But now thy presence tormenteth and vexeth vs before that daie. We require no saluacion of thee, we aske no releasse of peine, but only praise thee to delaie or deferre it vntill than. We neuer felte the lyke of these tormentes by the presence of any other prophete. Whereupon it is not vnknownen to vs, who thou art. For doubtesse thou art that same only holy of God, that shall conquer all vngodlynesse, & drieue out of þ̄ worlde all vnclenesse. The lawe hath his holynesse, the law hath his clenesse: but thou arte

There was a man which had an vnclene spirite:

What hast thou to doe with vs thou Iesus of Nazareth,

arte he onely, whom god had sanctified and declared holy with heavenly holynesse. The lord Jesus would not suffre hymselfe to bee praised or spoken of by that wicked spirite, but would all the glorie of his praise to bee referred to his father onely and to come from hym, knowing ryght well that this confession of the deuill came not forth of a sincere faith, but of a malicious will and purpose. For he professeth Christe to bee Jesus, and to bee the sonne of God, only to geat hym to confesse the same of hymselfe, and playnly to vtter what he was to his harmes, dooing the selfesame thyng by the mouth of this man, that Satan the temptour of hym had toke geonne about to doo, and had laboured in his owne persone: he professeth Christe of a subtille & craftie mynde: not that hymselfe myght attaine saluacion, but that he myght lette and hinder the saluacion of others. Neither was it loue that caused hym to vtter this boice: but feare of punishmente. Wherefoze as an euill and malicious vile slaue of a desperate mynde vnpossible to bee recouered to grace, he deserued to heare these thankes for his confession.

holde thy peace thou vnclene spirite, and departe from that man, whom by tyrannie thou doest possesse: I am come to saue men. And whan the deuill had thowen hym in the myddes, he came out of hym, and hurt hym not. At this emperiall and almightie boice of Jesus commaundynge hym to departe, the vnclene spirite whan he had thowen down the man vpon the earth & vbered hym, he departed from hym: so that no harme appered dooen vnto the man beyng now safe and clene deliuered. That he threwe hym down, it was an euident signe, of his peruerse wille, and a token that soze against his mynde he forsooke that same his dwellyng place. That he hurt hym not, it proueth plainly, that the wicked spirites can hurt none of them, whiche dooe wholly committe themselves vnto the saluour. For the goodnesse of this one Jesus ouely, is of moze strength to saue man: then the malice of innumerable deuils to destroye or hurt the same. Other men whan thei labour to deliuer mens bodies from noysome spirites, are woont to take for the purpose, and to vse all possible kyndes of remedies, and thynges of vertue & strength to putte awaie that euill: as are (for example) certain praiers specially prescribed & appointed therefoze, and made with certain woordes apte for that purpose: burnyng of frankincense: spzynlyng of holy water, or other thynges accustomed: certain herbes hauing a vertue and propriete to expel theim: with many other kyndes of ceremonies not vnlyke the secte of sorcerie, and witchcraft. And yet right seldome is it seen, y those thynges expell an euill spirite. That if at any tyme he dooe departe out of hym, he leaueth behynd hym some tokens & markes of his manifest malice: either tearyng awaie some membre and lymme of his bodye, as a legge or an arme: or els leuyng behynd hym some disease & sicknesse incurable. But whan the people sawe that at the mere woorde and sharpe commaundemente of Jesus, the euill spirite soddainly departed from y man, so that he was perfectly healed, and not so muche as the lesse marke or signe that could be of his euill remained, thei all that sawe this dooen wer astounded and beganne to wondze. And thus thei talked among themselves of Jesus. What a straunge case is this, that we see now suche a thyng dooen, as y lyke hath not been reade ne herde. For he hath the vnclene spirites vnder his reboule and obeisaunce, and commaundeth theim. And his commaundementes are of suche mightie power and autoritee: that thei by and by, acknowlgering hym moze of power then theim selves, dooe forsaue a man in suche wyse, that after

And Iesus rebuked hym.

And sated: holde thy peace & come out of hym

And feare came vpon them all,

The paraphrase of Erasmus vpon

thee bee gon out of hym, perfect health returneth in place of sickenesse.

And the
fame of him
was spred
abrode.

Thus the sight of this so woondrefull a miracle, caused that the name and fame of Iesus bzuitied and spred abroad this acte, not onely in the citee of Capernaum, but also thzoughout all that region, euen into the synagogue of the Iewes, whiche lackyng the spirite of Chryste, made an bproze and a siere thzough the spirite of Satan, against the trueth of the ghospell: thzough the inspiration of whiche Satan, the Pazarraus attempted to murdze the saluour as is afozesaied.

The texte

¶ And when he was arisen by and come out of the synagogue, he entred into Simons house. And Simons mother in lawe was taken with a great feure: & thei made intercession to hym for hir. And he stood ouer hir, and rebuked the feure, and the feure left hir. And immediately she arose, and ministered vnto them.

Then departed he from the synagogue, and entred into the house of Symon, to whō the name of Petur was after ward genen: whose mother in lawe was holden with a verai sharpe feure. This womans kinsfolke and assistance besought Iesus, that as he undesired had expulsed and dzeiuen out the deuill from the man, (as is afozesaied) in the synagogue: he would bee so good, at the desire of a great maignie frendes, as to heale this woman of her feure, and the rather, forasmuche as she was of the allyaunce and affinitie of Petur, a disciple of his owne, whome he entierly fauoured. Then Iesus to thewe and declare hym selte readie to dooe good bothe pziuatly, and openly, aswell to his acquaintaunce, as to thole that were straungiers vnto hym, yea and vnto all ages, young or olde, to all sexes, men or women, and to all states and degrees, ryche or pooze: he came highe, and standyng harde by the woman, he thzreatened the feure, commaundyng it to departe.

And imme-
diately she
arose and
ministered
vnto them.

And soozthwith at the lordes commaundemente, the sickenesse went quite awaie, and the strength and lustinesse of hir bodye returned again, not by littell and littell, as it commonly dooeth in those whiche are cured at the handes of phisicians: but the sickenesse beeyng soodainly dzeiuen awaie, the whole strength and lustinesse of perfect health, with a cherefulnesse of moode, was in suche wyse restozed, that she arisyng out from the bedde where she had lyeu sicke, dzeiled the supper for Iesus, and hys disciples, and serued theim whyle they late at the table.

The texte.

¶ When the sunne was doونه, all they that had sicke, taken with diuers diseases brought them vnto hym: and he layed his handes on euerie one of them, and healed them. And cruils also came out of many, crying and sayyng: thou art Christ the Sonne of god. And he rebuked them, and suffered them not to speake: for they knewe that he was Chryste.

And so readie was the Lorde to dooe good and to helpe all men, that he neuer did so much as laye for his excuse the importunitie or vnseasonablenesse of tyme, to any that of simple and mere faith, and truste in hym, required his helpe and succour. For the matier beeyng now opely blottorn abroad thzoughout all the whole citee: as many as had any sicke folkes in their house, whiche were troubled with diseases of diuerse sortes, brought their sicke folkes to the dooze of the house where Iesus lodged. And he beeyng a moste sentell saluour neither laied for his excuse that he was nowe from the people within doozes where he ought of reason to haue quiete reposityng of hymselfe from labour:

laboure:ne that it was night and therefore an vnseasonable tyme for such doo-
pnces:but vpon all that euer were brought vnto him, he laied his handes that ^{And he laied his handes on euerie one of them,}
were euer moze geuers of health and helpe. And all kyndes of diseases did he
bothe easily and freely putte awaye from all persones, as one that mynded by
thys example to teache all men, that such as wil bee free from the diseases of
the myndes, they must flee to noe other but to Iesus only, which is euer moze
readie freely to pardone and forgiue how grievous soeuer the offense com-
mitted hath been: so that with sincere sayth they turne wholly vnto hym bee-
yng the only autour of true saluacion. For there is no kynde of sicknesse so
incurable, so rooted to sticke by a man, so deadly: but at his touche and com-
maundemente it maie bee healed. And here is by the waie, sette forth a
paterne or example to bishops, and pastoures, or curates that succede in
Christes place, with what mydenesse they ought to receiue synners that are
desirous to emende from their vice and synfulness. For yf the Lorde Iesus, in
whome there was not so muche as any one litell pyente or marke either of
sicknesse or of vice, woulde neuer turne a waie his face from any disease,
were it neuer so ougly or lothely to see: but that he woulde receiue them to
hym, but that he woulde touche and handle theim, and also woulde heale
theim, howe muche moze than dooeth it besme those persones the same to
doe, whom the benignitie of Iesus hath tosoze purged, from the sicknesse
of the mynde, and who yet neuerthelesse in the meane tyme are not all free
from all faultes: especially for as muche as it is not thei that take awaie the
sicknesse: but thei are onely ministers of the gifte that cometh from heauen, &
haue nothyng but the office of exortyng and stirryng others to aske and desire
health, and of bringyng theim vnto that mightie phisician, and mouyng the
same to mercie by their intercession. yf he wil vouchesalue to touche their hertes
and myndes with his handes, and so to heale theim.

And not onely sicknesse fledde at the commaundemente of his boice, and
at the touchyng of his handes: but also the details not beeyng hable to abyde
the godly power of Iesus, by and by ere he commaunded theim, willingly
fledde out of the bodyes of those miserable creatures whom they had long
tyme tosoze possessed. So great a piece of felicitie and blisse it is to come nere
vnto Iesus. And nere towards hym doorth that persone drawe and come,
who myslikyng hymself, is desirous and fain to bee made better, & the whiche
conceiueth an assured confidence and feith, that all his synnes, bee they neuer
so hainous and grievous, yet by the vspeakable mercie of Iesus are freely
and clerely forgiuen. There bee in the bodyes diuerse kyndes of sicknesse: and
nauer a whit fewer diseases of the soule, yea and these of the bothe the moze pe-
rillous: except perchaunce ye will thynke that there are fewer kyndes of in-
temperancie and mys gouernance, then there are kyndes of feures: or to
bee a thyng of moze ioperdie and daungier that the bodye boyle in a feure,
then it is perillous for the soule to rage or renne mad in lecherous lusses. And
among the diseases of the bodye, some are so foule and lothely to see, that a
mans next frendes cannot abyde to come nere hym, as for example; to bee
eaten with lycer: some again are so contagious and infectiue, that a man shall
bee in ioperdie to come nere vnto suche as haue theim, as the leprosie, in especial
and the piskilence: albeit, (the truty to speake) fewe sicknesse or diseases
there

The paraphrase of Erasmus vpon

there bee, but that one waie or other thei are infectiue. Again some diseases there are, either so strong and soze vpon a bodye, or els of suche long continuance, that thei overcome and passe all cunningg and cure of the phisicians. But the power of our phisician is so great, that there is no sicknesse whose greatnesse is a boue it, or to bee compared vnto it: moze is his purenesse, then that it maie bee stained with any synnes or euils of any mortall creatures: greater is his mercie, then that it can lothe or abhorre any mannes ougly filthynesse. He receiueth all men to hym, as one of moste singulare goodnesse: he toucheth all men hymselfe beeyng moste purest: he healerh all men as one moste myghtiest.

But on no diseases of the bodye are the phisicians lesse hable to dooe any cure, then vpon those sicknesses whiche corrupt the tabernacle of the mynde & reason, as for example the franlie, the forgetefull slepie disease, called of the phisicians litharge, albeit in dede men possessed with deuils are moze incurable then either of bothe these, because the wicked spirites beeyng moze stronger then mannes nature, dooe cosse and turmoyle bothe their solles and bodyes, and bere theim at their pleasures. Nether is it the custome to bying suche vnto phisicians that are but men: but thei are left to the heauenly helpe of God.

For so greate is the strength and power of this euill, that euen to be holde theim is a piteous matier. But peraduenture thei seme not miserable, (although in dede thei are moze wretched caritifes) y^e through the desire of reig-nyng or bearyng a reule ouer others, are drawen to poisonyng or to witchcraftes & nigromantie, to sleaghyng yea y^e nerest of their kynne, to sacrilege, & other mo dedes of mischiefe, moze hatnous the^m these: & suche persones also wh^o w^olathe carryeth biolently out of the right waie to the speilyng of inculpable pooze men, to y^e murdye of innocentes, whiche haue nothyng deserued, to making of warre, to buryng, to setting the wholle worlde in a roze, how litell a pozcion is that euell that the partie aboue said (whose bodye the deuill had possessed) dooeth, or suffereth, if it be compared, with how great furies suche an one is vexed, or how great cofation a pynce bringeth to the whole worlde, if he be sette in a rage through the spirite of tyrannie. The biolent force of this sicknesse and mischiefe ouercometh mannes power to cure it. But the spirite of Christe is stronger then it, whiche if the mynde of man haue once conceyued, it cannot bee chosen but that all the vnclene spirites that would possesse hym, (bee they neuer so many,) must auoid and bee gon. When thys shall so bee brought to passe, then shall he sodainly be made of a tyrant, a father: of a cruell man, a moste mercifull gouernour: of a poller of the people, a relieuer and succourer of the oppressed: of a furious warrour, an enlewer of peace: of a byrber and extorcioner, a liberall doer and a geuer of benefites: of a glorious crakyng Thraso, a sobye and prudente pynce of great experience. Onely leat hym bee brought to Iesus, and bee ledde awaie from the worlde.

For euen than about the goyng downe of the sunne, no small noubre came vnto Symons house, (that is to say) vnto y^e Church or congregacion of Christ: where the ghospell is preached, and by the power of Christes spirite the vnclene spirites came oute of theim all, openly protestyng that there was one come, whose goodnesse was myghtier than their malice. For whan they departed out of menne, they cryed and sayd: Thou art that same beget sonne of GOD. But as yet the tyme was not come, whan the Lorde would

Whan the
sunne was
downe, all
they y^e had
sick, &c

would be knowen vnto all menne that he was that same Messias the verae sonne of God: and though he had been so mynded, yet would he not that the viciene spirites should bee the troumpettes of his glorie: either for that their confession was not simple & of good purpose, but subtil & craftie: or because there was ieopardie in it, lest if their witness should haue been of any weight or estimation in this so great a matier, they should also haue been credited or beleued in other thinges, wherein they would (as they delite and felicitie was) beguile menne with their false lyes. For Satan in verae dede, soasmuche as he is of nature a lying merchaunte, although sometime he speaketh the truth, yet dooeth he it onely to thys ende, to deceyue men theraby, an other tyme and waye. And doubtlesse thys craft haue some menne leauned of hym, who intermeingle godly thynges among vngodly: true thynges with false: puttynge as it were, deadly poison into holosome meates, that they maie allure the mo men to damnacion.

Wherfoze Iesus teachynge vs that it becommeth not suche menne as haue once consecrated theiueselues vnto the holy ghost, to haue any thyng at all to dooe with wicked spirites: he rebuked their clamourynge and cryng, and soze threattenynge added he with all, to putte theim to silence. For they felt a woondrefull strength and vertue to procede, from him, and therof suspected that he was Messias the sonne of God: euen thesame that was promised.

As soone as it was daie, he departed and went into a desert place, and the people sought hym, and came to hym, and kept hym that he should not departe from them. And he saied vnto them: I must preache the kyngdom of God to other cities also. For therfore am I sent. *The texts.* And he preached in the synagogues of Galilee.

But Iesus truly, who was not come of mosse speciall purpouse to heale the bodies, but to cure the soules: not to one cite onely, but to all countreies of the world: whan he had by shewing many soondre miracles, and with the holosome doctrine of life well begoon the casting abrode of the sede of the euangelicall philosophie: beyng euen at the bryake of daie befoze that the multitude should rissens flocke thither to hym, as people whiche came moze to gaze and woondre at his myracles, and to seke bodily healthe, then to seke the saluacion of their soules: he leaft Capernaum, & withdrew hymselfe departing into wildernesse or places solitarie, as one that would be faine bee a waie from the greatesse presse and throng of people vainly resorcyng vnto hym, teachynge vs a lesson by the waie, that miracles are not to bee wrought to a vaine ostentacion or bragge of our selves, nor yet at the will and pleasure of the people for their fantasies and appetites: but so ferre onely, as thei maie auail and growe to mennes saluacion, and to Goddes glorie: but the suspicion of vaine glorie euermoze at all tymes to bee vtterly aboied. That he healed all men, it was an exauple of goodnesse beeyng prompt and readie to bee shewed vnto all men: & he pruely withdrew hymselfe, it was an exauple of humiltee & mekenesse, sleeyng vaine pralles & haunting of himself. And whan it was now bzode daie light, there resorted thither again, as thei had doen, great noubre of all sortes of people, allured by the greatnesse of thynges dooen on the daie befoze. But whan thei knewe that Iesus was gon, many by anby folowed after hym. And whan thei had found hym, thei entreated hym to tarie with theim, and not so leaue their cite, but there with theim to take an house, to thetente

And kept h
he shoulde
not departe
from them:

The paraphrase of Erasmus vpon

he myght bee a continuall dweller emongest theim. This mynde and affection of theirs towardes Iesus, was in dede not vngodly: but yet muche more blissed are thei, whiche suffre not the lozde Iesus to departe from the litell house of their hertes, but tohan he addresseth to be gon, doe wiche muche praters call him backe again. Notwithstanding at that present season, the dispensacion and state of the fleashe whiche Iesus had taken, did requite, that he often and many tymes chaungyng places, might by that occasion from daie to daie spede farther and farther abrode the preaching of the ghospell, beeyng as yet but a newe doctrine and but of late comen bp. For he was the sedesower sent in to the worlde, to sowe and cast abrode in all places the doctrine of the ghospell, although it should not in al places like prosperously come bp and proue in growyng. Wherefore to theim that willyngly desired him to returne again to Capernaum, and there to enhabite himself, he sentilly and coldeste made this answer. The benefite that hath been freely bestowed vpon you, take it well in woozth. I dooe not mislike your entretainment oz harbzough, ne dispise to be a sojourner emong you. But I must of necessitee preache the kyngdome of god to other citiees to, as I haue dooen to yours. For truly my father hath sent me for this ende and purpose, not to preache to one citie onely, but that I shoulde

Fortherfore
am I sent, &c

calte and bid all men to the feloweship and bzotherhood of the heauenly kyngdome: And thesame that Iesus now did himself, he taught afterward his disciples also to dooe, whiche was, that thei should trauail ouer and ouer the whole yearth, and teache all nations. And this tourneyng from place to place was not the disease of fclenesse oz of vnstablenesse: but it was the earnest affection to do good vnto all men. So to flitte from place to place, is no poyncte of lightenesse of man: but an euident signe of the charitee, that suche as folowe the steppes of the apostles ought to haue. Yea and in places where the doctrine of the ghospell is rief enoughe, yet a good watchyng shepheard will not so leaue to walke to and fro round about his cure, as one that is carefull for his flocke committed to his charge and custodie: to the ende he maie calte again the shepe whiche was gon a straigh: heale that is scabbie and sicke: deliuer that is in daunger of the woulf: see to the curyng of the toyme oz wounded: coumfozte and cherishe with good keepyng, that is tendze and weake. For thei are not made pastours oz heardmen, to see to one oz two householdes and no mo: but that thei should continually watch for the behoufe of all. This excuse thus made, and the Capernaumes therewith satisfied, Iesus went about from one to an other of al the villages, citiees, and townes of Galile, preaching, as his accustomed woont was, in their Synagogues, & thzough the miracles whiche many tymes and often he wzought, purcharyng credite vnto his doctrine emong the Jewes, who were so hard herted, that without miracles thei could beleue nothyng.

The

The fifth Chapter.

It came to passe, that (when the people pressed vpon him, to heare the word of god) he stood by the lake of Genezareth, and sawe twoo shippes stand by the lakes syde: but the fishermen wer gon out of theim, and wer washyng their nettes. And he entred into one of the shippes (whiche pertained to Simon) and praised hym, that he would thrust out a litle from the land. And he satte down and taught the people out of the shippe.

The text.



And now forasmuche as the fame of Iesus was daily more and more hunted abroad among all folkes: so great was the resort of people sekyng vnto hym, that to bee amongst them, or to leat them haue free accesse vnto hym in the Synagogues, in the stretes, & in y townes was not enough: but into whatsoeuer place the Lorde at any tyme withdrew hymselfe, thither would a great multitude bothe of menne and women one emonge another, by and by come rennyng. A malignie of them the desier of bodyly health had occasioned so to doe: a good numbze, the straungenesse of miracles did moue: and becaise manye did the vertue and power of the heauenly doctrine drawe vnto hym. The deserttenesse of the countrey lyng waste and saluage, did nothyng feare them from cummyng to hym, the painfull climing of mountaynes did nothyng discouraige them, nor the shame of forceable breakyng into this or that mannes house, coulde kepe them from hym, in case he had any where by occasion kept himself secrete within doozes. Short tale to make, come thei wer at last to a great pooles syde: and yet whan Iesus there addressed hym to take bote, thei could not fynde in their hertes to leaue hym so neither. Thei gathered to hym by flockes, thei letted for no shoudzyng ne thyns syng to geate to hym. Thei forbate not to breake in parforce to places where he was, they haged still on hym and woulde not a waie, thei spared not in manner to beate hym down afore them with importune pressyng to hym. And here now o frende Theophilus, in any wyse open me the eyes of thy mynde, to the ende that thou maiest in the recityng of a thynge dooen but after the lease, (that is to saie by them that did not yet perfectly knowe what that spirite was) beai plainly see a lively representacion of the churche, both as it first sprong vp, and also as it grewe in tyme to a passyng great hounbze: Iesus was standyng on the shore euen hard by the poole called Genezareth, whiche poole (because it shooteth forth a great waie bothe in length and bredth, and by reason of muche wynde that ariseth of the poole self, it laboureth to and fro beai often, with many rough surges) the hebrues doe ofte tymes call by the name of a sea. It semed to their thought, that he mynded to take bote & to bee gon: But the vnruly multitude flockyng about hym, wer euer more at the beai heles of hym with importune thryng, and pressed still vpon him, for fainnesse to heare the woorde of God out of his mouth. For as for the Phariseis talke and preachyng, a great malignie of them were euen than already cloyed withall, and werie of it, because it sauoured altogethet carnally and worldely, and nothyng els. But this importune facion of the people did nothyng displease the moste meke and patient lord Iesus, but as one compelled and beyng at a narowe streight, (because on the one syde the thicke presse of the people made importune thrystyng, and on the other syde the water was in

he stood by
the lake of
Genezareth.

The paraphrase of Erasmus vpon

maister euen vpon hym,) and seeyng the place, to be but sofo commodious for one to preache the gospel in, (for because that neither the people thrusting still to and fro, and bearyng forward one on an others necke, could well fynde sure footyng to stand quiete in a downhill place: and a voice that souneth from a very lowe place, cometh to a fewer noubre: yea, and mozeouer it is conuenient that a man while he teacheth the ghospell, maie stand quiet and safe from persecution of the people, cloustreyng and throngyng together at auenture:) he withdreweth hymself into a place, somewhat moze quiete. And euen as god would, there wer lying at thesame shore twoo fisherbotes. And the fishermen selves beeyng gon out of their botes, wer washyng of their nettes, to haue theim in a readinesse against the next fishyng tyme. Iesus when he had espyed these fisherbotes, he entred into the one of theim (and that was Symon Peturs bote) and praied him to launche a litell fro the lande. Which beeyng doone, whan he was by that meanes somewhat remoued from the pestreous throngyng of the multitude, he sat hym down quietly: and out of the bote, as it had been out of a doctours chaire, taught the people stadyng on the shore. Our lord had afore called fishers to the office of preachyng the ghospell: and euen thesame that Iesus now did out of the bote was to fish for men: the poole was the worlde, wauyng vp and down with soondrie troubleous motions of thynges: Simons shippe, was the churche beeyng first gathered of Jewes: of whiche churche, Simon Peter should afterward be instituted the chiefe spirituall minstre, (and the woorde SIMON, is to saie in Englishe, obedient,) for the Jewes, thei required to haue woondres shewed theim, and putte all their assistance and hope of saluacion in the workes of the lawe: the Philosophers on the other side, did with naturall reasons and argumentes of mannes brayne holde great disputacions about a thyng they called in their terme, ΣΗΜΙΝΟΝ ΒΟΝΟΝ, (as if ye shoulde saie in Englyshe, the highest, and moste perfect good thyng, that could bee) and thereby did thei measure and esteeme the felicitie of man, (whiche we call heauens blisse:) wheras the doctrine of the ghospell promisseth vnto all men saluacion, through feith. And feith is a kynde of obedience: for an obedient persone he is, that beeyng bydden to beleue, doeth beleue without any stickyng, and without any reasonyng: and whiche beeyng bydde to hope, dooeth hope, dependyng altogether of his mere pleasure, to whose feith he hath once yelded hymselfe.

¶ Whan he had leafe speakyng, he sayed vnto Simon: launche out into the deepe, and lette slip your nettes to make a draught. And Simon answered and sayed vnto him: maister we haue laboured all nyght, and haue taken nothyng, neuerthelesse at thy commaundemente, I will looce forth the nette. And when they had this doen, they inclosed a great multitude of fishes. But their nette brake, and they beckened to their felowes (whiche wer in the other shippe) that they shoulde come and helpe them. And they came: and filled both the shippes, that they couche agayne.

¶ Thou hast heard, o Theophilus, the first foundation and cummyng vp of the churche: heare now the growyng and encrease of thesame, whiche shall consequently ensue of this euangelicall fishyng. Whan the euangelicall sermon was ended, the Lorde Iesus spake vnto Simon that was maister of the bote sayyng, rowe the bote awaie farther from the lande, and haue it forth into the depth, and there shoote ye forth your nettes abrode to take some fishe. Here Simon, (accordyng to the terine of woorde of his name,) aunswereth in this wyse: Maister all this nyght long haue we laboured in fishyng, and haue

And he saw
two shippes
stand by the
lakes syde.

And he sat
downe, and
taught the
people out
of the ship.

The text.

haue taken nothing at all: and therfore beeing out of all hope to take any fishe at this time, we haue washed oure nette, and made it ready to lay by: yet at thy bidding, I will once more shoote it furth. I shall (as my parte is) bee obedient to thy bidding: the prouise and lucke therof shall rest in thy handes. The lord Iesus commaundement was obeyed: the bote was had away to the depth of the poole: the nette was caste abrode of a greate compasse: within whiche there was euen by and by enwrapped and caughte suche a greate multitude of fishe, that the disciples nette being a greate deale to stendze for the burden of the fishe, did breake, and the one of the botes was not sufficiente to holde the draught that they had taken. In y other bote wer Symons felowes, to who they made signes not in wordes, (because they wer set of) but by other meanes, that they shoulde come to them in the other bote and helpe them in discharging their nette of his greate burden. They came, and they holpe them, & there was founde suche a mightie great quantitie of fishe, that bothe the botes wer filled verai full with the luckie speede of that one nette, in so muche, that by reason of being overladen with the burden, they were within litle in daunger of sinking. Thou haste here in Simon the fourme and Image of a preacher of the ghospell. The propre and mooste speciall office of suche an one, is to caste abrode the nette of euangelicall preaching, not out of the Phariseis snares, not out of the Philosophiers sophistications, but directly out of the reuelles of holy scripture bookes, so knitte and made of the actes and sayinges of Christ, that it maye enwrappe verai many, and not let them escape out againe after they are once in. This worlde also hath nettes of it owne, & Satan hath fishers of his owne too: who dooe with flatterynge enticementes allure the miserable soules of men, and to we theim into the were and nette of dampnation, and so bring theim at last to perishing for euer. But happy and blissed are those folles, whom the nette of the Apostles hath wounde in, & draweth them by from the deepe doungeon of sinnes and of errours vnto a more open aier, out of darke nesse, into lighte, out of filthie mudde, to a more purer life, out of wandreyng affections to a constaunte zeale and endeuoure of continuall liuing vprightly without offence. For they are not drawen to murtherment, but to healthe and safetie. They are so wound in, that they would not by their good willes escape out, and in case they doe escape out, they perishe. They are on euery side encompassed with the knottes of the trueth euangelical, they acknowledge their own miserable state, and reioyce that they are drawen to the ship of the churche. And for because that the nette of preaching doeth at times drawe and catche with in his compasse fishes of soondrie kyndes out of all parties, it cannot be choosen, but that some euill are mingled among the good. Therefore through the faulte of the euill, the nette doeth breake: but yet doe not the good fishes therefor slippe out. Heritiques doe attempte and laboure to cut in sundrie the doctrine of the gosspeil: but Christe on euery side sensing those that are his, turneth the deuелиshe attemptes of the others, to the profiting and bettering of the porcion that is vncorrupted. Some lade and trouble the shippe with theyr troublesome disturbaunce, being burdenous and heavy with the affections of this worlde, and also couering to returne to the mudde that they had leaft, but the shippe drowneth not whiche Christe hath once vouchsalued to loke vnto. And although there is no mo but only one churche throughout all the world, yet doeth the figure thereof for this cause conteyne two botes, that we should

Reuerthe-
les at thy
commants-
demence I
will looe
foorth the
nette.

The paraphrase of Erasmus vpon

vnderstande, that the churche is congregated of two peoples, the Jewes, and the gentiles. The beginning of our saluacion proceeded firste from the Jewes. And there among them did Petur firste of all men, nexte after Christe, caste the nette of Apostollcall preaching, and at one draughte plucked vnto Christe thre thousande of men and women together of all sortes, that was, when he played the fisher to catche men. And his tale to the people at that time, was not linked together with the arte of Rhetorike, not intricate with the subtilties of the Philosophiers sophisticacions: but mighty and effectually through the vertue and power of the holy ghoste. For he had not at that time caste out his nette abroad vpon any truste that he had in the strength of man, but at the bidding of Christ onely, with whose spirite he was thanled. Or els is the net cast out in bayne, onlesse Christe sende prosperous lucke to mannes casting. But like as from the Jewes was the first beginning of this growing vp: so from the Gentiles came right plentifull increase vnto it, in so much that they which had firste caste theyr nettes, were of force constrained earnestly to requyre the helpe of their felowes: For after ward, by reason that the Gentiles did on euery side violently breake into the brotherhood of saluacion that comineth by the ghospell, Petur and James gaue their handes to Paule and Barnabas in token of theyr equall feloweship concerning the affaires of the ghospell: and so bothe parties with as earnest endeouour as they mighte, did laboure to fill vp both shippes: and the matier so well succeeded, as it was to be wondred at.

The text. When Symon Petur sawe this, he fell downe at Iesus knees, saying: Lord, goe from me, for I am a sinfull man. For he was aſtoned, & all that wer with him, at the draughte of fishes whiche they had taken: and so was also James and Iohn the sonnes of zebede whiche wer parteners with Symon. And Iesus saide vnto Symon: feare not from hence forth thou shalt catche men. And they brought the shippes to lande and forsoke all, and folowed hym.

When Symon sawe this, he fell downe at Iesus knees.

Simon therfore when he sawe the matier to goe not by manens power or by casualtie, but onely by the godly vertue of Iesus, did eſſons geue a lesson by example of himselfe, what ought to bee dooen of him that is a preacher of the Apostles doctrine, if his labour of preaching dooe at any time luckily come to passe. For although the bote was his owne, although it was his owne nette that he had caste, and although himselfe was the beste manne that had sette handes to drawing of the draught, yet taketh he vnto himselfe no thanke at all therof, but by the greatnesse of his luckie speding, was stricken with the more humilite. He falleth downe at the knees of Iesus, and puttereth ouer vnto him the whole glory of all this same acte. For his owne parte he confesseth himselfe to be naughte els, but a sinner, and a persone vnworthy to bee any ministre or instrumente of his diuine power. Maister (saith he) nowe and neuer afore doe I acknowelage myne owne vnworthinesse, when I conside thy high maiestie. Goe thou hence away from me, for I am vnworthy of thy compaignie. Albeit it was not any desire or wille of him to departe out of the lordes compaigny, that enforced Petur to speake these woordes (for he loued Iesus singularly aboue all others:) but a certayn earnest meruiling of his power ferre surmounting the power of the worldely men.

Lord, goe from me: for I am a sinfull man.

Neither were Symons felowes of any other mynde or affection, than Symon himselfe was of. For a certayne incredible wondreyng at this dede had

had poſſeſſed the herres of them all full and whole : but not ſo muche as one of them tooke to his owne prayſe any parte at all of the doing thereof. for they acknowelaged euerie one of them that the labour in dede was theirs, but the luckie ſpede of taking ſo muche fiſhe at a draughte was his onely, who had bidden them caſte their nette . And what man woulde not bee aſtounded if he conſidre how that through the preaching of a fewemen beeing but pooer creatures of birth and degree, being alſo priuate perſones, neyther of any learning nor yet in any office, it was within a fewe yeres perſwaded to ſo many thouſandes of people, that ſetting cleane aparte all affections of their kinſefolkes, ſetting at naughtie all loſſe or decaye of their goodes and ſubſtaunce, nothing regarding the threathenings of princes, deſpiſing all puniſhmentes and tormenting, yea and finally deathe it ſelfe, they coulde finde in their herres to followe the playn homely doctrine of Chriſt, beleuing ſuche thinges as by mans naturall reaſon cannot poſſibly be proued, and hoping on ſuche thinges as after the power and ſtrength of nature, are playnely to bee deſpaired of: A biſhope therfore muſte of duerie bee ready and cherefull to caſt the nette, that he maie earneſtely apply himſelfe to winne veray many vnto Chriſt: and he ſhall looſe the nette abroad not to his owne glorie, not to bee a gayner thereby, not at the pleaſure and appetite of princes, not for any worldely affection: but at the pleaſure and bidding of Chriſt: who cominaundeth not the net to bee caſte abroad, but to the health and ſaluacion of them that are fiſhed for, and to the magnifying of Goddes goodneſſe. for this and none other is the Apoſtles manier of fiſhing. And ſuche fiſhing, although it bee executed by the miniſtery or ſeruiſe of mans voyce, and of his diligente labour: yet the whole ſumme of all the prayſe is to bee referred vnto Chriſte onely, whoſe luckie ſetting on at the fiſt, looſeth the tongue to ſpeake, whoſe ſpirite dooeth put in the herte of the ſpeaker what to ſaye, and whoſe ſecrete power draweth vnto him the mindes of the hearers. And ſo ſtanding the caſe, that it maie bee in the teacher, euen of his due right to take ſome pece of prayſe vnto himſelfe in this behalfe, yet is it a more poynte of ſafetie, to referre all the whole vnto him, without whoſe ayde and helpe, nothing that man attempteth, dooeth ſuccede or proue too folkes ſaluacion. He can no ſkill to take away, that himſelfe hath geuen: he can no ſkil to enbraied any man with that that he hath frankly ſente of his bounteous largelle. So muche the rather will he bee contented to leat any thing bee thynne owne, if what ſoeuer mighte by any waye haue ſemed to bee thynne, thou bee of the minde that the ſame ſhall be his. He will be well contented that the commoditie and profite redounde to the: but as for the glory and prayſe he will not ſuffre to be geuen to any other but to God onely. And in caſe we haue a luſte to glory, we ſhall more ſafely glorie in him. But whan the meruayling at this acte of Jeſus made all them ſtill to continue aſtounded, that had been aſſociate with Petur at the taking of the fiſhe: (among whiche countypaignie were James and John the ſonnes of zebedee, and ſelowes with Symon in fiſhers craſte) and wheras, for merueyling at the vertue and power of his godhed, they durſt not bee ſo bolde as to approche any thing nere vnto Jeſus: he Lorde gaue them woordes of veray great comfort, and to Petur (in whome he was muche accuſtomed to ſet forth the paterne of any thing that he would haue to bee enpriented in the herres of all the reſte) thus he ſaid: Simon, there is nothing why thou ſhouldeſt bee aſearde. Thou dooſt ac-

And ſo
was alſo
James
& John. &c.

And Jeſus
ſaid vnto
Simon:
ſcare not.

The paraphrase of Erasmus vpon

From hence-
forth thou
shalt catche
men.

knowelage thine owne weakenesse, and an experimēte thou hast had of the power of god. And this power of god is to bee loued, not to be dyled. For what it is hable to doe, it dooeth shewe furthe, not to oppresse the weakenesse of sinners, and to trede it vnder foote, but to lifte it vp and set it vpright: there is nothing els required, but that thou bee obediente vnto my biddinges, and not to weigh what it is that thy strength is hable to doe, but what it is that I will haue doorn. Nothing shall come ill forwarde, if thou put thine affiaunce in me. Thou doste greatly meruaile, that the matier came so luckily to passe in the taking of fishe: but this is but a lighte matier. A thing of muche greater woondre shall prosperously goe forwarde with the, whan thou shalt beginne to take men with thy fishing. And to suche a kinde of fishing haue I specially chosen out both the and thy felowes. Enough now for this time of this fishing that ye haue hitherto vsed. From henceforth thou shalt apply thyselfe, not to fille this bote of thine with fishes, but that thou mayste replenishe my churche with preachers of the gospell. And that, that the Lorde spake vnto Peter the same did euery one of them vnderstande to be spoken vnto them too. Therfore euen out of hande they botes beeing conueighed to lande and all thinges left euen there behind theym, they went after Iesus, boyde of all care concerning thinges corporall, and with all they whole mindes bente to the purpose to bee fishers of men.

The texte.

¶ And it fortunēd, as he was in a citie, beholde, there was a man full of leprosie, and whan he had spied Iesus, he fell flat on his face, and besought him saying: Lorde if thou wilt, thou canst make me cleane. And he stretched furth his hande, & touched him, saying: I will, bee thou cleane. And immediately the leprosie departed from him. And he charged him that he shoulde tell no man. But got (saith he) and shewe thy selfe to the prieste and offre for thy cleansing according as Moyses commaunded, for a witnesse vnto them.

Beholde
there was
a man full
of lepro-
sie &c.

To this noble office of fishing for to catche men, they were to be framed with enstruccions and good lessons, they were to be trained with misticall examples. To the entente therefore that he would declare no vice or fault to be so abhominable ne so deadly, that is not by and by forgiven to any that will acknowelage his disease, and will through the felth of the gospel earnestly call for remedy at the hande of the heauenly phisician Iesus: it so fortunēd, that in a certaine citie a certaine man there was right greuously infected with the impedimēte of the leprosie, and all the whole body ouer berai full of a soule and a lothely scourue to see. And this sorte of people was in suche wise abhorred among the Jewes, that all suche were cleane exiled from compaigniing with any others, and the lawe in expresse woordes did streightly forbidde a charge, that none suche shoulde bee so muche as touched, for the daungier of infection that woulde immediately folowe thereby. But a great deale fouler, and muche more to bee abhorred is the leprosie of the minde, then of the body. But the Jewes, whereas themselves swinned as full as they skynnes mighte holde, of many great vices that laye inwardely hidden within the skynne: yet did they so greatly deteste and abhorre ethnikes, publicanes, and other persons knowē to bee sinners, that in case it happened them at any time no more but to talke with any suche: as sone as they came home agayne to they owne houses, they woulde make a washing of all they body from top to toe, as though they had taken some veray sore infection. But Christes minde was to haue his disciples serre from this presumptuous clenesse of the Jewes.

To the manne therfore beeyng thus piteously arayed with the leprosie, it was a great good turue, that he sawe Iesus. He acknowledged his vncleues, and iudged himselfe a manne unworthie to holde vp his face and looke on the Lorde, seeyng that it was to bee abhorred and lothed of all men for the foule plockes of the leprye: but being much a shamed of himselfe fell downe prostrate and groueleyng on his face, and spake out woordes bothe full of humilitie & also of assured trust in the Lorde. That he hidde his face, was a poynte of one that acknowlaged his owne euill: that he prayeth to be made whole, was a poynte of one beeing of vndoubted affiaunce in the goodnes of Iesus Christe, beeyng bothe of power to dooe all thynges, and readily offreyng it selfe vnto all creatures. Lorde (sayeth he) I knowe my soze to bee incurable by any physike of man, & percase I am a man not worthie of suche benefite at thy hand: but yet neuerthelesse this one poynte am I fully perswaded in, that thou arte hable to make me cleue of all my discaise, if it were thy pleasure. Thou hast heard the seythfull trust that I haue of thy power: there resteth no more, but that thy goodnes bee iudge, whether it will vouchesalue to extende his mercy to suche a pooze felowe as I am, plagued with extreme affliction, and paste remedie of mans cure. There coulde not bee a fuller confidence towarde the Lorde, then whan the manne had already acknowledged his power what he coulde doe, yet neuerthelesse all the iudgemente whether he would doe the benefite or no, to remitte willyngly vnto him, who knewe it to bee otherwhyles expedient for vs to bee plagued with the maladies and diseases of the bodye, and the prosperous successe of thynges tempozall to bee nothing for our behouise. But Iesus beeyng delited with this so perfecte confidence and feith of the man muche to be pitied, dyd not onely not remoue hym awaye out of his sight, but also setteth hym on his feere, whereas he laye prostrate, & stretchyng furth his hande, touched the lepers face, saying: Where thou requirest my goodnesse, I will it so to bee. And because thou dooest openly proteste thy selfe to beleue my power, bee thou cleue. And euen with the worde speakyng the leprye wherwith he had long tyme been full all ouer and ouer, went cleue away from all his bodye.

Lorde yf
thou wilt,
thou canst
make me
cleue.

And he
stretched
furth his
hande.

The disciples in the meane whyle learne a lesson how that in no wyse they ought to turne awate theyr faces from any persone being entangled with neuer so enoyneous and detestable synnes, so that the partie acknowledgeyng his discaise, earnestly desire remedie at the goodnesse of Christe with perfecte trust to receyue health. For yf the Lorde, (who onely and none but he, was pure from all manier leprye of viciousnesse,) vouchesalued with his owne handes to touche a creature that was to bee abhorred of all folkes: howe muche lesse conuenient is it, that the disciples, whom the Lordes onely goodnes hath made cleue from theyr synne, and whiche neyther bee altogether cleue from all offenses, and are not out of possibilitie to fall into all enoynties, should thinke foule to bestowe theyr diligent cure in healyng the diseases of others. Suche manier touchyng dooeth not defyle the toucher, but scoureth and clenseth the partie that is touched. The partie that is touched is furthwith made pure, and he nothyng the lesse pure that toucheth hym, at lestewyse yf by the instrumente of a true Apostles handes, Iesus selfe dooeth vouchesalue to touche hym.

And now, because the lawe remitteth the iudgemente to discerne which is

The paraphrase of Erasmus vpon

And he
charged
hym that
he shoulde
tell no ma.

Leu. xlii. a
And offer
for thy clen
syn. 34.

a leprosie, and whiche not, not vnto all persones at auenture, but to the priestes onely: the Lorde would not haue this miracle bruted abroad by the rumour of the vulgare people onely: but to the euent, that the truerh of the matter myght the more certaynly be knowen: he gaue a streight charge vnto the partie that was healed, not by any to noyse abroad the benefite whiche he had receyued, but first and foremost, accordyng to the playne ordie of the lawe, to resorte vnto the priest, by whose iudgement he had afore be condēned of leprosie, and disseuered from coupanyng with other folkes, that yf he (sayeth Iesus) when he hath brewed thy body, shall geue sentence and iudgement that thou art a cleane man in veray dede, that goe and offer the thyng that Moyses law appoynteth to bee offred of all suche as haue had the fortune to be ridde from the leprosie. And so shall it all vnder one come to passe, that neyther the priestes may fynde faulte that they gaynes doeth decreace vnto them through me: nor the lawe to haue been broken or contemned, which I am come not to abolishe but to make perfect: nor on the other syde sauandrously reproue this benefite of myne, either by denyng that euer thou were a leprosie, or els by iudgeyng that thou hast not been made whole. For the thing selfe shal euē at the first woorde fully answer them: if it so be that he was not full of leprosie, why did ye, which take vpon you the skylfulnesse of determining which is a leprosie, geue sentence that he was a leprosie, and therupon disseuer hym from being conuersant wth others? And on the other syde, in case he be not whole, why haue ye receyued the oblation in the lawe appoynted and limyted, as of one being made cleane from the leprosie? The Lord Iesus dyd for this consideration with so muche circumstances commaunde all this same to bee doone, that it myght bee manifestly apparent vnto all creatures, that there was one come greater than the lawe: who was hable without any help of the lawe, by mere touching only, and by his only voice, and with a becke of his head alone, at his owne wyll and pleasure, to geue perfect clenesse: and that dyd so take awaye the uncleasnesse of all folkes whiche would offer themselves through fayth to bee healed, as hym selfe was not stained by the infection of any creature: and the whiche moreouer did freely helpe all folkes, wheras the priestes did not without a rewarde of a certayn offering, so muche as pronounce theyr sentence concernyng puritie or clenesse of the bodye, restored to any persone. For the practise of Moyses institution neyther dyd sende the leprosie into any bodye, nor toke it awaye from any bodye: but of the leprosie either brewed in a bodye, or els taken awaye, they dyd iudge only: but onely Iesus taketh awaye all kynde of diseases from all creatures, exactyng or requirynge none other sacrifice of them, but a playn and a pure trust in him, that we acknowledge in him the vertue and power of the godhed, by whiche he is hable to doe whatsoeuer his will is: & that we worship in him his goodnes not possible to bee expressed in woordes, and also his mercie by whiche he would fayne haue all sinners to bee saued, payng of his owne bodye all that euer was to be offred in sacrifice for the synnes of them all. And that the Lord Iesus gaue a great charge to the partie that was made cleane, that he should make no woordes nor no talkyng to any bodye what had happened, wheras he knewe y^e the felowe would not kepe it vnspoken: he did therein but ordeine an example for his disciples, not to hunte or seke for any blastes of bayneglory for theyr well doynges among men. For it is none of ours that God worketh by vs: nor it shall not be conueniente that we require any

any prayse to bee as a rewarde for suche thynges: but we shall with still noyse declare our selves to reioyce in the behalfe of our neyghbour to whom the benefite hath happened: but all the glozye we shall referre & geue vnto God, and so litle will shall we haue to take any parte thereof vnto our owne laude or glozy, that as touching our owne behalfe we should be muche desirous, that it myght be to all men vtterly vnknown, that any suche benefite of God hath fortun'd to our neyghbour we beeing the instrumentes therof. No noz the partie neyther that hath felte a beneficiall good turne, ought to referre the thanke and prayse therof vnto the man, by whome he hath receyued it: but ought to rendre the thanks vnto God the worker and sender of it, for that he vouchesalueth mooste bounteously to geue vnto men suche high and greate benefites through his seruauntes, yea & glozy doeth with better successe & lucke ensue to him, that renneth away from it seeking to auoyd it: and much more also to a manes honour doeth it come, whan it is not desired noz hunted for. For in betray dede that same and none other is true glozy & renoune, that verai ver- tue selfe doeth purchase vnto a man beeing vtterly vnwilling to haue it, and seeking by all meanes to auoyde it, and suche renoune as neither the flattery of people doeth geue, noz our ambitious desire doeth require: but suche as the partie self who hath well deserued it doeth not acknowlage, but sincere truely that can no skill of flatering, dooeth of it owne mere mocion laie in his lappe.

¶ But so muche the more went there a fame abroad of him, and muche people came together to heare him, and to bee healed of him, of their infirmities. And he kept him out of the waye in the wilderness, and gaue himselfe to prayer. The teste

Through suche manier wondrefull actes as this, the fame of Iesus was dayly more and more renoumed and bruiued abroad, while some reporte vnto others the thyng that they had seen and heard: and these agayne (muche lyke, as whan men deliuer thynges by hand from one to an other,) doe by talkyng spiede ferther and ferther abroad thesame that they had receiued of them, whiche reported it firste to others. Therefore there came flocking thither on euery side great compaignies of people, multiplying dayly more and more, partly to heare that same pithy doctrine, y healeth all diseases of the soules and partly that they whiche wer likely to fall in this or that sicknesse of their bodies might through the power of Iesus be made whole. For the grosse carnall people doeth rather inuayle and take regard at those thynges which are to be seen with the eye, then at suche thynges as were not seen. They esteemed it a mightie great matier and more then a mannes acte, that a pure cleene skynne had been restozed to a leprouse persone by the onely touchyng of Iesus hande: whereas it is a greater and a more godly benefite by a greate oddes, that thesame Iesus hath with ministring the phisicke of euangelical doctrine, put cleene awaye from mennes soules, the feure of lecherous concupiscence, the dropisie of couetise, the diuelishe spirite of ambition, with other deadly pestilences of the mynde. But now Iesus myndyng by this his dooyng to teache vs, that good weorkes are not to bee dooen neyther for braggyng or pompe of the worlde (as staige plaies and open sightes are shewed,) noz yet so many at ones, or so long together, tyll men be cloyed with them, withdrewd himselfe into a place of wilderness: and beeing solitarie from all resorte of people, he gaue hymselfe to prayer, wherein he rendred thanks vnto God the father for the benefites, whiche he did in most large and ample wyse sende vnto manie through his sonne. For of suche chaungeyng now to compaignie of menne and

And gaue
hymselfe to
prayer.

The paraphrase of Erasmus vpon

to preaching, and nowe to solitarie contemplacion and to prayer, it foloweth that first yf one at certayne seasons pause from dooing benefites, it auoydeth cloying & werinesse in the receyuers of them, & reneweth a freashe appetite to desire moe: and secundarily that whoso hath sequestred himselfe from men, to talkyng with God, returneth better, and also moze hertie and cherefull to his office that he hath for a time rested from. And as for the Lorde Iesus, he dyd in suche wyse temper and ordre all his whole lyfe: that minding to shewe vs a paterne howe to liue, he woulde often times shewe himselfe to bee man, and often times, againe he woulde shewe veray plaine tokens of his godhed. And truly nothing dooeth better make a teacher of the gospell hartie, quicke, and freashe to the office of preaching, nothing dooeth so well fence him, and arme him againste all corruption of this life, as dooeth often going from all companye of men into places solitarie, not to idlenesse, not to gaming, or to other sensuall pleasures, (of which sorte the reposing of the riche coobs of this worlde to han thei sequestre themselves from the resort of men for the most parte are:) but to the reading of holy scripture bookes, to pure prayer, to thankes geuyng, to the contemplacion of thynges heauenly, and finally to the perfecte clesnyng of the soule, yf percase any spotte haue been caughte through liuyng in company with the people. Of these thynges had Christe on his owne behalfe no manier nede at all, but his minde was to expresse in himself a paterne for vs to folowe. Dayly conuersacion of the pastour or curate among the people, doeth often times brede contempte that he is not regarded: and on the other side litle good it is that suche an one can do, as continually absenteth himselfe from all mennes companies. A right teacher of the gospell therfore shall shewe his head abrode, as often as the people shall nede the foode of euangelicall doctrine, and as often as diseases of the soule growyng soze vpon them, doe require the helpe of one to cure the. Again as soone as they haue been well fed, and after that helpe hath been doen to the euils of a great many: than, lest on the one syde familiaritie may engendre contēpte, or on y other syde to muche presence may be a cloying to them: let him sequestre hymselfe into his solitarie closet, to the ende that, fro his holy studie at his booke, (as fro veray talking to God,) he may returne againe to helping of his neygbours, at euerye one tyme greater in an then at an other, and all times better man, then he was afore.

The text.

And it happened on a certayne daye: that he taught, and there sate the phariseis and doctours of lawe, whiche were come out of all the townes of Galile, and Iewrie, and Hierusalem. And the power of the Lorde was present to heale them. And beholde, menne brought in a bedde a manne whiche was taken with a palsey: and they sought meanes to bryng him in, and to laie him before him. And whan they coulde not fynde on what syde to bryng him in (because of the presse,) they went vp on the toppes of the house, and let him downe through the tiling, bedde and all, in the middes before Iesus. Whan he sawe thei sayth, he sayed vnto hym: man, thy synnes are forgiven thee.

After the lyke sorte verayly as is afore expressed, dyd the Lord Iesus returne againe from wildernesse to Capernaum, and restored his presence to the desires of all the people beyng nowe made sharpe and eager with soze longyng for him. And there, euen as he was sitting in a certayne priuate house & teachyng, (for whersoeuer Christe teacheth sitting, there is the church:) there had come swarmyng thither not nowe the basse & the inferiour sorte of people only, but also the Phariseis swelling in pryde vnder pretence & cloke of holinesse, and also the doctours of Moses lawe, who beyng muche moued with the fame of Iesus, had purposely come thither from ferre places, not onely out of all the townes

towne of Galile where Capernaum stood, & of Jewry whiche lay next ad-
 ioynaunt unto the same Galile: but also out of the veray cite of Hierusalem,
 whiche Hierusalem did presumptuously take vpon it selfe the highest preemi-
 nence of all godly perfection, and also of wysedome. But as for Iesus, foras-
 muche as he was the fountaine of all helth, did altogether from toppe to toe
 sende out from him nothing, but a certain effectuall godly power for the hea-
 lyng of man, whiche thing to doe was the onely cause of his comyng into this
 worlde. And the more principall parte of man, dyd of good congruence take y
 place to be cured firste. With his wordes he healed diseases of theyr soules.
 And therfore first he taught, and the same he did sittynge downe, lyke one that
 tooke vpon him (as of iust cause he myght,) the full autoritie of a doctour and
 teacher. The putting away of diseases of the body, was yet remaynyng nexte
 to bee dooen, the which curyng of the bodye, (because it was a thyng open to
 the eyes of them all,) might frame in them a perfect beliefe of suche thynges,
 as with more fruite and power also, (though not althing so apparente to the
 eye,) were wrought and doen in the soules. And beholde a matier even there
 readie prepared, whereupon to exercise & shewe his godly power. There was
 even present a manne possessed with the disease of the paulsey lying bedred not
 hable to stier, and he was carryed thither of fower menne. So soore was this
 disease vpon him, that all the senewes in every parte of the whole bodye were
 taken withall, and so holden, that the pieteous creature coude doe nothyng
 but lye still in his bed, and was none otherwys carryed about but as a corpe
 or a deade carkeffe. Albeit the veray nature and kynde of this disease besides
 furth of it selfe is suche: that the physicians at moste tymes haue but homely
 speede and lucke in wastlyng with it. But they that carried the sicke man had
 so great beliefe & confidence in Iesus: that they put no manier doubt, but that
 the same Iesus (to whom they knew y there was no kynde of disease incurable)
 as soone as he should beholde the pieteous sight & facion of this straunge
 plague, would be moued with compassion & helpe immediatly. All the moste
 a doe was like to be, how the pious creature might come to be in y sight of
 Iesus. For such an one is now already at a veray high pointe to be made per-
 feictely whole, who hath once forsaken the lurking corners of synning, & as
 a man in miserable state dooeth offre himselfe to the sight of Iesus, acknowe-
 laging his own extreme distresse, & looking for Ies^s moste merciable good-
 nesse. But as touching this diseased man, the let why they brought him not in,
 lo lay him at Iesus fete, was the thicke presse of people, whiche is a common
 let to many, that would els make haste to saluacion. Neuerthelesse that same
 poynt here in this matier, although it stopped and hyndred the sicke mans get-
 ting into Iesus, yet did it make both the great desirefulness and also the truste
 and confidence, aswell of the partie that had the paulsey, as also of the others
 that carryed him, to be the more famously knowen. For although God is of
 his nature propence and ready to shewe mercy vnto all creatures: yet doeth he
 many times make some delay of his beneficiall goodnesse, to the entent he may
 the more sharpen our desires, and also to teache vs, that we ought to leaue no-
 thyng vnattempted, or vnassayed, that we may bee deliuered from the diseases
 of the soule. He loueth in this behalfe to see vs importune: and by our importu-
 nitie he is (as ye would say) compelled of force vnto the same thyng, which ne-
 uerthelesse of his veraye owne nature he is moste enclined to dooe. Therefore
 marke me now, what a bolde and auenturous part these carryers of the sicke
 man

Whiche
 were come
 out of all
 the townes
 of Galile.

And when
 they coude
 not fynde.

The paraphrase of Erasmus vpon

man played: or rather what the partie that had the disease, with much impotuntie made them parforce to dooe. Up they gotte they? heauie cariage to the house rouse in the oursyde, and the tylyng pulled away, they let down the sicke man with chordes, as it had been in at a windooze, euen as he was lyng still in his bed, among the thickest of all the people, directly before the feete of Iesus. What a more shamelesse or sawcie prank could there bee, then to take downe the tylyng of an other mannes house, and to tounble in suche a lothely syght before such a presence to behold it. And here þ? thicke presse, which at the doore would not geue way to the pious bodie to come in, could not choose but of force to make rounge for hym whan he came sydynge downe from the house toppe. And what dooeth the moste ientill & mylde physician therwhiler? He casteth not them in the teeth with their shamelesse facion and they? impotuntie, he maketh no railyng nor bitter chiding that his preaching was interrupted with a sight much to be lothed and abhorred. The bearers of the sicke bodye looking downe from the house toppe asked nothyng of hym, the man selfe that had the paulsey, asked nothyng neyther, from whome the greates disease had taken awaye the vse of his tounge also. And yet all the more dyd he speake to this mercifull physician in that he coulde not speake at al, nor had no power therto. Neyther was there any nede of making petition: for the miserable syght it selfe did in moste earnest wyse make requeste for mercye: and the thyng that his bearers had dooen, dyd evidently enough declare what they? truste was to haue at the Lordes handes: Iesus therfore whan he had thoroughly perceyued and seen they? woondrefull affiaunce in him, dyd accomplishe more vnto theim, then they looked for. The summe of their hertes desire was no more, but that the partie whiche had the paulsey, myght bee deliuered of the sicknesse of his bodye. But Iesus declaring it to be a more godly thing for hym to do, and a thyng more to bee desired and sought for on our behalfe, to be deliuered from the diseases of the soule, turned himself to the sycke man, and sayed: Thou man, thy synnes are forgiven thee.

And whan
he sawe
their feith.
¶

The text. ¶ And the Scribes and the Phariseis beganne to thynke, saying: What fellowe is this, whiche speaketh blasphemie: who can forgive synnes but God onely? But whan Iesus perceyued their thoughtes he answered, and sayed vnto them. What thynke ye in your hertes? Whether is it easier to saye, thy synnes be forgiven thee, or to saye, arise vp, and walke? But that ye maye knowe that the sonne of man hath power to forgive synnes on earth, he sayed to the sycke of the paulsey: I say vnto the, arise, take vp thy bed, and goe vnto thy house. And immediately he arose vp before the, &ooke vp his bed (wheron he lay) and departed to his owne house, prayling God. And they were all amased, and they gaue the glory vnto God. And were filled w? feare, saying: We haue seen strange thinges to day.

This woorde, because it plainly souned of a certayne power perteyning to the godhed, did thoroughly moue the myndes of the Scribes, and Phariseis, beyng menne neuer vntreadie or vndisposed to forge matiers of cryme agaynst hym. For the priestes (whose office was to offre the sacrifices for synnes,) did not their owne selues remitte synnes, but onely made intercession to God by meanes of prayer, that he would forgive offences trespassed against him. But Iesus without burnt sacrifices suche as the priestes dyd offer, and without prayers, as it had been of his owne propre autoritie, and an autoritie of perpetuall continuance, sayeth: Thy synnes are forgiven thee: comprehendynge vnder a generall name, the summe and the corple of all synnes together in gerall, whereas the priestes dyd procure no more but certayne offences to bee poured by meane of sacrifice, and not all synnes vniuersally.

Esai had thus muche taught them, that onely God it was, who myght geue remission of synnes vnto men. For in this maner speaketh he by the mouth of his sayed prophete. **I** it is, euen verai^e **I** it is, that dooe wype awaye thy iniquities for myne owne sake, and **I** shall nomore beare thy synnes in remembrance. But the Scribes and Phariseis, though they espyed and sawe in ^{Esai. xlii. d} hym playne tokens of the power of God, yet being offended with the infirmie ^{And. xliii. a} of his bodie whan they sawe it, and partly also being blynded with enuie, had more will to forge some slaundze agaynst him, then to beleue on hym.

For with secreete thoughtes thus dyd they speake within themselves: and (as the proprietie of Pharisaicall deuising of slaundres is,) vnto theyr moste deuillische wickednesse, they pretende a cloke of high deuotion towarde God, and the earnest zeale of tending his glory.

For there is not any more pernicious a kynde of vngodlynnesse, then so to dooe. What felow is this same here, say they, that speaketh woordes of blasphemie, presumyng on hym the thyng that is appropriate vnto God alone: for who is of power to remitte synnes, but onely God? But than the Lorde Jesus, to declare ^{What felow is this that speaketh blasphemy. &c.} $\bar{\psi}$ in this behalfe also he had an equalitie of $\bar{\psi}$ diuine nature: made a sweare in this maner to the secreete thinkynges of theyr hertes. Wherefore haue ye suche thoughtes in your hertes: whether of these two dooe ye iudge more easie: either to saie to a man that is cloggued wth sinne, thy synnes are forgiven thee: or els to saie vnto this partie, whome ye see here to haue euerye ioynte of his bodie vnknitte and looce one from an other with the paulsey: arise and walke? That if ye shall see perfecte health of the bodie to bee restored with a mere woorde vnto a man beeing of himselfe past all remedy and cure: than beleue ye that the soule also is with like easynesse restored to his perfecte health.

By this that ye euidentely see with your eyes, beleue ye the thyng that cannot bee seen with eyes. Lette not the infirmie of this bodie of myne offend you: but of the veray actes that ye see dooen, acknowlege ye the powere of my godhed. And take ye now therfore a visibill lesson to learne by, that the sonne of manne hath in him a perpetuall power and appropriate vnto him on yearth to geue full remission of synnes vnto all creatures, whiche with sincere saythe dooe seke and aske his helpe: and therewithall (the sayd Scribes and Phariseis geuyng good eare vnto hym, and earnestly herkenyng,) he sayed to the partie that had the paulsey.

To the **I** saye, arise, take vp thy bedde, and go home to thy house. And euen immediately the man that had been so vexed with the paulsey, as soone as he was bidden, ariseth in sight of all the presence, and taking vpon his shoulders the bedde in whiche he had lyen sicke, wente away on his fete home to his owne house, the perfecte strength of his body in such wise receiued againe, that where afore lying sicke in his bedde, he was carryed with foure men, he was now strong enough to carry his owne bedd himselfe too. And away he goeth a perfecte whole man altogether both in soule and body, leaping in his herte for ioye & cherefull in countenance, gloryfying God by whose goodnesse he had been restored to his health, whereas at the handes of man there had been no hope of any recovery. And truly the people being earnestly moued wth the straunge sight that they had seen, were ryght greatly astounded. & many of them praysed God, that he had geuen such great power vnto man: (for as yet they demed none other farther thyng of Jesus.)

But some of them knowyng themselves synfull and naught in theyr owne

conscience

But that ye maye knowe. &c.

Praising God.

And were filled with

The paraphrase of Erasmus vpon

conscience, were thoroughly taken with a great feare too, forasmuche as they dyd not yet vnderstande that Christe was come of betray purpose, not to caste awaye ne to lese suche as had offended, but to make theim pure and innocent.

And they sayed among themselves: we haue this daye seen thynges to bee woonidred at: and suche thynges as neyther we haue hearde at any tyme to haue been doen, nor yet haue read of. The people meruailled and is in feare, (and euen thatsame is a good large steppes of forewardnesse towarde helth:) but the Phariseis, they grunte and murmur, and haue enuy at hym.

The terte.

And after this he went furth, and sawe a publicane named Leuy, sitting at the receipte of custome. And he sayed vnto him: folowe me. And he leaft all, and rose vp, and folowed hym. And Leuy made hym a great feast in his owne house. And there was a great company of publicanes and of other that sate at meate with them. And the scribes and phariseis murmured agaynst his disciples saying: why do ye eate and drynke with publicanes, and synners? And Iesus answered, and sayed vnto them: they that are whole nede not the physician, but they that are sicke. I came not to call the righteous, but synners to repentance.

And sawe
a publican
called Le-
uy.

And Iesus when he was gon out from thence after that he had preached by the waters syde, (teaching vs thereby, that the seide of the euangelicall doctrine is in all places without exception to bee sowed:) as he was passing by, he cast his eye vp on a certayn publicane called Mattheue, and otherwyle also called by the name of Leui, the sonne of Alphus: and this Leuy was sitting at the receipte of custome. This was not a thyng doen by blinde chaunce, but to haue cast his eye on him, was no lesse then to haue chosen hym to be one of his. And a publicane he chose into the felowship or brotherhood of his Apostles of very purpose, to teache his seruantes, that no sorte of men is to be rejected from the profession of the gospell, so that they forsake the trade of theyr former naughtie lyfe, and yeld themselves wholly to perfecte godlynesse. Iesus sayed therfore vnto Leuy: folowe me. And he at the voyce of Iesus, as though it had been one by some strong charmyng or enchaunement clene chaunged into an other maner of man, ariseth vp, and all thynges leaft a lone behynde him, euen as he was, he folowed the Lorde. Now, to conuert a man wholly geuen afoze to a slaundreous trade of gettyng all his gaynes, and enuwrapped with manyfolde affaires such as it is vncarth possible to get out of, to conuert suche an one soodainly to a clene contrarie trade, this was a myracle muche moze notable, then to restore the sinewes to a manne that had lyeu sicke of the paulsey. And that betray poynte was euen nowre alreadie a greate herte burning to the phariseis, that Iesus utterly refusing them, tooke vnto hym publicanes, by whose company or hauyng to dooe with theim, the Jewes thought themselves to bee defyled and made vnclene. But there came an other thyng besydes this, whiche caused theyr enuie and grutche to braste furth. For Mattheue beeyng nowre become a disciple of Christes, cōdēyned for his maister a great feast at home at his owne house. And thither did Christ bring the salueto come accompanied with his disciples. At thesame tyme were bydden & called also to the sayed feast a great nymbre of publicanes, whom Mattheue euen as he had had them companions of his former trade: so was he nowre desirous & faine to haue had folowers of his new trade in cummyng to Christe. The scribes & the phariseis this seeyng, coude nowre no longer bepe in the wicked murmur of their hertes, and yet durst they not presume to

And Leuy
made a
great feast.

speake to the Lord: but they speake to the disciples, & to the disciples they finde matters of cauillaciō against their mayster, to the intent to turne theyr mindes from him that they might forsake him. And this was their saying to the disciples: forasmuche as it becometh the holy to bee conuersaunte & to kepe cōmpaignie with the holy, wherefore do ye bothe admitte publicanes and sinners which are in open staūdzē and obloquie of the worlde, to haue talke with you: and also eate and drinke familiarly with the same in theyr houses, and do not abhorre to haue their table and youres all one, for a special token of tight dere frendeship with them. But Iesus well vnderstanding what end and purpose this diuelishe murmuring of the Phariseis was spoken for, made aunswere vnto them in his disciples behalfe. Wherefore do ye falsely turne it to my shaft? saith Iesus that I haue conuersation with publicanes & sinners? Naie verailly it becometh me with no persons sooner to kepe cōmpaignie then with sinners. for among whom doeth it moze become a phisician to be conuersant, then enōg the sicke? I am come for none other purpose, but to cure folles that are oppressed and bound with the diseases of sinne. And moze apte to bee cured are suche persons as these, being openly knowen sinners, acknowelaging their disease, & therfore calling for the phisician: then others that thinke themselves whole men, shewing a pēcted shieth to the eyes of the world, vnder the counterfeite pretence of righteousnesse, wheras withinsooth they are vexed with moze greivous euels, and haue diseases a great Deale moze incurable then they, whose sicknesse is open to bee perceyued. for asmuche therfore as I am a phisician: it is not mete, that men being (as they thinke themselves) righteous, should take indignaciō at me, if I kepe no cōmpaigny with them, seeing that whole folles haue no nede of a leache. And truly suche as are righteous in verai dede, ought not to haue enuie or grutch at sinners endeouoring to emende to a better life: That if they doe, than are they no lesse worthy to be condemned & reproued therefore then if one that is whole should take indignacion at a phisician visityng a sicke personē to helpe hym of his sicknesse. for as concerning the cause of the folle, he is no whole mā himself, & enuieth health vnto an other beeyng sicke: and hymself is not vnholden with a disease, that whā he maie, doeth not releasse his neighbour of his sicknesse. With this same aunswere so ientle and so well to bee allowed, the Lorde Iesus bothe plaied & parte of an aduocate for his disciples, (who wer not as yet sufficiently armed to dāpe & choke the malicious captiousnesse of the Pharisees and of the Scribes): & also did plainly teache the saied Pharisees, that his courteous demeaning of hymself towardes sinners, was mercie, and not fauouring of vnrighteousnesse: & thirdely he did with couert woozdes, but yet sharpely, rebuke theyr presumptuous takyng vpon them, in that thei did with a great soleimne countenance despise other persones, wheras themselves wer euen for this verai poynted incurably wicked enemies of God, that thei stode in their own conceytes vpon a false and a countrefaict title of holynesse.

They that
are whole,
nede not
phisicia. &c.

¶ And thei saied vnto hym: why dooe the disciples of Iohn fast often, and praise, and the disciples of the Pharisees also: but thynne eate and drinke? He saied vnto them: Can ye make the children of the wedding fast, while the bridegrome is with them? The daies will come when the bridegrome also shall bee taken awaye from them: then shall they fast in those daies. He spake also vnto them a similitude: No man putteth a piece of a newe garment into an olde vesture: for if he doe, then breaketh he the newe: and the piece that was taken out of the newe agreeth not with the olde. And no man poureth new wine into olde bottels, for if he doe, the newe wine will burste the bottels, and renne out it selfe,
and

The text.

The paraphrase of Erasmus vpon

and the bottels shall perishe. But newe wine muste bee put into newe bottels, and bothe are preserued. No man also that drinkech olde wine, strayght waie can away with newe, for he saierth, the olde is better.

But one slaunderous querelle cometh on an others necke. And it firste arose partely of certain that had been disciples of John. For John where he was as a marching bozde betwene the lawe that should afterwarde cease, and the libertie of the ghospell shortly after to arise, he gaue certayne traditions which did not vtrly disagree from the Phariseis ordeinaunces: whereas Christe, who was by the opinion of many, thoughte muche inferiour to John, did vse his disciples with moze sufferance and tendrenesse, especially in such thinges, as to bodily obseruaunces doe apperteyne: of which sorte are fastes and prayers: (for by these two thinges moste specially did the Phariseis purchase to themselves a fame of holynesse among the people.) But Christe, though in his owne person he prayed often, yet did he teache his disciples, that praying ought to be both in fewe woordes, and also priuely in places secrete: Neyther did he precisely require any fast, yea and at certayn thinges would he wyke, in whiche the prescripcions of the lawe did partely seme to be neglected, when he did in the meane while after a nother facion frame them to higher stout matiers whiche did moze specially appertayne to euangelicall stoutnesse. For a muche moze higher poynte of stoutnesse it is, from the botome of the herte to forgeue a displeasure or a wrong dooen vnto vs, to dooe good euen to veray those that haue harmed vs, and to susteyn the losse of our owne life, for sauing of our neyghbour: then to forbear eating of a litel meate till it be towardes night, or to humme out of a fewe psalmes with the tongue. The Phariseis made woondreous muche high seruice about that that might bee outwardely seen, and that might bee dooen by hipocrisie: neglecting in the meane while, and leatting goe suche thinges, as are matiers of true and perfeite vertue in dede.

And they
sayd vnto
him: why
dooe the
disciples of
John
faſte?

But these Phariseis beeing felowes more shamelesse, then the Scribes, boldely presumed to chop logike euen with the Lorde himselfe, saying vnto him: What is the cause, why Johns disciples dooe often times faste, and are a great long while together in their prayers: and thy disciples eate and drinke at their owne lustes, ne are not after the like sorte seen much in prayer? If thou constauntly allow the holynesse of John, why dooeste thou varie from his institution and ordeinaunce. Vnto this surmised challenge, the Lorde because it touched himselfe and no man els, answered ciuilly and nothyng impacientely, saying: I doe not saye that praying and fastyng are naught: but in these twoo thinges I dooe in the meane time suffice my disciples to doe as they lust themselves, that I maie after an other facion bryng them foreward to moze higher matiers of stoutnesse. In those thynges whiche concerne the bodye, and come somewhat nere to the ceremonies of the lawe, my trayning of them is somewhat with fauour and ientilnesse: but in suche matiers as pertyne to the soule, it is a greate way streighter and sharper. The thynges that ye esteeme for the highest degree of holynesse, my seruantes shall of their owne volutarie willes readily dooe yf the case shall at any tyme so require. Dooe not ye in the meane tyme enuie my disciples. The ende of thinges shal shewe whether institution, of John, or me, shall be of moze efficacie & vertue. John in his moste glozyng protested hymselfe to be a frende of the bydegroomes, & not the bydegroomes selfe.

ſelfe. And verailly it is not conuenient, that thoſe whiche doe familiarly remain ſtill about the bridegrome, and lee conuerſaunt with him in the ſpouſal chā- bze (where reaſon would, that all thinges ſhould be full of mirth and iocund- neſſe) ſhoulde be compelled to abſtinence from eating and drinking. Thei are yet but tēdre, and they depende altogether on the bzidegrome. And him ſhall they not haue any long time among theim. But a time ſhall come, when they ſhall be depriued of the ſpouſe. And than being made moze ſtūre and ſtable, they ſhall not onely of their owne accorde willingly faſte: but alſo to death and into priſon ſhall they be contente to goe, as often as charitie ſhall earnestly require it. Faſting of it ſelfe is neyther good nor ill. Therefore thei that faſte, chely for to faſte, dooe no greate acte at all: but ſuche as can according to myne ordinaunce, ſette at naught the glozy of this worlde, paſſe nothing on ſenſuall pleaſures, deſpiſe rythes, eſtimate all affections as thinges of nothing, reſtreine wyath and enuy, beate true louing hertes to theyr ill willers, ſay well by theim that ſpeake euill of theim, praye for ſuche as dooe perſecute theim, and finally ſette not a peny by theyr life in reſpecte of ſauing theyr brother: ſuche will I acknowlage as diſciples woorthy and mete for me. The preſence of my fleſhly body dooeth for the ſeaſon make theim to be weake: but when this body ſhall bee taken away in ſuch wiſe as they may not haue me when they would, and when they ſhall haue deeply receyued the ſpīte of the ghoſpell: then ſhall they through theyr priuie giſtes of grace within theym, bee ſtrong and vnuan- quiſhable. And ſuche perſons as dooe put all the prayſe of righteouſeneſſe in corporall obſeruacions, becauſe they truſte in theyr owne woorkes, are found weake to perceiue thoſe thinges, whiche I prepare my ſeruauntes vnto: but whoſo miſtruſtyng theyr owne doings, ſette all theyr defence and ſauegarde in the vertuous qualities of the minde, whiche vertuous qualities they ſhall acknowelage to haue receyued of me and no man els, ſuche men ſhall no maner aduerſitee cauſe for to quayle. Johns trayning of his diſciples, & my breaking of myne, are of two ſundry ſortes, becauſe the marke that we ſhoote at, is not all lyke. Theſe two, his and myne, cannot haue a full mixture made of theim. For he that is willing to be my diſciple, muſt be altogether ſpiritual, putting no maner truſte at all in thinges corporall, in whiche the righteouſ- neſſe of the Pharīſeis dooeth altogether conſiſte. And therefore I enioyne my diſciples not a whit of any ſuch thinges, as haue any affinity with the car- nall obſeruacion of the lawe, leſt that, in caſe I ſhoulde admitte or ſuffre but euen neuer ſo liſel, they would altogether ſlyde backe agayn to the ſame ſtate, that I will in any wiſe haue theim to be moſte ſertheſt from. And the Lorde Jeſus to the intent that he woulde ſhewe how greate diuerſitie there was be- twene John, who trayned his diſciples according to the firſt ſmatche of the olde lawe that he had been nouzled in from his infancy, and himſelfe that by a muche other waye did breake his diſciples to thinges of moze higher per- feccion, he put furth a ſimilitude of this ſorte here folowing.

There is no man (ſayeth he) ſo foliſh that in caſe he wer minded to patche bp a broken hole of his olde corē, woulde be ſo mad to ſette in a pece of newe clothe cut with a payer of ſiters out of a newe garmente: whiche thing yf he ſhoulde doe, there were in it a double incommoditie. For firſte and foremost he renteth a newe beſture to patche bp an olde: ſecondarily the newe clothe ſtan- ding in the olde garmente, becauſe it agreeth not, will not leaſt the iſſauoured ſight

The diſces
will come
when the
bryde-
groom al-
ſo ſhall bee
taken
awaye.

So ma put-
teth a pece
of a newe
garmente
into an olde.

The paraphrase of Erasmus vpon

sight of the patching bee hidden. Again there is no man so foliſhe, that he will
 put newe muſte into olde bottelles to be kepte: or yf he dooe, it will ſurely ſo
 come to paſſe, that the ſtrength of the muſte boylyng and weozking in them
 will breake the olde bottels in ſoonde, and ſo ſhall conſequently folow a dou-
 ble loſſe. For bothe the bottels ſhall periſhe, and alſo the wine runne out.
 What is therfore to be doone? Let there be no mixture made of ſuch thinges
 as agree not the one with the other. Let an olde garmente be botched with
 olde clothe, and in a newe garmente, leate there not bee any peece of olde clothe
 putte in. Let alſo newe muſte bee put in newe bottels to be kepte: ſo ſhall it
 come to paſſe, that the bottels ſhall be ſaued whole, and the wine too. I know
 how hard a thing it is, to make thiſſame newe and ghoftefly doctrine of myne,
 acceptable vnto thoſe, that haue nowe a long time bene enured with the olde.
 For vncath any thing dooeth like any perſone, yf it bee contrary to that, that
 he hath long time been accuſtomed vnto. For at once is he offended at the firſt
 taſting of a thing that hath not bene in uſe with him. Therefore lyke as he
 which hath long tyme been accuſtomed to drinke olde wine, is not at the firſt
 aſſaying delited with newe muſte, (for he miſſeth the taſt that he woulde haue,
 and ſaith that the olde was better, but he ſayeth ſo for non other cauſe, ſaving
 enely, that he hath been vſed to the other:) ſo they that haue lyued all theyr
 dayes afoze in the olde trade of the Jewes carnall conſtitucions, dooe at the
 firſt taſting of this ghoftefly doctrine ſterte backe, and deſire to haue their other
 groſſer thinges again, whiche they haue ben vſed vnto: that is to wote circum-
 ciſion, holy dayes, ſolemne rites of ſabbotthes, difference of meates, diuerſitie
 of beſtures, faſtes, Hieruſalem, the temple, ſlayne ſacrifices or oblacions, wa-
 ſhinges, bowes, blynde conſtitucions of the Pharifeis, with other thinges mo,
 not vnlike vnto theſe. And theſe premiſſes, they not onely require to haue again,
 but alſo do preferre theſame, before ſuche thinges as be a greate deale better
 and moze neceſſarie to be had, whiche thinges are, an harte circūciſed from per-
 uerſe deſires: a mind continually keeping holy day from all worldly or vngofte-
 fly applying it ſelfe: a breaſte thoroughly quieted from all troubleous vexacions
 or aſſaultes of euill paſſions: a ſpirite abhorring from the infeccion of all thin-
 ges, whiche ſtayneth or defoileth the puritie of the mynde: a ſolle enuironed and
 beſette rounde aboute with feith, charitie, humilitie, and pureneſſe: an herte
 euermoze temperate and reſtreyning from all euilles: a minde alwayes labou-
 ring to come to his heavenly countrey: a ſolle euer being a temple and a place
 of ſolourning for the holy goſte: a ſoule from time to time offreeyng it ſelfe an
 acceptable and a pure ſacrifice to God: a ſolle being pure & cleane from all ſpot
 of ſinne through the feith of the ghofpell: a ſoule cleane moztified from all thin-
 ges that belong to this worlde, and dedicating it ſelfe altogether vnto godlye
 thinges: a minde moſte ready and diligent to obſerue ſuche thinges as the doc-
 trine of the ghofpell doeth enioyne and require. And the thing that it requirer
 for ſoothe is feith: the thing that it enioyneth and commaundeth, is charitie.
 And thiſſame is betrailly the newe muſte of my doctrine, whiche muſte or newe
 wine the beſſels that haue been vſed to the olde ſoure turned wine of Moſes
 lawe, ſhall not well abide: but it requirer new & pure beſſels that are through
 the goſtefly giftes of grace, ſtrong made to endure, a ſubſtañciall ſure to holde.

The. vi. Chapter.

It happened on an a free principall Sabbath daie, that he went through a corne field, The text- and his disciples plucked the eares of corne, and did eate, and rubbed them in their hādes. And certain of the pharisees saied vnto them: Why dooe ye that, whiche is not lawfull to dooe on the sabboth daies? And Iesus answered theim and saied: haue ye not read what Dauid did, when he hymselfe was an hungred, and thei whiche wer with hym: how he wēt into the house of God, and did take, and eate the shewe bread, and gaue also to them that wer with hym: whiche are not lawfull to eate but for the priestes onely? And he saied, vnto them: The sonne of man is Lord also of the sabboth daie.



And beholde, there ensued immediately, (as God would haue it) an occasion wherby it might bee plainly made open, what thyng was the newe wyne, and whiche wer the olde bottels. The high and holy keepyng of the sabboth daie was olde wyne: and charitie beyng euer readie by all occasions to helpe out neighbour, is newe wyne. So it happened therefore on a certain sabboth daie, whiche the Jewes did calle a sabboth second first, or second principall because y falling betwene two other sabborthes, it semed to haue a double holynesse, and solēnitie, the one because it was the dē of the sabborth afozgoyn, and the other because it was the begynnyng of the sabborth next to folowe: it happened that on suche a sabborth daie Iesus goyng on his waie, passed through a fīelde of corne. And so his disciples beeyng (as it fortunēd) an hōungred, had pulled of a fewe eares of the corne, and all to rubbed them in their handes, and eate the graine. This was a kynde of easēmentē that euerie bodye might and would commonly take, if hōungre wer so sore vpon theim, that thei must nedes eate somewhat. In whiche case verailly wheras the charitie of the ghospell would of it owne accorde haue geuen some sustēnaunce vnto theim beeyng hōungrie: the pharisees beeyng olde bottels require in theim the so wē berdured wyne of the olde supersticiō, sayyng: Why dooe ye this geare, whiche it is against all gods forbod to dooe on y sabborth daies? Herethe Lorde ons again playng the aduocate for his disciples, answered: Ye that professe the high knowelage of the lawe, haue ye not at lest wyle read that poynte, what Dauid did in a lyke case, whā he and all his compaignie wer an hōungrey, lyke as ye see my disciples here hōungrie now: Dauid would not onely haue auentured in the extremitie of hōungre to haue doen that my disciples now dooe: but beyng a man of the laītee he entred into the temple of God, nor was any thyng afraid to eate the consecrate loaves, (whiche they called, *panes propositionis*, that is to saie, the loaves of propoſicion, or of shewyng forth,) whiche loaves to eate was by a plain ordeinaunce lefull to the priestes onely, and to none other persone. And yet did he not onely auenture to eate that breade hymself alone: but of the selfsame loaves he fedde all his compaignie too, nothyng moued neither with the reuerence of the temple, ne with y streight cōmaundementē of the lawe, forbiddyng any persone to dooe so much as touche the saied loaves, sayyng onely the priestes, yea, and that thyng might the priestes selfes dooe so long and no longer, as thei remainyng in the temple did execute and ministrate the sacres there. No nor y prieste neither did any thyng feare or sicke to deliuer vnto Dauid those same holy loaves: as one verailly

He went
thorowh y
corne field

Why dooe
ye that
whiche is
not leful to
dooe on the
sabborth
daies?

The paraphrase of Erasmus vpon

whiche well vnderstood, that suche streight obseruaunces wer not first ordeined for the destruction of men but for their preseruacion: and therefore to ceasse and lese their force, as often as any certain greater cause of vrgent necessitie dooeth so require. And whan the Lorde Iesus had at large declared many thynges cōcernyng this matier, at last he knytte vp his talke with this sentence. Take ye this for a matier of certaintie, that the sonne of man, who is the lord of all thynges, is lord of the sabboth too. For he that was the first maker of the sabboth, hath power to abrogate the same sabboth. And he that is come to geue health vnto all creatures, is not letted from his office for the reuerence of the sabboth.

The sonne
of māis lord
also of the
sabboth
daye.

The texte.

¶ And it fortuned in en other sabboth also, that he entred into the synagoge and taught. And there was a man, whose right hande was dyed vp. And the scribes and phariseis watched him whether he would heale on the sabboth daie, that they might fynde howe to accuse him. But he knewe their thoughtes, & said to the man whiche had the withered hande: clype vp and stande forth in the middes. And he arose and stood forth. Then said Iesus vnto them: I will aske you a question, whether is it lawfull on the sabboth daies to do good, or to do euill: to saue ones life or destroy it? And he beheld them all in a coynce, and said vnto the man: stretch forth thy hande. And he did so: and his hande was restored again as whole as the other. And they were filled with madnesse, & cōmuned together among them selves, what they might dooe to Iesus.

¶ There ensued shortly after, an other example also, how greatly olde bottels cannot abyde newe muste of the libertie of the gospell. For it happened, that on a certain other sabboth daie he entred into the synagoge, as his custome was to dooe, and there taught. And as for this thyng, the phariseis could soso a wanie withal, because it was a thing bothe of the cōmon vsage, and also of the prescripō of the lawe. But there was present in the same place among many mo, a certain miserable creature muche to bee pitied, carryng about with hym all dyed vp and cleme maimed the same hande, with þ helpe a labour wherof, he had been woode to fynde bothe himself and his children, in suche wyse as it had been better not to haue had the hande, then to bee loden wth the bearyng of it, whan it was dead. And all the whyle the Scribes & Phariseis, whose parte and duetie it had been to haue taken compassion on the mā, and to haue spokē vnto Iesus for the healing of hym, said neuer a worde, but stood watchyng of him, whether he woulde restore the felowes hāde whole again vnto him: for they knewe the mercifulnesse of the lorde currie where reade to helpe all creatures. And there of sought they an occasion to surmise some false matier against him of breakyng the holy sabboth, if he had on suche a day restored vnto this wofull creature his hande again, on whiche sabboth the lawe had forbidden to doe any worke or labour. But Iesus not vnknowing what matier the Scribes and Phariseis dyd thynke and cast within them selves, speaketh vnto the man that had the dead lame hande, and to the entente that he myght plainly bee seen of all the cōmpaignie, he commaunded hym to arise and to come forth into the middes of all the people there. But the partie, that ye maye at the first woorde perceiue that he was one woode the benefite of Iesus dooing, as an obedient persone arose: and in syght of all the presence stood euen still, & cōtynyng out there before them all the lyght of hys extreme missehap. Here Iesus turnyng himselfe to the Scribes and phariseis, did not discouer the malicious imaginacions of the same vnto the people, but by demaundyng a questiō touched and hitte their consciences throughe ly home, sayng: I woulde with all my herte learne of you that prolesse the knowelage

whether is
it lawfull
on the sab-
bath daies
to doe good
or euill. &c.

knowlage of the lawe, whether it bee lefull to helpe the neighbour with dooyng hym a good turne on the sabboth daie: or els to leaue the neighbour destitute of succour in his woe and distresse, who a mā is hable to helpe. And whether is it lawfull to saue a mang life on the sabboth daie, or els to cast a waie the same: For he plainly casteth a waie an other mannes life, that whan it lieth in his power to saue it, dooeth not saue it. And whan the lord had cast his eyes round about, and no man there was, that would make any aunswere he said vnto the man, hold forth thy hāde. And immediately he stretched forth his hande at libertie, whiche afore was lame, and shrouken together, and in suche case it could not stiere a whit. So great was the vertue and power of Iesus bidding him to stretch it forth. What should the Scribes and Pharisees in this case doe? The miracle was moze eident, then that it could bee denyed: and verai common reason did allow, that a godly thyng it was at any maner tyme to heale to the preseruacion of men: but hauing been long accustomed to the olde fourfwoyg of Moses lawe, they coulde not awaie with the muste of euangelical charitte. Wheras of these actes their dutie had been to acknowlage the power of the godhed, and to acknowlage the autour and first maker of the lawe: thei are turned into stercke staryng madnesse. And now euen out of hande, thei entre a counsaill among themselves of committynge murdre, what waie thei might destrue Iesus & bryng him to his death. This was with those toly captaynes of religion a thyng lawfull to dooe on the sabboth daie, whereas to the same it was a matter of conscience to geue helth to a man beeyng in extreme miserie on the Sabboth daie.

And it fortuned in those daies, that he went out into a mountaine for to praye, and continued all night in praye to god. And as soone as it was daie, he called his disciples, and of them he chose twelue whom also he called Apostles. Simon whom he also named Peter, and Andrew his brother, James, and John, Philip and Bartholomewe, Marthew and Thomas, James the sonne of Alphreus, and Simon whiche is called Zelotes, and Judas James sonne, and Judas Iscariot, the same that was the traitour. The scete.

The lord Iesus eftsones departyng from the citiez and from the great resort of people, sequestred himself, and went vnto a mountain to praye, and al the same night did he passe ouer in deuoutely prayng vnto god: teachyng vs a lesson thereby, in case we shall bee willyng to begynne any thyng, whiche we would faine haue to bee luckie and prosperous in the procedyng of it, that we than begynne of makynge our earnestte praier, that it maye please god hand somly and fauourably to sende the good aide of his spirite vnto the thynges that we goe about to entre. And whan it was brode daie lighte, he called vnto him his disciples, who he had now as perpetual companions, & witnesses of those thynges whiche he wrought. Out of them he picked out a certain noumber of special persones, who for this onely cōsideraciō he named apostles, because he intended to sende them a brode shortly after as ambassadours of the gospell throughout al the worlde, & their office to bee nothyng els to doe, but what thei had in commission fro hym. The names of the said Apostles are these, first Simon, who had afterward his name geuen him in the Syrians tongue, & was called Cephas; in Greke Petros, in Latine petrus, in Englishe a stonie: (for none other cause veraily, but for his soud & constaunt professiō, by the which, whā the people were in a waueyng & māimeryng what he was, Peter beeyng as the voice of al the apostles together, pronounced & sentēce, that, Iesus was the soone of the liuing god.) Vnto Peter was Andru his owne

The paraphrase of Erasmus vpon

brother associate as a fellowe. Then James and John: Philip and Bartholomewe: Mathewe and Thomas: James the sonne of Alphaei, and Simen surnamed zelotes: Judas, the sonne of James, and Judas Iscarioth who afterward betraied Iesus, whom Iesus chose not vnaduisedly, as one that wist not what he did, but by prouidence, to the intent that he would by example of this Judas teache al creatures, what an horrible matter it is, to abuse the fauourable goodnesse of our saluour toward vs. Yea, and in all the whole numbrie of the Apostles was there not so muche as any one, that was a man either of power, or of richesse, or of learning, net one that was either a Pharisee, or a Scribe, or a bishop. He picked them out vnlearned and rawe or grene in cunningg euerie one of them, to thende and purpose, that he might poure newe wyne into newe bottels.

The texte.

And he came down with them, and stood in the plain field, and the cumpaignie of his disciples, and a great multitude of people (out of all Iewrie and Hierusalem, and from the sea coaste of Tyre and Sidon) which came to heare him, & to bee healed of their diseases, and that that wer vexed with foule spirites, and they wer healed. And all the people pressed to touch him, for there went vertue out of him, and healed them all.

Whiche
came to
heare him.
cc.

These Apostles thus chosen vnto hym, he came down from the mountaine vntill he wer come into a certain plaine that was hable to receiue a great multitude of people. For suche thynges as require puritie of moste perfection, are to bee dooen in the mountaine. Among thynges of most high perfection, deuout prayer hath the first place: the nexte place hath the special chosynge out of them, to whom the dispensacion and stewardynge of goddes worde is to bee committed. There wer present also the residue of the disciples, and a veray great numbrie of all sortes of the people besides, whiche had come thither out of all Iewrie, yea and from Hierusalem selfe too, and also from the cities of Tyrus and Sidon lying on the sea coaste: for the hougure of hearyng the ghospell preached, had drawen thither many folkes euen out of ferre parties, and many the hope to receiue bodyly health had sembleably allured. For eueri one that came, Iesus deliuered from all kyndes of diseases or impedimentes that they wer holden with. Yea & they also which were vexed of vnclene spirites were made whole. And all this geare was dooen of hym, so lightly & so easily, that some with a mere worde of bidding were restored to their health, and others he healed in a momente soodainly, with the onely touchynge of his garment that he ware. For there was in hym the fountaine and fulnesse of p^r effectual vertue and power of God, whiche proceeded from hym, none other wyse then light dooeth from the sunne, or heate from the fyre: and so brought he health vnto all persones: for a saluour he was, and was come into the worlde for the perfect healing of all creatures.

The texte.

And he lifted vp his eyes vpon the disciples, and said: blessed bee ye poore, for yours is the kingdome of God.

Blessed be
ye poore.

Then immediately vpon this he begonne to shewe forth some newe must of the doctrine of the ghospell, wherunto he had specially choken out a certaine numbrie of a sumwhat more stedfast & sure sorte, as newe bottels to receiue & hold it. Blessed are ye (saith Iesus) p^r haue no spice of proud herte, but rather dooe mislike your selves. For although to the worldeward ye seme to be persones abiecte and to be refused of al cumpaignies: yet is the kingdome of god yours, whiche is by a great oddes higher in honour and royaltie, than all the kyngdoms of this worlde. Ye see diseases to be diseased awaie, Devils to flee out

the Gospell of S. Luke. Cap. vi. Fol. lxxv.

of mē, sinnes to bee cleane abolished. What hath any regal estate of this world to bee compared with this heauenly highnes? Is it not a kingdome of high regalitie, to be thral to no vice, to bee cloggued with no inordinate desires, to haue troden vnder fete the deuill and all his armie, to haue ouercomed þe worlde with al the terrours, and also the flattereng enticementes belōging to the same, to be men called and taken to the familiaritie, and verai brotherhood of god, and to bee registred among the inheritous of the kyngdome of heauen?

Blissed are ye that hounge now: for ye shal bee satisfied.

The text.

Blissed are ye, who beeyng now men in pouertie and penurie, dooe liue in hounge and thirst, and beeyng contented with spare repastes, dooe despise the rycheesse and the excessiue fare of this worlde, and the hounge that ye haue is for meate of the soule, whiche is the worde of god, and your thirst is for the liuely water of the spirite of the gospell: for ye shal bee assured to be satiated and filled with these restorative delicates whiche ye are so faine to haue.

Blissed are ye that wepe now, for ye shall laugh.

The text.

Blissed are ye, whiche haue of your owne myndes and willes exempted and depriued your selves of all sensuall voluptuousnesse of this worlde, for the earnest tendreyng of euangelicall deuotion: and sette more by suche thinges as by meane of temporal afflictions endureng but a whyle, dooe bryng men vnto the ioyes of life euerlastyng. For the tyme shal come, whan al thynges beeing cleane chaunged to a contrarie cours, your sorowe shal be turned into ioye, and your mournyng into laughter.

Blissed shall ye bee whan men hate you, and churle you out of their compaignie, and rail on you: and abhorre your name as an euill thyng for the soome of mannes sake. Reioyce ye in that daie, and be glad: for beholde your reward is great in heauen. For thus did their fathers vnto the prophetes.

The text.

The moste parte of the people dooe calle suche men happie and fortunate, vnto whom the people sheweth tokens of high fauour, and likewise them that are auanced to honours: and suche throughe glorious titles are muche renoumed. But ye on my woorde and warrantye, shall bee blissed, whan men shall haue you in detision: whan thei shall cast you out of their compaignies as persones to bee detested and abhorred: whan thei shall speake many sore woordes of reproche and bilanie against you for my sake: whan thei shall earnestly endeuour and labour either vtterly to abolishe your name and memoire for euer, or els to make it detestable vnto all that shall come after, and that not for any faulte of yours, but for the hatred of the soome of man, whose doctrine and glorie ye shalbe preachers of. But dooe ye neuer the more therefore mislike your selves, but rather bee ye glad whan suche thynges shall chaunce vnto you, and reioyce ye. For if the fauour of euill men shall not dooe by you accordyng to your desertes, yet a plenteous reward for your wel dooynge abydeth you in heauen. It shall not lye in the power of men to abolishe the names of you, whiche bee wyrtten in heauen: it shall not lye in them with their woordes of reproche or despite, to appalle or derken your glorie, whiche shall for euer more bee coupled with my glorie. Naie contrariwise, the more that thei shall persecute your name and fame, so muche the more shall thei make it renoumed. For to be mistiked of the vngodly, is the highest praise and commendacion that maie bee. For ye shall not bee the first, that haue been thus vsed. For excellent vertue hath euer more been hated of euill persones. What men of

The paraphrase of Erasmus vpon

this present tyme shal now doe against you, the selfsame thyng haue their forefathers dooen in tymes past against the holy prophetes, for none other respecte, but because thesame prophetes accordyng to the will of god, did not holde their tongues from speakyng the truthe, which truthe hath to euil disposed persones been euermore obious. By example of the said prophetes shal ye comforte your selves. For whose names thei attempted vterly to abolishe, the memorie of thesame is now high and holy with all creatures. Yet neuertheless ye beeyng in assured comforte through your innocencie and perfect good liuyng, must haue no mynde ne thought to auenge your owne cause. For they shal bee assured not to escape without smarte in the ende, for that thei shal doe vnto you, though for a season they seme fortunate and flourishing rufflers in all pleasure and wealth of this worlde. For suche are differted and referred to tormentes whiche neuer shall haue ende.

The text. But woe vnto you that are ryche: For ye haue your consolation.

And therfore woe vnto you ryche cobbegs, the whiche while ye maie, dooe solace and delite your myndes, with y^e treasures, honoures, a delectable enticementes of this worlde, and doo not remembre ne thinke, that it will erelong come to passe, that this vain felicitie and pleasaunce shal be taken a waie from you, and after thesame shall ensue wofulnesse and sorowe neuer to haue ende.

The text. Woe vnto you, that are full: for ye shall hounge.

Woe vnto you, whiche now in this worlde hauyng mynde on nothyng but your beastes, plaie the gluttons, and take excesse of al delicate meates and drinkes, more to pampze vp the bodie in luste, then for the necessitie of nature, as though ye were borne to beastely feeding enely, and to nothyng els, and as though ye rather maintained your life of purpose to eate and drynke, then eate and drinke to mainteine life: and beeyng full paunched with gorge vpon gorge, haue no mynde to relieue your pooze brethren perisshyng for famine, as though ye wer borne to fede none but your owne selves, and were not bounde to relieue the necessitie of your neighbour. Woe vnto you, for whan bothe these corporal meates and drinkes wherewith ye so delicately and voluptuously fede your selves, yea and the bealie too whiche gourmaundeth shalbe consumed, than shall ye bee hounge and fynde no relief. Than shall ye wishe that ye myght be so happie as to haue but one of the lyttell crummes that falleth from the table of God: than shall ye wishe that ye myght haue but one droppe of water cast vpon your tongue to coole your mouth, whan ye shall lye in burning heate of fyre vnquencheable. Than shall ye wishe that ye had in this life hounge the ryghteousnesse of God, whan ye shal see the litle pooze oues plenteously sacrate with the aboundaunce of all felicitie and glozie in heauen, whom in this worlde ye accounted miserable: and so muche the more despised, because ye sawe them in penurie and hounge destitute of all reliefe and comforte, and lackyng foode and susteinaunce necessarie for the bodye.

The text. Woe vnto you that now laugh. For ye shall waile and wepe.

Woe vnto you that doe now make muche good mirth and laughing, as folkes pleased euen to your owne myndes with the prosperous luckynesse of thynges transitorie, and as men made drounken with swete fortune: for within a litell short space, all thynges turned contrarie, ye shall waile and wepe, and your pleasure that lasted but a momente, shalbe turned into paine and torment for euer to endure.

Woe vnto you when all men praysse you: for so did their fathers to the false prophetes.

Take ye no high conceitene pride in your selves, when the worlde vpon a countrefaict lykenesse of byng happie and fortunate, doo either in woordes or by any other tokes shewe themselves to reioyce on your behalves, as persons not knowyng what true felicitie and bliscfulnesse is, whā they highly extolle and praise tho thynges whiche are abominably and wickedly doen of you, geueyng vnto deuillish persecutyng of the trueth of the ghospel, the name of zeale towarde the lawe, the affliction also and slaughter of good men they call deuout seruice doen vnto god. This same moste false praise shal not deliuer you from the vengeaunce of god, but shall make you worthe of double grievous punishmente, for that ye haue not only not been ashamed of dooyng many wicked dedes of mischief, but also haue sought laude and praise for your euill dooynges. And they that shall praise your wicked dooynges, the forefathers ^{for so} of the same persons did in lyke maner shewe muche tokens of high fauour ^{did their} long ago to the false prophetes that rebelled against the prophetes of y^e lord, ^{fathersto f} and vtterly stiered bp as well the princes as the people to the sleaghyng of the same. But the prophetes of the lord did not seke to haue vengeaunce against their persecutours: and yet neither haue they lacked their cōdigne reward, nor the wicked shall lacke their punishmente accordyng. And ouer late shall it than bee for suche to repent their extreme hainous offences, as at this present doe nothyng regarde the geuer of better aduertissement.

But I saye vnto you whiche heare: loue your enemies: dooe good vnto them whiche hate you: blisse them that curse you: and praisse for them whiche wrongfully trouble you. And vnto hym that smiteth thee on the one cheke, offre also the other. And him that taketh awaie thy gowne, forbidde not to take thy cote also: geue to euerie mā that asketh the. And of him that taketh awaie thy gooddes aske them not again. And as ye would that men should doe vnto you, dooe ye also vnto them lyke wyse. ^{The texte}

But choose them hardyly, what they are woorthie to haue, whiche for good dooen vnto them, dooe rendre myschief. But vnto you that geue eare to my saynges, I geue this newe lesson and rule, as muske of y^e mightie strong verdure of the ghospell. Not only requite ye not an euill turne dooen to you with an euill turne again: but also loue ye your enemies: a doe ye good to the, that doe euill to you. For raillyng and reprochfull woordes, rendre ye frendly woordes again, and suche woordes as maie bee for the others welth and benefite. Praise ye for them that surmuisse false accusations against you, that through your prayers they maie bee reconciled to God, and haue their true crymes clerely forgeuen, whiche detecte you of false crymes afoze men. And bee ye in any wise so ferre from all hertes desire to dooe a displeasure again for a displeasure dooen to you, y^e in case a bodye geue thee a blowe on the one cheke, thou rather offre forth the other cheke to bee stricken too, then thou wouldest auenge the first. And in case any should attempte to take awaie thy cloke from thy backe, suffre him rather to take awaie thy cote too, then thou to come into contencion for the wrong dooen vnto thee. The other in this case hath had the displeasure in verai dede, that did the displeasure, and contrariwise he that to his oʷn damage and losse of the thyng hath seen to the keeping of peace and tranquillitee, hath had aduantage and gaine thereby, and not damage. Let your earnest endeouour bee to dooe good vnto all folkes, & to hurte no bodye. If any other bodye shall dooe you harme, ye haue God to bee a redressour and auenger therof: If ye shall dooe any manne good in any behalfe ye are sure to

The paraphrase of Erasmus vpon

Geue to
euerie man
that asketh
of thee

haue GOD a rewarder of the same. In his handes leat the care of all bothe remaine. Seethou prompt and readie to geue, if any bodye shall desire any thyng of thee: for by suche meanes is mutual loue of one to an other purchased, and knitte together. That if any persone take a waie from thee any thyng of thyne by fraude or by strong hande, leat hym rather haue it, then thou to come to make strife or buisinesse for it. Better it is for one to lese his money, his house, or any piece of his lande: then for recoueryng of these thynges wilfully to forsake better. And in any wyse leat all false guyle bee a waie from all your life: but what euerie one would with his good wille haue dooen of others towarde hymself, if the case should so require, the same leat hym doe towarde his neighbour: and what he would not with his good wille haue dooen to hymself, the same leat hym not labour to doe against another: for that is to loue the neighbour as one loueth hymselfe.

The texte.

¶ And if ye loue them that loue you, what thanke haue ye? for synners also loue their louers. And if ye dooe good for them whiche dooe good for you, what thanke haue ye? for synners also doo eue the same. And if ye lende to them of whome ye hope to receiue, what thanke haue ye? for synners also lende to synners, to receiue suche like again. But loue your enemies, and doe good, and lende, loking for nothyng agayn, and your reward shal bee great, and ye shal bee the children of the highest. For he is kynde to the unkynde and to the cruel. See ye therefore mercifull, as your father also is mercifull.

And if
ye doe good
for them
whiche doe
good for
you, &c.

Euerie bodye is dere frende to hymself, and dooeth not require of hymselfe any rewarde of his loue. Leat therefore the charitee and tender loue towarde the neighbour also bee plainly without fraude or guyle, and franke without hauyng eye vnto mennes deserttes: readie to doe good as ofte as nede shal bee, not for any respecte of rewarde to growe or come vnto thee again thereby; but for this onely cause, that he is thy neighbour, although he bee one þat wil neuer make thee any friendes for it, no nor yet accor dyngly dooe his parte in louing thee again as thou dooest hym. As for the rewarde bothe of your loue and of your benefite, truste for it at Goddes handes onely. For if ye loue no more other but them that loue you, what piece of rewarde will ye requite at goddes hande: your loue is with the loue of others fully required already. Whoso loueth again, an other that loueth hym, and would not loue the same onlesse he wer loued of hym, suche an one is ferre from euangelicall charitee, the whiche embraceth as well þat enemies as the frendes. And suche an one as loueth again, an other that loueth hym, what great high acte dooeth he, or what acte mete for the high dignitee of the gospell: dooe not they that are louers of this worlde, and other wyse also synners, yet neuerthelesse by the veray ledyng of nature make muche of one that maketh muche of theim, and turne their face from hym, that dooeth not his part again in mutuall loue towarde theim. And in case ye dooe benefite vnto those, that haue been beneficiall to you afore, what piece of rewarde shal bee due to you. This is no suche beneficiall dooing as the gospell requireth, but it is a choppyng and chaungyng of benefites one for an other. For as well suche as bee synners, as also ferre out of the waie from the high perfeccion of professyng the gospell, dooe by the ledyng of nature, recompense a benefite that hath been dooen theim, and crye out vpon vnthankfulnesse as a thyng detestable. Not to dooe these thynges therefore is the shamefullest thyng that may bee: to dooe them is no matter at all of a ny great praise or thanke. Whoeouer in case ye lende money to suche men, of whom

whom ye veraily truste to receiue again all your owne principall that ye lent
what acte dooe ye woorthie of sempyng for the liuely herte of the ghospell: dooe
not the ciuill persones enterchaungeably lende one to another, and receiue their
due summes again: It is but a common poynte of pleasure doyng, that euery
lacke vseth, to dooe another man a commoditee at a tyme, to the ende that the
like commoditee maie bee dooen to the again. It is not a pleasure of the pure
sorte, that is dooen to another vpon hope of the like pleasure to come home a-
gain. If thy neighbour lacke and desire thy helpe, and requirerth money in the
waie of lone, deliuer it him, yea, although there be no hope at all that the
money shal bee repaied the: but deliuer it with suche a mynde, that in case he
repaie it not, thou canst bee content he haue it of thy free gifte, and not of
lone. Let as well your loue as also your beneficialnesse bee bothe franke and free.
Beare ye good hettes euen to suche persones also, as are ill willers to you, dooe
ye benefites vnto suche, as either will not dooe you benefite again, or els will
require a benefite with a shrewed turne.

And if
ye lende to
them of
whom ye
hope to
receiue of.

Lende also with suche a mynde, that although there shall neuer come any
part thereof to thy handes again, yet thou haue a ioye and delite to su-
per thy neighbour. Neither is ther any daungler; lest ye for your part shal lese
your reward. For how muche the lesser rewarde shall bee either recompensed,
or els hoped for at the handes of men, so muche the more plenteous at Gods
daunte rewarde will God repaie vnto you. And so doyng the highest will ac-
knowlage you as his children of the right marke, if ye shall to your powers
folowe his maner of goodnesse. For he is of his nature so beneficiall a Lord,
that like great liberalitee he bestoweth not onely vpon the good, but also vpon
the euill. For vnto euery one dooeth he geue life: yea and besides this, bothe
heauen and earth hath he furnished with so many ornaments, so many
fondrie kyndes of richesse, with so many commoditees for the vse and seruite
euen of the wicked too: prouoking the euill by his fauourable mercifulnes, and
also by his bounteous liberalitee, for to emende: and stiering by the good vnto
thankes geuyng.

And ye
shall bee
lyke vnto
the father.

This large beneficialnesse of your father, and the same to all creatures at
all tymes open, your duetie is like kindly children, so to resemble and shewe
in your selves: that accordyng to his ensample, as muche as in you is ye ex-
nestly studie by all meanes to doo good vnto all persones, as well to the
good, that thei maie bee made better, as also to the euill, that by your iust
meekenesse thei maie bee prouoked and stiered to honeste waies. If God, who
is pryncipall to all mennes hettes, yet neuerthelesse of the infinite goodnesse of
his nature, is so beneficiall towarde verai many vnwoorthie creatures, in
whom he perfectly knoweth that his largesse shall bee lost and cast a waie:
how muche more is it requisite for you to dooe the same, forasmuch as it is
often seasons a thyng to you vnknewen, whether the parties that are holpen
with a beneficiall good turne, bee woorthie or vnwoorthie, and the ende
what it maie come to is vncertain: For many tymes it chaunceth, that those
whiche at the first apparence seme naught, are good and honest: and again
that thei which at this present are verai naughtie men in dede, dooe right
shortely after turne to a better mynde: And true it is that euery creature shall
fynde God suche an one to wardes him, as he shall haue shewed and bled him-
selfe to wardes his neighbour.

The paraphrase of Erasmus vpon

The texte. Judge not, and ye shall not be iudged: condemne not, and ye shall not bee condemned: forgeue, and you shall bee forgeuen: geue, and it shall bee geuen vnto you, good measure and pressed down, & shaken together, and runnyng ouer, shall men geue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe.

This also forsooth that foloweth is a pointe of christian myldenesse; and also of plainnesse in countrefeict, that ye interprete and construe in the better parte all the saynges and doynges of your neighbour, as many as maye bee doubtfull of what mynde thei are dooen. For an herte that is pure from all corrupcion, is alwaies more enclined to thynke the best, then to mistrust or deme euill. As for in manifest naughtie thynges (of whiche sozte are these, flatterous backebytyng, filthie talke of riebaldie, open robberie, and aduouerie) it shall bee of poure goodnesse to remedie and cure the faultes as muche as in you dooeth lye: but the miennes selves neither to hate, ne to take vengeance on them. Judge ye therfore no man: so shall it come to passe, that ye shall not againe bee iudged your selves. Condemne ye no man: so shall it come to passe, that ye shall not againe on your owne partes bee condemned. Forgeue ye in case any offense or trespase hath been doen against you: and God shall againe on his partie forgeue your synnes vnto you.

Geue and it shall bee geuen vnto you. Bee ye liberall and beneficiall to wardes your neighbour, and the good turne that ye dooe, shall returne to you againe with a vauntage and encrease. For there shall bee poured in your lappes bakke againe a good measure, a measure brimfull, a measure turned and shaken together euerie where, that all the lappe maie bee full. and no corner therof emptie or boide, and a measure that shall runne ouer the sides for fulnesse, although no recompense at al of the good turne that ye haue dooen, shall returne to you againe at the handes of men. **For with the same measure, &c.** For after the selfsame measure with the whiche ye shall haue measured your liberalitie to wardes your neighbour, after the same measure shall the rewarde be returned home to you againe at Goddes hande. If ye haue been pynchyng & niggardie to wardes your neighbour: of the same sozte shall ye fele your rewarde againe to bee.

The texte. And he putte forth a similitude vnto this. Can the blynde lede the blynde: dooe they not bothe falle into the ditch? The disciple is not aboue his maister, currie man shall bee perfect, euen as his maister is. Why seekest thou a mote in thy brothers eye, but considerest not the beame that is thynne owne eye? Either how canst thou saie to thy brother: Brother let me pul out the mote that is in thine eye, when thou seekest not the beame that is in thine owne eye? Thou hypocrite, cast out the beame that is in thynne owne eye first, then shalt thou see perfectly to pull out the mote, that is in thy brothers eye.

And to the ende that the Lorde Iesus would the better enpriente the premises in the hertes of his disciples, he added mozouer this similitude or parable. Can a blynde man bee guyde to another that is blynde? That if he assaie the matier, dooeth it not come to passe that bothe falle into the pitte? Requiste it is that he bee pure hymself from all manier crime, whiche wil take vpon hym to lede another the right waie of innocencie. How shall one teache another man what is to bee dooen, if himselfe be fast entangled in errour, and bee clene out of the waie? But it is an hard thyng (ye will saie) througely to endure the obstinate malice of some persones. Why are ye agriued to endure, that I my selfe dooe endure? Is it reason that the disciples shalbe or case bee better then the state of his maister? He shall bee in perfect

ſeete good caſe enough, if he bee made ſelowe to his maiſter. And why doeſt thou ſee we thy ſelf an heauie iudge, not of indifferente equitee againſt thy neigh-
boure, beeing thyne owne ſelfe entangled with moze grieuous euils of vice and
ſynne: why dooethine eyes ſerue thee ſo well to ſee another bodyes faultes,
whan at thine owne manifold naughtineſſe thou arte ſterke blinde: why doeſt
thou eſpye a litell mote in the eye of thy brother, and doeſt not conſidre a whole
blocke that is in thine owne eye? And with what face maiſt thou bee habile
to ſaie to thy brother: brother ſuffre me to take out a mote out of your eye,
whan thou ſeeſt not a whole beame that is ſaſt in thine owne? True goodneſſe
beeing a moze mercifull iudge vpo others doeth of a moze ſharper ſozte chaſtice
it ſelf: and contrarie wiſe, counterfaict holynes ſeketh to geat it ſelf an opinion
of perfeccion by this meanes: if winkyng at the greate tranſgreſſion of it owne
ſelfe, it dooe with all extreme rigour and ſharpenneſſe make an open railing
vpon the ſmall light trippes of others committed onely of humane frailtee.
Doeſt thou condemne thy brother ſoz his meate or drynke, and thyne owne ſelfe
with all thy power arte weorkyng conuſion and diſtruction to thy brother:
Hear thou O falſe counterfaictour of righteouſneſſe. If thou wilt bee truly
righteous in dede, firſt of all caſt out the great beame out of thyne owne eye, and
than if thou ſhalt ſo thyne good, thou ſhalt ſee all about how to take out the
litell mote out of thy brothers eye. Now after a peruerſe kynde of iudgement
(as it wer, ſettyng the carte beſoze hoſſes) thou flattereſt and pleaſeſt thy ſelf in
thyne owne good qualities, as though they wer ſingular, and at another
mannes thou makeſt muche tuſhyng, and many excepcions: at thyne owne
euill properties thou art fauourable and ſlacke of puniſhemente, at another
mannes faultes all cruell and full of rigour.

Why ſeeſt
thou a mote
in thy bro-
thers eye,
etc.

Thou
hypocrite,
caſt out the
beame that
is in thyne
owne eye
firſt. etc.

For it is not a good tree that bringeth forth euill fruite, neither is that an euill
tree, that bringeth forth good fruite. For euery tree is known by his fruite. For of
thornes doe men gather figges, nor of buſhes gather they grapes. A good man out of
the good treaſure of his herte, bringeth forth that which is good. And an euill man, out
of the euill treaſure of his herte, bringeth forth that which is euill. For of the abound-
aunce of the herte his mouth ſpeaketh.

The text.

Why dooe ye preſumptuously take vnto you a laude and praiſe of ſuche
thynges, as maie bee indifferently common as well to good men as to euill:
Neyther the habite or beſture, neyther meate, nor long beeing in pray-
ers, nor brode borders about the garmentes with holy ſcriptures in them,
dooe declare a man to bee good. For a tree is eſtmed, not of the leaues that it
beareth, but of the fruite. And the fruite taketh his ſape and iuice of the roote,
whiche ſape or iuice if it bee bitter, than cannot the tree bring forth fruite
of a ſweete relice. And again if the ſape bee good, than cannot the tree bring
forth fruite of any other ſozte, then agreeable to his ſape that it is fedde with:
all. The leaues and the rynde are ſenſible to the eye and beguyle a bodye: but
the ſape and the roote are not ſeen. If the herte bee corrupte, euill it is what-
ſoeuer proceedeth out from the ſame: if it bee ſincere and pure, than pure it is al-
ſo what ſoeuer ſpringeth thence.

Euery tree hath fruite cummyng of it, whiche fruite it cannot hyde
though it would. For neyther is the figge gathered of the hawthorne trees,
nor of the byere dooe folkes gather grapes. Good it is whatſoeuer a good

man

The paraphrase of Erasmus vpon

man dooeth, whatsoeuer he eateth, whatsoeuer habite or besture he gooeth in, or whatsoeuer he dooeth of all suche thynges as of them selves are neither good nor euill, but haue rather a certain shewe and pretense of godlynes then true godpurse in verai dede. Eateth a good man, well he dooeth: eateth he not, well he dooeth: for bothe dooe procede from a good affection of the herte. Again euill it is whatsoeuer an euill persone dooeth, because it procedeth from a corrupt herte. Howsoeuer he bee clothed, whether he fast, or whether he eate, whether he praise, or whether he praise not. And wil ye knowe the fructes of an euangelicall tree, whose roote the moste swete sappe of feith and charitee hath filled and replenished. Suche an one loueth all folkes: he hateth no creature: he willeth well euen to his verai enemies: so ferre is he from dooyng wrong to any person, that he wisheth well to them of whom he is accursed and wished to the deuill: he praiseeth for the long lyfe and health of them, by whom he is accused falsely: he earnestly myndeth the preseruyng and sauynge euen of those, by whom hymselfe is killed: he earnestly bendeth and applieth hymselfe to doe good to al menne, lokyng for rewarde at Goddes hande onely: he demeth euill of no persone: whatsoeuer is indifferente to bothe partes, he enterpreteth and taketh to the better: he is a condemner of no man: but for his owne parte remittynge the iudgemente to God, he onely setteth his mynde to dooe all men good.

And an euill man out of the treasure of his herte bringeth forth. The wicked he suffreth, to the entent that they may emende. The neighbour straighning out of the right waie and dooyng amysse, he louingly warneth and telleth of his faulte. If one trespace against hym, he forgiueth with his herte, and beareth not the offense in mynde. If thou shalt any where see suche fructes as these: knowe thou it to bee an euangelical tree because it hath fructe semyng for the ghospell. Now take also the markes whereby to knowe the fructes of a tree whose roote is infected with the bittur sappe of Pharisaicall pride, of enuie, and of couerise. Suche an one willeth well to no man, sauynge to himselfe onely: he loueth any frendes, but for his owne sake: his owne glorie he setteth before the glorie of God: of any displeasure or wrong he will bee auenged: yea and will dooe wrong to other of his owne offere: he taketh a conceipte and a pryde in himselfe euen of his naughtie dooynges too: the well dooynges of other men he wil slaundrously reprove and fynde faulte withal: he taketh waies for his owne singular commoditees with the hurt and damage of his neighbours: his wordes are euermore disagreeable with his herte: he neither trusteth God, ne loueth his neighbour: of himselfe he maketh baumes, others he condemneth and salet to bee naught: he flattereth himself that he dooeth well in all thynges, and vpon his brother dooyng neuer so litle amysse he is a iudge without mercie.

And wheras he produceth suche fructes as these, yet in leaues and rynde he beareth a countrefaict likenesse of a good tree. He goeth walkyng by a down in his habite garded or hemmed with his brode phylacteries: he washeth euerie other while: he resteth on the sabboth daie: he buisily fleeth from talkyng with Publicans, but he getteth diligent attendaunce on great ryche wide woges: towardeys y^e selie poore creature a fierce cruel tyrane, towardeys the riche cobbes a plain flatterer. He fasteth often, but that is in the face of the worlde abroad: at home plaieyth he the glutton and onely serueth his bealie. In his praises he is long and long again: the lawe, the temple, and God, he hath alwaies in his

his mouth: but at any occaſion out it braſteth that ſafe hidden in the herte, in whiche is laied vp the treaſour of mannes good properties, and of their ciuill alſo. So than, as often as any caſe dooeth earneſtely pricke hym, than dooeth that ſame outward ſhewe of cloked holynesse vaniſhe a waie, and than cometh it forth and ſheweth it ſelf that hath lyen diepely hidden in the bosome of the herte. A wrong or a diſpleaſure is laied in his waie: he is grieuouſly reuiled without deſerte: he is haled into the priſon: he is ſpoiled of his gooddes: in theſe caſes, dooeth the good man out of the good treaſour of his herte, ſhewe forth goodneſſe. For he paieth not home one diſpleaſure with another ſorer diſpleaſure again: but either ſuffreeth it, or els recompenſeth a diſpleaſure dooen vnto hym, yea euen with a beneficiall good turne. To one that reuileth hym, he anſwereth with milde and quiete wordes again: beeyng haled into priſon, he greeueth thanks to God: the loſſe of dignitee or promiſes he receiueth with ioye. But clene contrarie to all the promiſſes, the ſayd I haue ſaid all free, at any occaſion that is offered, ſheweth forth fructes of a fette contrarie ſorte to the others.

Why calle ye me, Lorde Lorde, and doo not as I bidde you?

¶ The text.

God cannot by any meanes bee deceiued with one thyng for another, for ſo muche as he thoroughly ſeeth the deepeſt corners and the bosome of the herte within. Neither is he any thyng at all moued with the reſpecte or regarde of bodily and outward ceremonies, whiche doo oftentymes deceiue men through the countrefaict ſemblance of holynesse. Thei geue a man glorious painted wordes, and ſecretely doo their vttermoſt power to bying him to open ſhame. For to what purpoſe ſerueth it, that ye ſpeake to me in the waie of doyng me honour, making at euery other worde a ſolemne repeatyng of this name lorde, lorde, or maiſter, maiſter: when ye nothyng regarde thoſe thinges which I commaunde and enioyne vnto you. If ye acknowelage me for your lorde and maiſter, than ſee that ye bee obedient doers of my biddinges: if ye doo not ſo acknowelage me, what meaneth that calling of Lorde or maiſter, or what dooeth it in me. Where the caſe requirerth obedient and readie ſeruite, honour due to youre lorde or maiſter muſt bee ſerued forth, not in wordes, but in dooynges. The diligent keepyng of the Lordes commaundementes doo ſhewe who is a feithfull ſeruaunt, and not gloriouſly ſpeakyng of wordes of honour.

Whoſoeuer cometh to me, and heareth my ſayyng, and dooeth theſame: I will ſhewe you to whom he is like. He is like to a man, whiche built an houſe, and digged deepe and laied the foundation on a rocke. When the waters aroſe the fludde beat vpon that houſe, and could not moue it. For it was grounded vpon a rocke. But he that heareth and doerh not, is a lyke a man that without foundation built an houſe vpon the pearche againſt the whiche the fludde did beat, and it fel immediately, and the fall of that houſe was great.

¶ The text.

After this dooen, theſame that the Lorde had taught by the ſimilitude of a good and an euill tree, whoſe fructes are to bee eſtmed of the roote ſelfe and none other: the ſame thyng dooeth he ſill beat into their heades, by the ſimilitude or compariſon of a buildyng, that either will geue over and falle, or will not geue over to ſtoymes beatyng vpon it. For truly what thyng the roote is in a tree, theſame thyng in compariſon is the foundation in a buildyng: and what the leaues are in a tree, euen the lyke therof is the making of any houſe, whiche yeldeth without forth a pleaſaunt ſhewe to the beholder.

Whoſoeuer

The paraphrase of Erasmus vpon

Who soeuer cometh to me (saith Iesus) with a sincere herte and mynde, and dooeth so heare my woordes, that when the case requireth, he will shewe forth euident tokens of perfect vertue out of the treasour of his sayd herte: I will shewe you to whom he is lyke. He is lyke to a prouident and circumspect builder, that buildeth his house not for a vain bragge or shewe onely, nor to serue hyin for a shorte while and no longer: but for a firmnesse and stedfastnesse to stande and endure without perishing against any bloustreous stourme or tempeste to come. And therefore he diggeth down of a great depth, and laieyth a sound and substaunciall foundation vpon a sure rocke. This dooeth he makeh the byper building. Than afterward when any flutders arise and beate against it, or any mightie tempeste of windes light vpon it: neither with the swift rage of the fludde extremely roushyng vpon it, nor yet with the forceable violence of the wyndes bloustreng against it, can suche an house bee ouerthrowen or appaired, because it standeth sure vpon a strong foundation. And contrariwise, he that so cometh to me, that suche thinges as I teache, in dede he heareth them, but he suffreth not my preceptes and good lessons to sincke thoroughly downe even to the bottome of hys herte: is like to a builder that hath but a slender forcast, who maketh his buildinges after such a sorte, as if there were no tempeste lyke at any tyme after to arise. And forasmuche as suche an one hath no care at all, he passeth not on a substaunciall foundation, but goeth by with his buildinges of a great height, for a bragge and a shewe onely: as soone as eyther any renning ouer of the floudes dooeth come, or any bloustreng stourme of windes dooeth arise, by and by downe cometh all that ever he hath buylded: and the moze statelly or royally that he hath made his buyding for a bayne shewe: with so muche the greater ruine dooeth all the house fall downe. And truly whatsoeuer standeth on the foundation of ceremonies, pharisaicall constitutions, obseruacions of thinges outwardely belonging to the body, is an house or buyding vndoubtedly to quaille and falle as often as there shall light vpon it wronges or displeasures, lesse or damage of goodes, open shames or punishmentes of the woylde, deathes or any soze stourme of vnluckie fortune otherwise.

The seuenth Chapter.

When he had ended all his saynges in the audience of the people, he entred into Capernaum. And a certain centurions seruante, whiche was deere vnto hym, laye sicke, and was in perill of death. And when he heard of Iesus, he sent vnto him the elders of the Iewes beseeching hym that he would come, and heare his seruante. And when they came to Iesus, they besought hym instantly, sayng: He is worthy, that thou shouldest doe this for him. For he loueth our nation. And hath built vs a Synagogue. And Iesus went with them. And when he was new, nor farr from the house, the Centurion sent feedes to him sayng vnto him: Lord, trouble not thyself. For I am not worthy that thou shouldest entere vnder my roufe. Wherefore I thought not my self worthy to come vnto thee: But saie thou the worde, and my seruante shall bee hole. For I also am a man sette vnder powre, and haue vnder me souldiers, and I saie vnto one: goe, and he goeth: and to another come, and he cometh: and to my seruante, do this: and he doeth it. When Iesus heard this, he marvelled at him and turned hym about, and said to the people that folowed him: I saie vnto you, I haue not found so great feith, no, not in Israell. And they that were sent, turned backe home again, and found the seruante whole that had been sicke.



After that the Lord Jesus had spoken many wordes of the muchelyke sorte, as is afore rehearsed, by the whiche he trayned his disciples and the people to sette them in a trade to wardes the excellent high perfection of euangelical philosophie: he went again to þe citee of Capernaum, in whiche citee he vsed muche and often to bee conuersant. And therewithal befalleth many a soondye occasion to weorde and shewe miracles, to the ende that the autoritee of his doctrine might be confirmed and ratified with the moste high excellencie of his actes and dedes. There was in the same place a certain Centurion, who had at home in his house a seruant, whiche was in suche perill and daungier of his lyfe with the disease of the paulsey, that he was euen now at deathes doore. This matter did not a litell bere the herte of the Centurion, who esteemed his bondseruaunte not by his vile state of bondage, but by the fidelitie and trustinesse that he founde in hym, and by the pure honestie of his behaueour, and by the same his example, did also reprove the inhumanitie of certayne masters, whiche dooe commonly esteeme and vse their seruantes in no better degree of regarde, then thei dooe their horses, or their oxen. But to the purpose, whan this Centurion had gotten knowelage that Jesus was gone into Capernaum: he procured and made out certain auncient head men of the Jewes to make instaunt request to the Lorde in their owne names, that he would vouchsafe to goe vnto his house to make his seruante whole againe. It came of reuerence and shamefastnesse, (not of mistruste) that the Centurion first beeyng a Gentile, and secoundely a man of armes (whiche to bee was thought an vngodly thing,) make hys suite to the Lorde by meane of others, and not by hymselfe. But thei whan thei were come vnto Jesus, suspectyng and halfe denyng if to bee a thyng lyke enough, that so great a benefite would not without muche a dooe be obtained, firste for a bondma: secoundly for an heathen, and thirde for a Centurion, that is to saie, a pety-captayne for a Crue of soldiers: thei entreafe hym with muche carefulnesse and earnest wooordes, sayng: Sir haue no respecte that he is a Gentile, that he is a man of armes, ne for that this benefite is asked for one that is but a bondseruaunt vnder hym in his Crue. For he is soondrie waies a man woorthie for whom to dooe as good a pleasure as this commeth to. For he is right louyng and frendely to our nation, and hath buylded vs a Synagogue. Than Jesus because he would shewe that no persone is vile afore hym, if the same bee commended and sette forth to hym by feith, went to the same place that he was called vnto. And whan he was now come somewhat nere to the house, where the partie laye sicke in his bedde, the Centurion perceiving that the Lorde approached, willed his frendes to goe mete hym, and thus to saie vnto hym: Maister, there is no cause why for thee, to take al this labour of cummyng hither. Thy bounteous goodnesse dooeth more now, then I durst haue presumed to desire. I knowe thy dignitie well enough, and I knowe myne owne selfe. An heathen creature I am: a Centurion I am: and all this buisynesse that I make, is about no better a man but a bondseruaunt. I am by myne owne iudgement, a felowe vnwoorthie, vnder whose house rooeth thou shouldest put thy head, and for this cause durst I not presume to come vnto the myselfe.

The paraphrase of Erasmus vpon

For the Jewes thynke themselves by metyng or cummyng of any of his
amongest them, to bee despyed, because we are taken as men vtterly estraunged
from all true seruyng and worshippynge of God, and enwapped with many
soondre synnes. Neuerthelesse the great dolour of my herte, and myne exceeding
great trust in thee, hath caused that I haue presumed to desire and aske health
for my seruaunt lyng now in extremes: whiche health thou arte hable with a
woorde of thy mouth to geue. But this is to simple and basse a matier, yea
and also to light a matier for thee to come and dooe in thyne owne persone. I
coniecture this by comparison of myne owne selfe. For I am a man subiecte
to the power of an other man, to whose commaundementes I am obediens,
and haue other Soldiers also vnder me, whiche dooe all thynges that I
commaunde them: so that it is not necessarie for me to goe about the dooyng
of all thynges in myne owne persone. But in case there bee any homely or
slen dre matier to dooe, I saie to this felowe: gooe, and he gooeth, and to
an other: come hither, and he cometh. I saie to any of my seruantes
whom I lusteth: doe this, and he beeyng obedient to my bydding dooeth
it. If the commaundemente of such an one as I am, haue so great autoritie,
that I sytting still, the thing that I woulde haue is neuerthelesse executed
and dooen by men that are vnder my gouernaunce, how muche moze, though
thou stier not at all shall it be dooen, if thou with a worde and nothing elles,
shalt geue suche commaundemente, or comission to any of thy disciples. Iesus,
beeyng delyted with this talke because it was full of hertie good affection to-
wardes his seruaunt, and of a lowely opinion of himselfe, and of woondre-
full affiaunce towardes the Lorde, straighed soodainly and stode still: and
shewed the verai tokens of one beeyng in a great meruail: not because the
thyng that he hearde was straunge vnto hym, (forasmuche as he knewe well
enough the herte of the Centurion before these wordes were spoken:) but the
purpose that he went aboute was, by makynge a countenaunce of maruailing,
to commende vnto the Jewes the Centurions affiaunce and assured truste in
god: and also to embraide them with their vnbelief, by this example of a mā
beeyng bothe an heathen, and a souldier. Iesus therefore making delaye of an
answere to the Centurion, turned to the multytude of the Jewes, that ac-
compaignied him, and saied: This one thing I affirme vnto you of certaintie,
that yet vnto this daye I haue not found ne knowen so muche faith in all the
nacion of Israel. For the seniours of the Jewes that had come vnto hym, did
lesse beleue on him, in that they made suche earnest desire to haue the lordes
owne presence there, and in that they halfe mistrusted that Iesus woulde not
haue healed the seruaunte of an heathen man, onlesse they had alleged his hertie
fauour towardes the nacion of the Israelites, as though the Lorde were a
geuer of his benefites for humaine or worldely affections, or for the dignitie &
woorthynesse of the persone: and not muche rather to the faithfull truste of a
petitioner. Iesus therfore, (after that he had affirmed vnto them that a tyme
should come, whan suche as by the Jewes estimation wer reputed for heathen
and for synners, should through the commendacion of fayth be receyued vnto
the dignitie of the nacion of Israel, these persons relected, who beeyng by na-
turall descent the children of Abraham, had through their vnbelief made them
selves vnwoorthye suche a paterne or heade stocke and linage,) sayd vnto the
Centurion, (who at the laste was come himselfe to:) goe thy wayes: for the
thyng

thyng that thou hast beleued maie be dooen, is dooen, thy seruante is perfectly whole. And as he was in returnyng hōward he had knowelage by his seruantes metyng him on the waie, that his seruante was euen at the selfe same tyme soodainly deliuered frō his disease, in whiche the lord had saied: thy seruant lyueth. For so largely dooeth the vertue and efficacie of Iesus worde extende, that it dooeth w no lesse fruite or benefite helpe persones absent, and ferre distaunt, thē those that wer present wīn his sight or reache, if their faithfull belief & assiaunce in him did habilitate them as apte & woozthie to receiue their godly desire for their faythes sake, especially whā the example was suche, as might either put the Gentiles in hope & counforte of goddes grace towarde them, or els bee a moniciō to y Jewes y for default of y true faith, they shoulde lese the fauour of God, whiche they should wilfully and obstinately reiect and cast of whā it were offered. For certes this present example was but an image or figure of the Gentiles afterwarde to come into y fellowship of y grace of y ghospel, through pure faith, without the obseruacion of Moses law, and yet neuerthelesse by the commendacion of the law after a sort. For the law was as a noyze or a first scolemaister and bringer bp of men vnto Christ, and from the Jewes did the original preaching of the ghospell first procede. And certes for a figure of this matier and nothing els it was, that y elders of the Jewes doe commend the Centurions cause, and doespeake for him vnto Iesus: and the same Jewes dooe accompaignie Iesus into the Centurions house, whom they would and did afterwarde dreyue out of their owne temple.

¶ And it fortunēd after this, that he went into a citie whiche is called Naim, and many of his disciples went with hym, and muche people. Whan he came nigh to the gate of the citie, beholde, there was a dead man carried out, whiche was the ouly sonne of his mother, and she was a wedowe, and muche people of the citie was with hir. And whan the Lorde sawe hir he had compasō on hir, and said vnto hir: wepe not. And he came nigh and touched the coffin: and they that bare hym stoode still. And he saied, young man, arise vnto the, aryse. And he that was dead, sat vp, and begā to speake. And he deliuered hym to his mother. And there came a feare on theim all. And they gaue the gloze vnto god, saying: A great prophete is risen vp among vs and god hath visited his people. And this rumour of hym went forth throughout all Jewye, and throughout all the regions whiche he round about.

The text.

And for south the Lorde, to thentente that the sede of euangelicall doctrine might ferther and ferther bespred abroad, did oftē tymes remoue and departe from one place to an other. And so it befell, that leauyng the citie of Capernaū, he passed by the citie of Naim, whiche lyeth frō the mountayn Chabor much aboute the distaunce of two myles, towarde the South coaste, not ferre frō Endor. And whan he thither went, his disciples folowed hym, of whom by this time there was a great nouber: & besydes theim there wēt also a great multitude of the common people of all sortes and degrees. And whan y Lord was now not ferre from the gate of the citie, beholde an occasion of an other newe miracle. There came a dead corpele carryed on mennes backs towarde burying with a great compaignie of people. And a doulfull matier it was, first because it was a veray young man that was dead, and taken frō his lyfe euen in the veray flower of his age: secondarily, because it was the only sonne of a wedowe, who beeyng depriued of the counforte of an housebande, had sette all the hope and staigh of her lyfe in the same hir sonne. This wedowe therefore testified the woeful tormēting of hir herte bothe with weping teres, and also with many piteous woozdes of lamentacion, suche as extreme

Beholde there was a dead man carryed out &c.

The paraphrase of Erasmus byon

When the
Lorde sawe
her he had
compassion
on her.

And he that
was dead,
rose vp and
begonne to
speake.

rageyng doloure doeth commonly putte in folkes myndes to speake. The great wail yng of the wedowe to gether with the vnrype death of the young stry-
plyng, caused the rest of the coumpaignie also to wepe, as many as for kynde-
nesse and bonde of neighbourhood went folowynge the corpe. When y^e Lord
Jesus beeyng moſte full of mercie and pitie had ſeen this ſight, he tooke com-
paſſion on the wedowe, and ſhewed himſelf an effectuall counſorter vnto hir,
that had none els to bee hir counſorter: he holpe hir bothe in wordes and alſo
in dede. Woman, ſaith he, make no more weping. And when he had ſo ſaid, he
came vnto the bier whereon the dead mā was carryed, and put his hande to it.
And immediatly they whiche carryed the corpe ſtaighed. Here bothe coumpai-
gnies earneſtly herkenyng, aſwell they that accompaigned the wedowe, as
alſo they that came with the Lorde, Jesus turnyng to the youg mā that was
deade: young man (ſayd he) I ſaie to thee: Arise. At this worde immediatly the
youg mā, euen as it had been one newly awakened, and reiſed out of his ſleepe,
ſate vp right on the bier, and to thentente that it ſhoulde bee the moze eu-
dent a token that his lyfe was reſtored hym, he begonne to ſpeake. And this
ſpeakyng dyd ferthermoze alſo declare the luſtie freaſhneſſe and heartyneſſe of
ſpirite in hym.

And when he had now lept down from the bier, and cleuyng faſt vnto Je-
ſus by whom he receiued that his lyfe had been reſtored vnto him, was ſtyll
rendyng thankes for it: the Lorde deliuered hym vnto his mother, to haue
him home with hir, goyng now on his owne feete, whom ſhe had cauſed after
he was dead, to bee carried towardeſ buryng on ſower mennes ſhoulders.
And thus truely was the matier dooe as touchyng the ſtozie, but not without
a ſignification of ghofſtly doctrine. The wedowe beeyng a mother, repreſenteth
the church. Forſouth euen this is the ſame wedowe who the prophete Eſay
doeth coſforte, ſaying: Bee glad thou barain y^e bringeſt not forth chyldren,
reioyce thou y^e art nothyng towardeſ bearyng, for mo are the chyldren of the
forſaken, than of hir that hath an huſbande. The ſynagogue truſteth alto-
gether in her ſpouſe Moſes: it maketh great vauntes of the chyldren of Abrahā,
beeyng equall in noubre to the ſande that lieth on the ſea ſhoze. The church
after the eſtimation of the worlde, ſemeth deſtitute of hir ſpouſe, who hath
coſeighed himſelfe bp into heaue: and at the firſt ſhe ſemed barain, and wout
hope of any yſſue or ſucceſſion, (the Jewes & alſo the princes of this worlde
labouryng that all memorie of Jesus whom they ſuppoſed to bee vtterly de-
ſtroyed & dead, myght vtterly bee takē awaie and aboliſhed for euer.) This
wedow doeth dayly bring forth, not chyldre of this worlde, but chyldren of y^e
lyght: neither doeth ſhe bring them forth to Moſes, who taught thynges
earthly, but vnto Chriſte, who teacheth & alſo promiſeth thinges heauenly.
She bringeth them forth, not to death, but to immortallitie. She groweth
daily i bringyng forth chyldre yet vnſhapē & vnperſeict, vntill they haue receiued
the ſpirite of the ghofpell, & vntill Chriſte bee brought to perfect ſhape in them.
A true mother ſhe is, & ſingularlie doeth ſhe loue hir chyldre, who wth great care-
fulneſſe ſhe frameth and traineth vntill they maye growe to fullage, and maie
bee brought bp to the ſtrength of perfect men. For loue & deuotion towardeſ
god alſo hath it infancie, & it hath it commyng forewarde in growthe of age.
That if at any tyme it fortune any of hir chyldren to dye, ſhe wepeth and can
not be coſmforted, noz wepeth any leſſe for him, then if ſhe had had none but
hym

hym alone, whom she losse. Innocencie whiche is geuen through euangelical faith is lyfe, and synne is death. We see with how great affection mothers dooe mourne for the bodily corpeses of theyr childe: but muche more tendrely dooeth the churche wepe and wail for one that after baptisme is fallen again to any deadly synne: and moze penise she is for the death of one synner, then y Synagogue is glad of fourescore and nyntene righteous. Well than, fourth is the dead mā borne of foure carriers: that is to saie, of the inordinate desires of this worlde, whiche hauing the dead corpe on their shoulders beeyng now destitute of the holy ghoste, lacking now all relyng of hymselfe, beeyng now dead aslepe in his owne naughtie bices, carrey hym down streight to the graue of euerlastyng despaire. The churche ferthermoze hath gates, by which she casteth out deade folkes, lest that with the stinking of the dead corpe, the others also that are yet whole, maye bee infected. She hath other gates also, by whiche to receiue in suche as are called to lyfe agayne of the Lorde. As she byingeth not fourth into life, but by the spirite of Christe, so dooeth she not receiue into life again, but whō Christ dooeth call backe again. The portours y carrey the dead, neuer stoppe ne staigh vntill they come euē to y graue. For whoso hath made al his resting place here in this worlde, & whoso hath on leat himself at large to bee led with synnefull affections, ceaseth not with danuiable procedyng to fall cōtinuallly to worse & worse, vntill he come to the maigne depth of euilles, and is deliuered to his lustes abominable. And all y while, naught dooeth the mother but wepe, yea and all the coumpaignie of his cōtreyemen dooe wepe, sorowyn y the dead is caste out, whome they wishe to returne to lyfe again. And these verally are the prayiers of our mother the churche, these be her teres, and these are the sighes and gromynges of the godly persones, makyn mone and sorowe for the death of a synner. This young stieplyng was dead, not beeyng yet confirmed with the spirite of the gospel, and so muche the moze woorthie of mercie, because that the same man whō they had hoped & trusted should through y spirite of Christ haue prospered and growen forwarde vnto the highest degree of euāgelicall godlynesse, hym they see now past life, and boid of any spirite, and by moste mercilesse portours to be euen in caryng out towarde the derke pitte of the graue. But yet neuertheless the mother al the while foloweth: the folke of the toune also dooe folowe (for charitie can scarcely by any meane despaire) & with teres, with fetyng sighes, & with woefull lamentaciōs they declare what thyng they wishe. But y thyng that they wishe lyeth not in their power to geue, neither be they hable to kepe hym still, whan lyfe was once departed, noz yet of power to reisse hym vp again, after he was dead. To mānes power he was dead & past all possibilitie of callynge againe to lyfe. But al is wel enough. At y wepyng teres of his churche Iesus cometh, and meteth theim: luckie and blisset at all tymes is y meting of our saue our with any body. He casteth an eye on his wido we, luckie and blisset at all tymes is the mercifull lordes beholdyng of any bodye. He casteth no eye on the dead bodye, who because he thought not hymselfe to be in any nede of mercie, did not yet seme woorthie the mercie of Iesus: but the earnest affection and zeale of the churche dooeth that obtaine, whiche the synner beeyng desperate and past all grace dooeth not so muche as wishe. The Lorde biddeth the mournyng to be crassed, byingyng theim in hope of ioye to folow after: he putteth his hande to the biere: The portours of the dead corpe dooe

The paraphrase of Erasmus vpon

stāde still. The first pointe of hope, that one is in the waye of emēdyng again towarde innocencie is, not to goe any fether in naughtinesse. He that ceaseth to bee worse thē he was, geueth yet some tokē of hope on hymself, that he wil one daie were better. And yet doeth this not so fortune, onlesse Iesus vouches salue with his mightifull hande to touche the biere. The hande of Iesus setteth an ende vnto all wicked desires oz appetites, that y^e partie shall now cease from all naughtynesse, which was in caryng to y^e graue. The church in dede praicteth, she maketh great entreacyng, she exhorteth, she chydeth, suche persones as doo offend, because she woulde haue them to emende and bee in perfecte rest from their viciousnesse. But all this in vaine, onlesse Iesus with his secrete vertue and power shoulde touche the soles of the synner beeyng dead. For Iesus is the lyfe of euery man, yea, euen of the dead too. And good hope there is that lyfe wil come again, whan Iesus vouchesaluethe to touche y^e biere: but the hertinesse of lyfe dooeth not yet retorne, onlesse the Lorde doo speake vnto the dead. At the voyce of whom onely and none els the dead doo reuiue again, yea, although they haue been laied in graue, yea and haue lyen of fower daies continuance there: to thentente, that no man shoulde thynke any synners to bee so fette past grace, of whose recovery to grace again the charitie of the church shoulde despaire. Lazarus was carryed out, he was buiried, he laye stynkyng all readye in his graue, yet was there wepyng and waillyng made for hym all the whyle, and at the voyce of Iesus callyng hym, he came forth of his sepulchre. And in dede Lazarus was with somewhat more a doore reised to lyfe. For Iesus at that present dyd (as it wer) roze out in his spirite, he wept, and was sore troubled in himself: not for that it was any harder for hym to reyse onethat had lyen fower dayes buiried, then one whose lyfe departed but euen now out of his bodye: but to shewe how hardely suche persones come to emendement, as haue of long continuance accustomed themselves vnto viciousnesse. Iesus cast an eye on the wedowe, and she least wepyng: he shall lyke wyse caste an eye on the dead persone, and he shall begynne to lyue. The moste mercifull Lorde therefore turned hymselfe to the partie that laye there dead, thou young man (q^{ue} he) I saye vnto thee: Arise. He cannot choose, but reuiue again, to whom any woordes shall bee spoken out of Iesus mouth: yea, although he were dead.

For the wordes he speaketh, are all spirite & life. What folowed of all this: He reuiued again to innocencie, y^e was dead in synnes: he setteth hymselfe vpright, who afore laie still hauyng no felyng of himselfe: and (the whiche is the moste euident token of a mynde corrected to goodnesse) he begynneth to speake, confesying his owne synnes, & geuyng thanks to the mercie of God. He is restored to his mother alues man again, and where he was afore in caryng to hys graue with great mournyng of many people, he is now with muche greater ioye of them all brought home again. For this propertie hath true godlynnesse, y^e it loueth suche men muche the better, whiche haue emended fro great enormities to the earnest endeuour of ledyng a better life. For in these dooeth the goodnesse of God more better appere, then in suche as haue neuer fallē into any greivous crime oz enormitie. The mother reioyceth y^e she hath receiued her sone again: And they which afore did moune for the corpe, doe now reioyce: & not only doe they reioyce, but also euery one of thē, as many as wer present at this sight, were taken with a certain feare. For suche as are so openly euill

And there
cainen feare
on them
all.

and

and incurable, the church casteth out of his fellowshipp as dead corpses: to thende that by the example of one, many maie be askeard to synne. But the same compaignie dooe praise & magnifie the mercie of God, by whose power the dead retourneto lyfe again. For so notable a miracle seen, & same people saied: A great prophete is there sprong bp amongst vs, & God hath taken regard to his people. For the Jewes did as yet deme ne suppose no higher thing of Christe, but that he was summe notable prophete. And of this acte also did & same of the Lorde Jesus growe, the bruite of the matier beyng spred abroad, not only through out all Jewry, but also through out all the coastes on euery syde that lyeth about fluime Iordane, where John had afore baptised aswel the other people, as also Jesus selfe.

A great prophete is arisen bp among vs. &c.

¶ And the disciples of John shewed hym of all these thinges. And John called vnto hym two of his disciples, and sent them to Jesus, saying: Art thou he that should come: or shall we looke for an other? when the men were come vnto hym, they saied: John Baptiste hath sent vs vnto thee, saying: Art thou he that should come, or shall we await for an other? And in that same houre he cured many of their infirmities and plagues, and of euill spirittes, and vnto many that were blind he gaue sight. And he answered and saied vnto them: See your waies, and bring worde again to John, what thinges ye haue seen & heard, how that the blind see, the halt goe, the leproes are cleansed, the deafe heare, the dead arise again, to the poore is the glad tydings preached, and happy is he, that is not offended at me.

The text.

¶ Then certain of Johns disciples, halfe enuying at so great successe of the thinges, that were wrought and dooen by the handes of Jesus, and hauyng a certain spice of enuie at his name, waxing euery one daye more famous then other, and in maner derkenyng the glorie of John, of who they had an high opinion: make relation vnto John, lying fast bound in the prison, of all the thynges that Jesus spake and did.

John therfore of purpose to remedie and cure this affectionate mynde of his disciples, called two of the aparte vnto him, & sent the vnto Jesus, to demaunde of him this question: Art thou he & was saied should come, or els dooe we looke for an other? John had so often alreadye geuen testimonie of Christe, & also poinctyng at him with his synger, had saied of him: Beholde & lambe of God: Beholde hym that taketh awaye the synnes of the worlde. And no thyng is there more contrarie to all reason, then to thinke that so great a prophete as John, beyng now nere vnto his death, should begynne to doubt. For though his bodye were in prison, yet was not his testimonie of Christe bound in chaines: neither did the derkenesse of the prisoe any thinge diminuish his iudgemente concernyng Christe. For whom he acknowelaged in his mothers wombe, hym did he no lesse acknowelage in the prison. But the singular good man iudged it so to bee moste expediēt, that he might by this waie, as it wer, make & lyuer'e of his disciples into the handes of Jesus. When Johns disciples therfore had doorn their message to Christe after the same maner and fourme as their maister had geuen them in commission, the Lorde Jesus did at the first make them no answer: But many miracles dooen in their presence, right many sondrie maladies dyuen out from suche as wer sicke, many vcurable euils put awaie fro men, vncleane spirites cast out of me with a worde, the sighte restored vnto many that wer blind, at last thus he answered them: To what purpose is it for me to geue sentence of my selfe, who I am? There is no testimonie more clere out of doubt, then the testimonie of a mannes

See your waies and bring worde again to John, what ye haue seen. &c.

The paraphrase of Erasmus vpon

And happie
as he that is
not offended
in me.

arted. Se your waies and beare woorde vnto John, what ye haue seen with your eyes, and what ye haue heard with your eares. The blynde receiue theyr sight: they that wer lame, are made hable to walke: leproes are made clene: the deafe haue their hearyng restored: the dead returne to lyfe again: the poore and lowe dooe embrace the glad newes of saluacion: according to the prophecie of Esaie, whiche saith: He hath sent me to preache the gospell vnto the poore. John preached the kyngdome of heauen to bee at haide. Woe is it of you with your selves, whether these thynges which ye see, bee thynges woorthie and semyng for the kyngdome of heauen. And blissed is he, that shall not turne these thynges whiche I dooe for the health of men, into an occasion of flaundre to hymselfeward.

For as the greatnesse of the thynges wrought by me, shall stier many persones to enuie against me: so shall the weakenesse of this bodye, bee occasion of flaundre to a great inaignie. With this saying Iesus did secretly checke the enuie of Johns disciples, geuyng also therewithall a bywoorde of knowelage that it would so come to passe, that the wooldely open shame of the crosse, (by whiche in any wyse the mysterie of the kyngdome of heauen was to bee executed and accomplished) would turne many mennes hertes awaie from the doctrine of the gospell: and ferther, that blessed shoulde they bee, who neither woulde beare enuie ne grutche at his glorie, ne as men dismaied or troubled with his reproche of open death, would sterte backe from his hollesome doctrine.

The text.

And whan the messagiers of John were departed, he began to speake vnto the people concerning John. What went ye out into the wildernesse for to see? A reede shaken with the wynde? But what went ye out for to see? A man clothed in softe raimente? Beholde, they whiche are gorgeously apparelled, and lyue delicately, are in kynges courtes. But what went ye forth to see? A prophete? yea I saie to you, and more then a prophete. This is he, of whom it is wyrtten: Beholde, I send my anngell before thy face whiche shall prepare thy way before thee. For I saie vnto you, among womens children, is there not a greater prophete then John Baptiste.

What went
ye out into
wildernesse
for to see? A
reed.

And whan Johns disciples wer gon their waie, to repozte vnto hym the aunswere of Iesus: the Lorde begonne largely to speake in þe praise of John, to thentente that none of them shoulde by reason of demaundyng the former question by his disciples, mistrust or suspecte John hymself to bee any thyng waueryng: or, concerning his owne testimonie that he had afore gyuen of Iesus, to haue now chaunged his mynde, and to bee half in a doubte of the same. Iesus therefore remoueth awaie from John the suspicion of inconstaunce, and also maketh Johns testimonie concerning hym, to bee of the more credence and weight, in suche wyse extollying Johns excellēt vertues, that yet neuertheless he gaue hym not the title of Messias, whiche title certain persones for a good long space did labour to geue vnto hym. And in this maner it was that Iesus spake. If ye suspecte (saith he) þe John, who a good whyle sene, gaue testimonie of me, to bee now of a waueryng mynde, why than dyd ye a great whyle ago leaue the townes after that sozte, and renne full and whole into deserte places to see the man: to see a reede (trowe ye) that is blowen to and fro with the wynde and neuer long abydeth stedfast? But goe to yet, what went ye forth at last to see? A man (trowe ye) gaily apparelled in softe silkes, that he maie with deliciousnesse of fare or with ambition of honour bee corrupted? But this suspicion cannot light on a mā, whiche wet clothed in a camels hide, whiche gyrt his loynes with a rough thong of heape leather, whiche luyed with

with grassehoppers to his meate, and with plain water to his drynke, and whiche, wheras he sustained his lyfe with no syner diete then this, did besydes also fast veray often. Whō gorgeous arale dooeth best please, whō deliciousnesse of meates dooeth delite: suche dooe seke and make shift to beee in kynges courtes. And on suche persones as haue a great desire to the thynges aboue said, the suspicion of a corrupt sentence and mynde, of inconstauncie and waue-ryng, or of plain flaterie maie perchaunce lighte. But John hath preferred wil-dernesse befoze þ courtes of princes: he hath preferred þ hearie hyde of camels befoze beluettes and sylkes, and befoze garmētes of clothe of golde, or set with precious stones: wyld honey and locustes hathe he preferred befoze the mart- spaines and other swete delycates of kynges: and plaine water befoze þ swete hypocras of the ryche men. And how that John can in no wise flatter, þ beray pryson that he is in, dooeth sufficiently trye. There is therfore no cause why any man should suspecte that John dyd afoze for any mannes pleasure or fa- uour, geue so high and worthe testimonie of me, and now to haue chaunged his mynde. But yet woulde I fain knowe, what thyng called you forth into wildernesse, was it (trowe ye) to see a prophete. In dede he openly confessed þ he was not the Messias, yet this onethyng dooe I affirme vnto you, if ye rāne forth into wildernesse for that cause, to see a prophete, ye are not frustrate ne deceiued of the thyng ye looked for. Ye haue in veray true dede seen a prophete, yea and moze then a prophete too. For this same is veray he, of whom Esay long and many a daie gon dyd prophecie, that he shoulde be the foregoer of Messias. Beholde (saith he) I send my messagier befoze thy face, whiche shall prepaire thy waye befoze thee. For the prophetes did by derke myssical sayinges foreshew certain thynges long after to come: but this John did with his synger, point to Messias and shewe hym, whan he came. Therfore they that thynke highly of John, dooe thinke rightly and well. For thus muche I affirme vnto you all: Among all the men that are now in this tyme, or afoze tymes hitherto haue been bozne of women, there hath not any prophete arisen greater or moze excellent then John.

¶ Neuerthelesse, he that is lesse in the kyngdome of God, is greater then he. And all the people, and publicans that heard hym, iustified God: and wer baptised with the baptisme of John. But ut the pharisees and lawiers despised the counsaill of God against themselves, and wer not baptised of hym. And the Lorde saied: Wherunto shall I lyken the me of this generation: and what thyng are they lyke? They are lyke vnto chyldre sitting in the mercate place, and cryng one to an other, a saying: We haue pyped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not wept. For John baptiste came, neither eatyng bread nor drynkyng wyne, & ye saye: He hath the deuill. The soonne of man is come, and eateth and drynkeh, and ye saye: Beholde a gluttonous mā, and an vmeasurable drinker of wyne, a frende of publicans and synners. And wysdome is iustified of all his chyldre.

It is great and great enough that I dooe nowe witnesse of hym. But the thing that some assigne vnto hym, he will not hymselfe acknowelage ne take as due vnto hym. For there is one greater then he in vertue to dooe thynges, and also in dignitie, who neuerthelesse after the opinion and accepta- tion of the people is inferiour to him in the kyngdome of heauen. The streight lyuing of hym, and his goyng into deserte out of all compaignie they dooe highly esteeme, and the familiaritie of this other they dooe cōtemne. The digni- tie of John they haue in reuerence, at the glozve of this other they haue emule. The doctrine of hym they did enbrace, the doctrine of this other they laundze & depzane,

The paraphrase of Erasmus vpon

And all the
people & pu-
blicans that
heard hym,
iustified
god. 3c.

Depraue. He preached baptisme vnto repentaunce, for he affirmed the kyngdome of heauen to appoche, and to the voyce of hym herkened euerie bodie, as well the ignoraunte and inferiour people, as also publicanes, soldiers, and harlottes, makinge haste to the baptisme & John ministred vnto them, cōfessyng thei- selves to bee synners, and beeyng desirous and faine to bee washed fro their syn- nes. And so did they glorifie the righteousnesse of God, acknowelagyng theyr owne vnrightheousnesse, forasmuche as no creature is cleane from great synne sayyng onely God, and embracyng the goodnesse of God, who hath made pro- mysse that he will freely forgiue all thē offences, and transgressions of the for- mer lyfe vnto all persones that with syncre truste and assiaunce, will take thei- refuge vnto him. And cōtrarie wyse, the Pharisees, & Scribes, & the lawiers, whyle they rekon shame to acknowelage their owne iniquitie, they haue rather willed to make God a lyer, thē to embrace the trueth: & therfore thought they skorne to bee baptised of John, vnto their cōfusiō and castyng awaye, despi- syng the mercifull counsaill of God, who hath appoynted and determined to abolishe the synnes of all mortall people by this mooste easie and ientill waye. For what is a moze easie thyng, then to confesse, and so to bee dypt in water: not for that innocencie was oꝛ might bee geuen by John: but for that the bap- tisme and preachyng of John did make a preparatife to the same innocencie, to the ende that the moze nōmbre of persones might bee brought to saluaciō thꝛough the preachyng of hym, to whom John was as a forerunner and mes- sagier, in case he shoulde fynde their hertes and myndes already prepared to receiue it. There was nothyng of all the premises vnadvisedly dooe, oꝛ without a good ground: but the prouidence of God disposed all thynges to the health and saluacion of mākynde. And the poore commoners, the people of the moost lowest sorte, and synners, who seemed to be ferthest out of the waie from true godlynesse, and veraie ferre shoꝛte of the knowelage of the lawe: suche men em- braced the beneficiall and merciful goodnesse of God. And contrarie wile they whom it behoued mooste of all to vnderstande, that these thynges were promi- sed by the holy sayinges of the Prophetes, and who also seemed to bee the bery pillours of all deuout holynesse, haue vtterly refused the bounteous goodnesse of God, beeyng offred vnto thei- and haue felt no maner compunctiō, to re- pentaunce oꝛ emendement, neither at Johns preachyng, noꝛ yet at myne. And Iesus laying this obstinate malice plain in their face, brought in a similitude of this sorte in his communicaciō.

We haue
ppped to
you, & ye
haue not
danced. 3c.

What shall I than saie of the people of this peruerse generaciō, oꝛ to what thyng shall I saie thei- to bee lyke. They maye bee lykened vnto boyes, whom we see sitting together in the open strete, which boyes aunswerpng one an other in their playing, vse thus to saie: we haue played you mery songes vpon our pypes, and yet haue ye been thereby nothyng moued to dance: we haue played you mournyng songes, and yet haue ye not wept. This same pꝛouerbe beeyng taken of the common gysse of chyl- dren in the strete, did the Lord Iesus applye and compare vnto the obstinate Jewes, who neither with the straight liuyng of John wer moued to any feare of goddes begeaunce: noꝛ yet wth courteous familiaritie, and beneficiall dooynges of Christe, wer any thing stiered vnto & loue of hym. For there came John (saith Iesus) with singular streightnesse of liuyng, bothe preachyng repentaunce, and also giuyng an example of repen- taunce, neither eatyng any breade, ne drynkyng any wyne, but liuyng in wilder- nesse,

nesse, clothed in a pilche of a camels hyde, and girt with a gyrdle of lether. But for all these thinges so ferre wer yefrom all repentaunce, that the thyng which was dooen for to emende you, ye turned into surmised flaudres and querels, saying. He lacketh common reason, he hath a deuyll in hym. The soonne of mā is come sekynge by the contrarye waye, to byng you to saluacion: that is to were, as a mā familiar and readie to mete or speake with al persones y would, makynge no shew of any new streightnesse of lyuing, nor manacyng or threatenynge any punishemēte: but allurynge all persones with benefites vnto the loue of hym, eatynge and drynkyng as other folkes vse to dooe, beeyng conuersant among all sortes of men whatsoeuer they wer, nor differynge from other men either in his meate, or els in his arabe. And this mānes humanitie and curteous behaueour wherewith ye ought to haue been prouoked vnto better waies, ye turne into an occasion of flaudreous reprochefulnesse, saying: Beholde a gluttonous felowe, a drynker of wyne, a frende of publicanes, and of synners.

The soonne of man is come and eateth and drynket,

But yet nothyng preuailed the malice of men against the weorkynge or purpose of the wysedome of God. For the righteounesse of God was euen by that meanes glorified with all the chyldre beeyng geuen to euangelicall wysedome, after that it was well to bee knowne that nothyng was least vndooen for the sauyng of all creatures: but yet the euill and the proude, refusynge the free gyfte of God, by theyr owne iust and true desertes to be cast of and to bee, condemned: and in theyr stede publicanes, harlottes, synners, and heathen to bee rightfully admitted to the partakynge and feloweship of saluaciō. So was it prophesied afore that bee it shoulde, and so did it proue: So was it reason that it should come to passe, and so came it to passe in dede. They that baunted theiues to bee godly mē and righteous, wer for their vnbeliefe reiected and put awaye from the free gyfte of euangelicall saluaciō: and cōtrarywise, suche men as through promptenesse of belieuynge, and through vncorrupt affection haue violently brast in for to come to the Lord, wer they neuer so secular, wer they neuer so muche to bee abhorred, wer they neuer so muche despoiled with synfulnesse, haue been receiued to the feloweship and brotherhood of the kyngdome of heauen.

Wisdom is justified of all her children.

¶ And one of the pharisees desired hym that he would eate with hym. And he went into the pharisees house, & sate down to meate. And beholde, a womā in that cite (which was a synner,) as soone as she knewe that Iesus sate at meate in the pharisees house, she brought an Alabastrer boxe of oynemente, and stood at his fete behynde hym weeping, and began to washe his fete with teares, and byd wype them with the heares of hir head, and kyssed his fete, and enopuncted them with the oynemente. When the pharisee (whiche had bidden hym) sawe that, he spake within hymself, saying: If this mā wer a prophete, he woulde surely knowe who and what maner a woman this is that toucheth hym, for she is a synner.

The terte.

¶ And beholde, there foloweth byanby in the necke hereof a certain matier, wherein the case selfe should laye plainly before their eyes, the same that y Lord had taught in woordes, concernynge the puttynge awaye of suche as thought theiues to be righteous, and the receiuing of synners to grace and fauour. The pharisees ferre aboue other men wer puffed vp in pryde: by reason of knowelage of the lawe, and for the opinion that the people had of their holynesse. And so it befell that one of them prayed the Lorde to take a repaste at home at his house. Neither did Iesus disdeigne the same to dooe, who denied no mā to haue his presence that would. And whan he beeyng entred into the pharisees house

was

The paraphrase of Erasmus vpon

was set down at the table: beholde a certain woman, whiche within the same
A woman in
the cite
which was
a sinner. 96.
citie was knowen for a notorious synner, as soonne as she knewe that y^e moste
mercifull Lorde Iesus, (who would debarte no creature from cummyng to
hym, who also did moste promptly and readilye helpe all the euils of all per-
sones) was there presente: He altogether myslikyng hirselfe for hir synneful-
nesse, but yet conceiuyng great truste and affiaunce of the merciful goodnesse of
Iesus, did (as ye would saie) breake in parforce into the Pharisees house. The
ardent desyre of hir herte had shaken of all shame from her, though she knewe
well enough with how great statelly disdeignefulnesse, & straunge countenance
the pharisaical sorte vsed to turne awaie their faces fro synners, and not once to
looke vpon theim, wherreas theimselfe withinfoorth swimmied as full as their
skyn myght hold, of much more greiuous vices. And with hir she brought the
she brought
an Alablas-
tre boxe of
oynt mēte.
precious thynges of hir moste chief pleasures and nicitie, that she had yet re-
mainyng with hir as monumētes and tokens of remembraunce of hir former
lyfe, (whiche lyfe she now abhorred,) and vpon Christ (in the heavenly loue of
whom she now burned) it was hir entente without makyng any stoze therof,
plēteously to poure it out, & in cherishyng of hym to bestowe all these precious
and fyne thynges, wherewith she had afore tymes naughtely serued hir owne
delicate pleasure, and had made hirself amiable vnto the worlde. And y^e thyng
that she brought was a fyne delicate lytell boxe of swete oyncemente and sa-
uours, whiche vellell they called Alablastre, of a Greke terme, because of the
smothenesse of it (whiche letteth, that one maie vncath take it vp, and holde it
in his handes for slippyng.) But the oyncemente was specially good and
fyne, and had coste a great summe of money, for so smale a thyng. And in olde
tyme suche as wer bonde seruauntes to the sensuall pleasures of the fleshe, did
beray greatly delyte in swete oyncemētes and perfumes, & especially in cou-
paignie at any banquettynges. But see and note the holy importunitie of this
woman beeyng a synner. She dyd not onely icoperde as an vnbidden gueste
boldely to entre into the house of a Pharisee: but also euen as she was decked
and trimmed in hir arraie, came in boldely into the coumpaignie as they satte at
the bourde. And because the tables of the parlour stode so, that they letted hir
to come & cast hir self down prostrate on the fozelyde, at the fete of Iesus: she
stood behind at his backe and (as well as she might dooe,) begonne to washe
his fete with teres of wepyng, marryng for hir sollehealeth the beautie of hir
eyes, which of long tyme afore she was woont in the waie of abominacion to
peyncte with Stibie: and the fete of Iesus beyng well washed with teres try-
clyng down from hir eyes lyke the droppes of rayne in a shower, she wyped
drie again, not with any towell of linnen, but with y^e heares of hir owne head,
whiche she had vntill that daie, customablye vsed for the delycate and sensuall
pleasure of the fleshe, to enoynt with swete perfumie, to dye with colours, to
kembe, and to bryde with wythes of golde enterlaced among it. The woon-
derfull loue also of this woman beeyng a synner, was with all this not yet sa-
tisfied: but after that Iesus fete wer so washed and wyped, she least not kys-
sing of thē: But all the thynges whiche wer once y^e instrumētes of her fylthy
pleasures, she now turned to the obedient seruice of hym, who onely, and none
but he, is to be loued. Thou hast now the plain faciō of a synner, through vn-
faciable importunitie of ardent loue, and through stedfastnesse of feith, brea-
kyng parforce into the kyngdome of heaue. Now on the other syde haue thou
a paternie

And did
wipe them
with y^e he-
ares of hir
head. 96.

a paterne of the Jewe, who through his presumptuous concepte of hymselfe, and his vnbelefe, maketh hymselfe vnwoorthie the mercifull goodnesse of God, that is offered. The Pharisee whiche had desired Iesus to dyner, whā he sawe this, wheras his parte had been to fauour the woman of suche a seruete good zeale pressyng in, with so great humilitie submitting hir selfe to Iesus, and by so many tokens protesting an earnest repentaunce of hir former lyfe: and wheras he should haue loued the mercifulnesse of Iesus, who putteth away no persone from hym, he is moued to the slaundreous mysjudgyng of theim bothe. For this did he thynke withyn hymselfe: This man if he were a Prophete suche an one as he is reputed to bee, forsooth he could not bee ignoraunt, what woman and of what sorte she wer, that thus toucheth hym with hir handes. For a common harlotte she is, and a woman of notorious vnchaste lyuing: which thyng if he dyd know, he would not suffre hymselfe to bee defyled with the touchyng of a bodye polluted and vncleane. For the Pharisee thought holy men to bee polluted if they dyd but so muche as once talke with a synner. Suche was the stately proude braggues of countrefaicted righteousnesse, through whiche the Jewes stood highly in theyr owne conceytes incurrng the indignacion of God thereby.

When the
Pharisee
whiche had
bidden him
ec.

¶ And Iesus aunswered, and saied vnto hym: Symon I haue somewhat to saye vnto thee. And he saied: maister saie on. There was a certain lender whiche had two debtours: the one ought fyue houndreth pens, and the other fiftie. When they had nothing to paie, he forgaue theim bothe. Tell me therefore, whether of theim wil loue hym moste? Simon aunswered and saied: I suppose that he to whom he forgaue moste. And he saied vnto him: thou hast truly iudged. And he turned to the woman, and saied vnto Simon: seest thou this womā? I entred into thy house, thou gauest me no water for my fete: but she hath washed my fete with teares, and wyped them with the heares of hir head. Thou gauest me no kysse. But she kysse the tyme I came in, hath not ceassed to kysse my fete. My head with oyle thou biddest not enoynt: but she hath enoynted my fete with oynemente. Wherefore I saie vnto the: many synnes are forgiven hir, for she loued muche. To whom lesse is forgiven, the same dooeth lesse loue. And he saied vnto hir, thy synnes are forgiven thee.

The text.

But Iesus to thentente that he woulde so muche the moze declare hymselfe to bee a Prophete, made aunswere vnto the secreete thought of the Pharisee: Symon (for he) I haue a thyng to tel thee. Than saied the Pharisee: Maister: saie on, what is it? Than Iesus, seeyng the Pharisee to geue good eare vnto hym, because he woulde not before all the compaignie of the other guests openly detecte the vngodly thought of the Pharisee (for the parte of a right ghospeller is also to see that he vse ciuilitie and good courtesie too:) put forth vnto hym a parable of suche sorte as here foloweth.

¶ Twoo certain persons at once wer endebted bothe vnto one vsurer, of whiche twoo debtours, the one ought fyue houndreth pecies of syluer coyne called denaries (whiche wer muche about the estimacion or rate of fyue or sixe pence a pecie of olde sterlyng money, so that this mannes whole debte amounted muche nere about the summe of twelue or fiftene poundes sterlyng or rather aboue: albeit some wyters, yea and moste wyters, dooe value the olde denarie, muche about twelue pence sterlyng, and than was the debte twenty fyue poundes sterlyng:) and the other debtour oughte but fytie of suche syluer pecies (whiche was muche about the summe of fyue and twentie shyllinges, or thirtie shyllinges, or after the greater estimacio it was fiftie shyllinges sterlyng) & forasmuch as bothe of them wer found vnhabyle to paye their dueties, he forgaue theim al þ whole summes euery peny, & theiwer indebtet in. Now whether

There was
a certain
lender which
had two
debtours.

The paraphrase of Erasmus vpon

whether of these twoo is bounde the moze hertily of theim bothe to loue so liberall a creditour: Symon not yet vnderstandyng what ende this parable was ment to come to, answered plainly without any subtiltie. In my mind (saith he) that partie is bounde the moze earnestly to loue his creditour, to whom the moze summe was forgeuen.

And said
vnto Symō:
doest thou
see this
woman?

Then Iesus openyng for what purpose he had put forth this doubtfull question, saied vnto Symon: Thou hast iudged rightely: but thou appliest thy iudgement nothyng egually ne indifferently. And forth with he turned hymselfe to the womā, and spake vnto Symon: doest thou see this woman, whom thou callest a synner: doest thou not see hir all full of wepyng, with hir heare lying about hir shouldeers, makyng lauasse of hir precious perfumed oyncemente, liberall and moze then liberall of hir kysses geuyng to my fete, lying prostrate afoze me, & outwardly shewyng all the behaueour and vsyng of hir body, a paterne and liuely example of a repentaunte persone: These are manifest tokens of a certain excedyng great loue towarde me. The moze earnestly that she hateth hir selfe, so muche the moze frankly she tendreth me and maketh of me. She came hither a synner: but she was thoroughly made hole, as soone as she touched the phisycian.

I entred
into thy
house, &c.

Thou despisest this woman here as a synner, and of thyne owne selfe thou hast a good opiniō & conceipte y^e thou art a righteous mā: But y^e godly zeale and affectiō of this synner, is ferre oddes aboue thy righteousnesse. I am come in to thy house a guest byddē to a repaste & desyred to come, & yet hast thou not so muche as geue me water for my fete, whiche neuertheless had been but a ientle pointe of courtesie euer wher: cōmōly vsed: but this womā hath washed my fete wth hir owne teres, & hath wyped them with y^e heare of hir heade. Thou hast not geuen me a kyss s^{ince} I came in, whiche euerie cōmon frende dooeth of a customable vsage geue one to an other: this womā euer s^{ince} she came first in at the doores, for the imoderate zeale & affectiō of hir herte, hath not ceased still to bee kyssing of my fete. Thou hast not enoiñcted my head so muche as with cōmon oyle, which pointe of ientilnesse is cōmōly shewed to any gastes whatsoever they bee, y^e come to a repaste in any mannes house: this woman hath with a precious & a veray costly oyncemente of perfume, al ouer and ouer enoyncted my fete, that is to saye, the mooste abiecte & vile parte of the bodye. Doe not thou weigh how muche she hath synned: but consider thou how muche she loueth. For here loue couereth a multitude of synnes.

For this muche I plainly affirme vnto thee, y^e a great noumbre of synnes are forgeuen hir, not because she hath muche fasted, not for that she hath vsed muche praier & contemplaciō, not because she hath been a deuoute obseruer of many pharisaicall cōstitutions: but because she hath muche loued, and because she hath with all hir whole herte put hir truste & confidence in me. The moze grievously that she hath synned, so muche the moze doeth she myskepe hir selfe, and so muche the moze earnestly doeth she loue me, through whose freemercie she hath been deliuered from hir manyfold synnes. So hath the greatnesse of synnes turned to a gracious & a blisshed good ende for hir parte. And on the other syde, to whom lesse is forgeuen, that partie doeth not loue so greatly: as for example, ye phariseis thinke your selves righteous for the obseruyng of the lawe, & not to haue any great thynges in you that nedeth goddes pardone, & therefore your loue and affection is the colder towarde the

the geuer of remission. The Lorde, whā he had spoken all this to the Pharisee, saied vnto the woman: Thy synnes are forgiuen thee. She had made no praiers in wordes, she had made no confession at all in wordes, but she dyd muche the more euidently confesse hir selfe by hir doynges, and muche the more effectually did she praiſe with hir teres. And this is to Christ the moſte acceptable confession of all. And with this sorte of praiers is he most soonest moued to shewe mercie. Happie are those teres, blisſed is that waste and losse of swete oyle, blisſed are those kysſes, whiche winne of Iesus to speake ſuche a worde, as this: Thy synnes are forgiuen thee. For Christ is not one that forgiueth ſome, and other ſome referueth backe: but he doeth freely pardone al synnes together, not inputyng any parte at all of the former naughtie liuyng vnto any perſone that is penitent from the botome of the herte.

And he ſaied vnto hir, thy ſynnes are forgiuen thee.

And they that ſate at meate with hym, began to ſaie within them ſelves: who is this whiche forgiueth ſynnes alſo? And he ſaied to the woman: Thy faith hath ſaued thee: Goe in peace.

The teſte.

And now marke me again the phariſaical holynesse. True godlyneſſe doth as verailly reioyce at an other bodys good chaunces, as at his owne. But the Phariseis that ſate there altogether at the table, enuyng the mercifulneſſe of Iesus vnto the womā beeyng oppreſſed with synne, begoone with ſecret thoughtes to murmur againſt him in their hertes, ſaying: what felowe is this, whiche taketh ſo muche vpon him, & hauing none other autoritie but his owne, he remitteth ſynnes too, whiche power not one of all & prophetes or patriarches hitherto hath vſurped? No nor & prieſtes neither doe take any further thyng vnto them, then to praiſe for & ſynnes of & people. But Iesus knowing their ſecret thoughtes, becauſe he would the more cōfirme the womā's herte, and ſende hir home again to hir houſe a glad womā of a ſorrowfull, ſaied vnto hir: Thy faith and conſtaunt truſt in me, hath ſaued thee: Goe thy waies in peace. The Pharisees had perſwaded theiſelves, that ſynnes wer forgiuen through burnt ſacrifices, and through waſhinges. And in dede thoſe thinges had in them a certaine figure of thinges ghoſtely. But & Lorde Iesus plainly ſhewed vnto them, that all ſynnes are through the faith of the goſpell full & wholle forgiuen for euer to all ſuche as repent and emende. And thus in theſe thinges whiche we haue made rehersall of, hath as it wer vnder a certain ſhadowe, been ſette forth a certain repreſentyng of bothe peoples, that is to wete, the Jewes, and the Gentiles: of whiche two peoples the one, that is to ſaye, the Jewes, did with kynde and louyng pretence of wordes call and bydde Christe vnto them, cryng by the ſpace of many houndred yeres: Come thou O Lord, and tarye not. But whan he was come, neither did they on their owne parties receiue him as their bounden duetie was to haue dooen, becauſe they beare theiſelves bold on a falſe perſwaſion of holynesse whiche they had conceiued in their hertes through the outward obſeruyng of the lawe: and yet morouer dyd they murmur and whine againſt others, that wer willyng to embrace ſaluacion whan it is offered.

And he ſaied to the womā: thy faith hath ſaued thee.

For while they attempt and labour through the oblation of outward bodily thynges, to eſtabliſhe their owne righteouſneſſe, they wer not ſubiect to the righteouſneſſe of god, whiche through faith is freely geuen. But & people of the Gentiles, to whom Christe was not come (forasmuche as beſides idolatrie whiche reigned in the, they wer morouer altogether wedded to all kynde of vice,

The paraphrase of Erasmus vpon

of bles, ne had any assiaunce in the weorkes of the lawe, in whiche they wer altogether ignoraunt:) asloone as they had knowelage of Iesus, did (as ye might saie) forceably breake into him where he was, & through the plain simplicitie of feith weremade woorthieto haue remission of their greiuous offences: and did with all possible earnest good myndes, embrace & kysse the fre gift of god, whiche þ Iewes did either set at naught, ozels at lestewyse did colde-ly and faintly embrace. Albeit there is in this woman an example of repentaunce sette forth vnto al creatures in generall, whosoever shall begynne to lothe and hate synnefull dooynges, that he turne not hymself to Whores, oz to the Pharisees, ne vnto the philosophers: leat him make hast to Iesus onely and to none other. None there is moze mercifull thē he: none moze enclined to pardone and to forgeue. On Iesus leat hym poure out that he hath tofore been accustomed wastefully to bestowe on his wiked sensualitee: vnto the obedient seruice of Iesus leat hym consecrate al his membez whiche tofore did serue his filthie & abominable lustes. The touchyng of Iesus shall take awaie all his synnes. If he cannot come to touche Iesus head, leat hym touche hym by þ fete. There is no parte of Iesus so basse, but þ it maie make hym whole from al his synnes. A woman there was perfectly cured and healed from a blouddy flux, whiche had no moze but touched the skirtes of Iesus garmente. And Iesus is wel contented, that it bee imputed to himself, whatsoeuer ientilnesse oz pleasure hath been bestowed on the neighbours, yea euen of þ moste lowest degree. He will acknowelage any benefite, that is doen to any mēbez of his. Leat not therefore all the consideration of a sinner bee how muche he hath offended. Leat hym not kepe any audite oz accompte of his well doinges, as though he would bee at an euen poynt & rekonyng with Iesus. in suche sorte as the Pharisees did: But let him only with his veray hert thinke himself to bee naught, & with all his whole breste conceiue assured hope & truste on Iesus. Leat hym begynne to hate, that he did once after a naughtie factio loue, let hym begyn to loue that once he wikedly refused and cared not for. Sayth that at the moste merciful Lordes handes obteigne, that merites coulde by no possibilitie hope for. And here among al thynges, o moste honeste Theophylus, consider me thre fold soondrie persones, the first of the woman beeyng a synner: the second of þ Pharisee: and the third of the Judge. The Judge only and none but he, is in veray true dede pure from all stайnyng, oz filthynesse of vice and synne, oz rather is the veray true fountaine of all puritie. The woman a synner dooeth nothyng els but wepe, washe, wype, kysse, and enoynte. Here hast thou the markes to knowe the duties of true loue and charitie towards thy neighbour. The Pharisee beeyng puffed bp in pride with the Iudaicall righteousnesse, laundreouslye blameth and accuseth the gracious mercifulnesse of the saluour, he thinketh skorne of the synner, and also enuiceth hir, hymselfe beeyng cloggued with muche moze greiuous euill. And of suche sorte for the moste parte, is the persuation of ryghteousnesse, that spyngeth of þ habite oz clothing, of þ choice of meates of putting a diuersitie betwene one daie and an other, of washynges of the bodye & the vesselles which serue to cate and drinke in, of long beeyng in prayers and meditations, and of other lyke thynges, whiche haue a countenaunce and shewe of godly deuocion afoze men, whereas in none of all these thynges consisteth the godlinesse of the ghospell. And all suche folkes as many as put their truste and confidence in thynges

the Gospell of S. Luke. Cap.viij. Fol.lxxxviij.

in thynges of suche sorte as the aboue mencioned, bothe are woont foolishly to stande in high conceipte of thei[m]selues, and to thynke vile of their neyghbours, and also to bee replete with enuie, and sau[n]drecously to reprove the free goodnesse of almightie god. For what if that same woman had touched the Pharisee, with what a skorneful looke would he haue shaken her of, w[ith] what washinges would he haue purged hymselfe from the infection of her? In suche sorte doe they despise the miserable synning woman: who on their owne parties are soze sicke of enuie, of stately pryde, and of the disease of burdening men with false crymes: and are so muche the more vncurable, for that in theyr owne conceytes and opinions they seme nothing sicke at all. For many tymes it chaunceth, that men sooner emende from notozious and open vices, then from suche as kepe thei[m]selues hidden vnder the cloke of holynesse. An aduou- trer, a drounkard, a felowe drouned in ryotte, and Idolatrie, a souldier that dooth all as him lusteth, a man maie sooner conuerte to good mynde, than a Pharise, an enuious persone, one that standeth in his owne conceipte, a backe- byter, or a dissembler.

¶ And they that sate at meate with hym, beganne to saye within thei[m]selues: who is this whiche forgeueth synnes also? And he saied to the woman: Thy sayth hath saued thee: Goe in peace.

The teste.

¶ Nowe suche as the maister of the feaste is, euen suche are the geastes also beeyng Phariseis. What a felowe is this same (saie they) that he remitteth synnes? But the iudge, who alone and none but he knewe all mens hertes, who alone of all men might haue looked alofte for his holynesse, dooeth manerly & courteously correct the pryde of þe Pharise: he plaieyth the attornei & ad- uocate for the synner, and bothe assyleth and also counforteth her confessyng her synfulnesse. It must therefore be the part of an euangelicall pastour, to flee the example of the Pharise, and to folowe the tendre i[n]tel[n]esse of Iesus in receyuyng synners.

The.viij.Chapter.

¶ And it fortuneth after ward, that he hymselfe also went throughout the ciities and townes: preachyng and shewyng the kyngdome of God, and the twelue with him. And also certain woemen, whiche wer healed of euill spirites and infirmities. Marie whiche is called Magdalene (out of whom went seuen deuils) and Ioanna the wyfe of Chusa Herodes ser- ward, and Susanna, and many other, whiche ministered vnto him of their substance.

The teste.



¶ Or so great was the gracious goodnesse of Iesus towarde synners, wer they of neuer so basse and lowe degree, that he did not only admitte this womā alone vnto the touchyng of his fete, but he did also at some tymes permitte certain woemen to goe all about with him from place to place as his Apostles did, & suffered as well hymselfe as also his disciples to be relieued with þe liberalitee & seruite of the same. For where Iesus (his twelue disciples at all assaies euerywhere folowing hym,

De hym- selfe went throughout þe ciities, pre- ching. &c.

The paraphrase of Erasmus vpon

hym, to þe ende that the seide of euangelicall doctrine might bee the moze largely spred abroad) did euer now and tha chaunge places, walkyng through euery citie and village: to the entent that he and his said disciples cōtinually goyng about from place to place, and earnestely attendyng to the onely buisnesse of preachyng the ghospell and nothyng els, should not bee destitute of thynges necessarie: there wer besides forth certayne holy weomen which folowed Iesus whersoeuer he went: & thei wer suche as either he had deliuered frō vnclene spirites, oz els he had healed frō diseases. Among these was Marie called Magdalene, out of whom the Lorde had cast seuen deuils: Joanna the wyfe of Chusa, (who was Herodes steward) of a ladie of the courte become a disciplesse vnto Christe: one Susan also, and others not a fewe, who bearyng in minde the benefite that thei had receiued, did by suche meanes as thei could, help the buisnesse of þe ghospell foreward, ministryng necessities vnto Iesus & to his disciples with their owne propre gooddes. For Christe beeyng a poore man himself had chosen poore men also to his Apostles: and thei chaungeyng their seates or restyng places, and gooyng forth continually from one place to another, so often as they did, could not euerie where haue victailles and all othre necessities readie for their vse and occupyng. And as the time was than, it was mete and conuenient that the first foundation of the doctrine of the ghospell should be laied by mē of lowe degree, of verai slender substance, and also of no learnyng ne authoritee. Howbeit Paule (whose disciple I was and did long tyme folowe and attende vpon hym,) had moze mynde to labour with his owne handes, then to liue at the fyndyng of other folkes. But muche moze are thei that haue enough of their owne & are fitte to preache þe ghospell, bound freely to departe to their brethren with some porcion of that, that God hath sent them. And yet this notwithstanding, he thought it to be a thyng of reason and conscience, that they which sowd the spiritual foode should bee relieved and sustained, as often as nede wer, with ayd and succour of thynges necessarie for the bodye, at the handes of suche persones for whose behoufe they tooke peines. But Christe because he would teache that this liberalitie ought not to bee of any compulsion, but of eche folkes owne accorde and voluntarie will, he admitted in dede and receiued certain weomen into his compaignie and traine, but it wer onely suche as of their owne accorde dyd folowe: howbeit neither dyd he calle or sende for any vnto hym, neyther do we reade that euer he craued or required any thyng of any bodye, because he would the moze effectually make some ashamed of their shamelesse facions, forasmuche as where they take no peines at all for the ghospells behoufe, yet vnder pretense of labouryng in the ghospell, they will by plain force and extortion looke and require to haue of the people against their willes, not only that may suffice for necessitie, but also þis moze then enough, because they wil bee mainteined in ryot and excesse. But truely the free liberalitie of good people shall neuer fail that man whiche with a syncre mynde dooeth altogether embuissie and occupie himselfe in preachyng the ghospell. Moreouer Iesus lyke as he dyd admitte all persones, whateuer they were, to the helping forwarde of the ghospell: so did he vse not to admitte either his mother or any of his brethren and kynnsfolkes to hindre the effectuall procedyng of the ghospell.

The texte. When muche people were gathered together, and were come to him out of al cities, he spake by a similitude. The sower went out to sow his seide: and as he sowd some fell by the

the waie syde, and it was troden downe the foules of the ayre deuoured it vp. And some fel on stoncs, and as soone as it was sprong vp, it withered away, because it lacked moystenesse. And some selle among thornes, and the thornes sprang vp with it & choked it. And some selle on good ground, and sprang vp and bare fruite, an hundred fold. And as he saide these thynges he cried: He that hath eares to heare let hym heare.

And on a certain daie whan he was gon forth of the house vnto a lakes syde by reason of the great multitude of people whiche resortyng vnto him to heare him, & there sittyng on the shoore banke busily teachyng the people, so great a multitude of bothe men & women out of the cities there by, came rennyng to heare him, that the people, gatheryng so thicke about him he was constrained to goe into a bote, & therethens as it had been out of a chaire or pulpite he taught the multitude beyng assembled of all sortes of people, and spake many thynges vnto the vnder the mysticall derke couert of similitudes & parables: partely that he myght the moze effectually stire vp in them an earnest desire to learne: and partely that it might the moze deeply settle and reste in theire mindes, that had ben enpynted be a mysticall derke colour of speaking.

First therfore he putte forth a similitude or parable to aduertise theim all with gredie myndes to receiue the preachyng of the ghospell, and not to reackō it sufficient to haue heard it, onlesse they bestowed it whan they had heard it

The sowes went out to sow his seede

to the vse and exercise of godlynesse. There went forth, quod he, a certain husbandmanne to sow his seede, and while he doeth euerywhere cast his seede abrode, leauyng no place void, as one that coueted as muche encrease as was possible: the sedes were receiued in diuerse and sondye places of the ground, not beeyng euerie one of equall fructifullnesse, to beare. For some of the sedes whan they were cast, fell by the hygh waies syde, and these sedes partely were troden on and all to buyld with the fete of suche as went by the waye: the remnaunte, because it was not couered with earth, the birdes of the aier dyd eate vp.

Some fel by the hygh way syde, &c.

Agayne some sedes fell in stonie places of the soyle, and beeyng receyued with thynne couert of earth whiche scarcely hidde the stones, it sprong vp in dede a litell while: but because it had not earth ynoughe vnderneath it to geue it moystre to the full rypenesse, anon after it was shot forth aboue ground, it dyed vp and withered a waye as soone as any feruent heate of the sunne came to it, and so euen in the first bladyng it perished.

And the seed fell among thornes

Againe some of the sedes fell among thornes, and sprong vp in dede also, but the thornes that sprong vp with it because they quickly shoote vp and dooe commonly sprede theimselfes abrode of moze thickenesse and heigth also then the corne doeth, it came to passe that the blade that had come of good seede, was smouldred and stifled vp, so that it could not shoote vp so high to haue the open aier at large. But yet did not all the sedes fall vnluckily.

For some there was that fell vpon good earth,

and whan it was sprong forth brought, fruite an hundredfold double.

Whan the Lorde had thus muche sayed, because he knewe that the woordes whiche he had spoken wer not perfectly vnderstanded of euerie bodye: & yet willyng to haue them afterward beate well in mynde the parable whiche directly concerned the welth of all creatures: he cried with a loud voice, sayyng:

He cryeth: he hath eares to heare

he that hath eares apte to heare the wysedome of the ghospel, let him herken well to the woordes whiche I haue now spoken. For thei require to haue an hearer neyther grosse of capacite and vnderstandyng, nor that will stande gappynge & yeaunyng whan he should geue eare as though he were moze the halfe

The paraphrase of Erasmus byon

in slepe. And thei apparteine to euerie one of you without exception. There be some whiche lyke vnto dead images haue eares but not to heare me. Thei haue eares enough to serue them vnto Pharisaical constitutions, toward the doctrine of true godlynesse thei are sterke deafe.

The text: And his disciples asked him, sayng: what maner of similitude is this? And he saied: Vnto you it is geuen, to knowe the kyngdome of God: but to other by paraboles, that what thei see, thei should not see, and what thei heare, thei should not vnderstande. The parable is this. The seede is the woord of God. Those that are besyde the waye, are thei that heare: than cometh the deuill and taketh awaye the woorde out of their hertes, lest thei should beleue and be saued. & he on the stones, are thei which when thei heare, receiue the woorde with ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptation goe awaye. And that whiche fell among thornes are they whiche, when thei haue heard, goe forth and are chooked with cares, & rycheffe, and voluptuous luyng, and byng foorth no fruite. That whiche fell in the good ground: are they whiche with a pure and good herte, heare the woode, and kepe it, and byng foorth fruite through patience.

And the disciples whiche were nerest about Iesus, and moste familiar with hym, desired hym to declare the derke myserie of the parable. To whom thus he saied: vnto you as vnto familiar frendes of household, it is geuen to knowe the mysticall secretes of the kyngdome of God. The courtres of tēporall kynges haue certain priuiters belongyng to the, and matiers of counsaill which are kept pryue from the multitude of the common people, and from all suche others as haue nothyng to dooe in the courte, the kyngdome of the ghospell also hath in like maner secrete priuiters belongyng to it, which may not without consideracion and good cause why bee vttered to eneri body at all auentures: but must so bee sette forth as thei maye bee seen onely of them whiche are of householde belongyng to God almighties courte, and vnto others it must bee entwapped and shadowed in derke paraboles, to the entente that suche as are vnwoorthie persones, when they see it, maye not see it, and when they heare it: maye not vnderstande it. And as for the parable this is the secrete meaning of it. The sower is the sonne of man, the grounde the herte of man, the seede is the woorde of the ghospell. It is not yearthly seede but heauenly, ne proceeded from man: and therfore called the woorde of God. The sonne of man leaueth no place boide, but casteth his seede abrode euerie where, but partly through the malice of Satan, and partly through the defaulte of man it happeneth that the cummyng by and growyng of it proueth well but in fewe. For the seede that fell by the waye syde betokeneth them whiche after alight softe and negligently or sluggishly do heare the woorde of God: and bynnyng ozenet it can any thyng settle in their myndes, cometh the deuill, and puttyng into them contrarie thoughtes, taketh out of theire mynde all that thei heard, as one enuiyng at their welth, and with wicked suggestions doing all the lette he can y thei may not attaigne saluacion. For as the soone of mane labourerh by all meanes possible to byng synners to saluacion: so dooeth the other leaue nothyng vnattempted to drawe as many as euer he may to damnacion: he therfore immediately after the casting forth of the seede of the woode euangelicall flighyng sodainly to it, dooeth gather it by ere it can cleue and sticke fast in the mynde: so that by this tyme it forceth nothyng at all to haue heard it. Furthermoze the seede receiued in stonie grounde doeth signifye them, whiche hearyng the woode receiue it with ioye, and laie it by in their mynde, so that lyke the freache grene blades of late sowen corne newly shotte by aboue ground, thei shewe some hope and tohens of godlynes of themselfes.

**The seede is
the word of
God, &c.**

feſ in certain outward thynges. But ſo ſomuche as the thyng whiche they haue heard is not thoroughly empyented in them. nor hath not taken ſure roo- tyng (as it wer) in the inmoſte affection of their hertes, thei are ſo a litell tyme obediently reſolued after the word of God, but whan any blouſteyng ſtorme of euils doeth ariſe, thei quaille and forſake their good begynnyng. For an eaſie thyng it is in proſperitee to kepe the doctrine of the goſpel, but if thou haue not thoroughly ſucked and conceiued an earneſt affection and zeale towardeſ true godlyneſſe: than at what ſoruer tyme aduerſitee requireth that ſame ſtout ſtrength of an euangelicall herte: that ſame face of holynelle thei ſeek for a tyme, doeth vaniſhe awaie.

Now the ſede that fell among thornes dooeth ſigniſie them whiche after that thei haue receiued the ſede of Goddes woorde, beare awaie with theim no fruite of true godlyneſſe thereby, becauſe that their affection towardeſ better liuyng is ſtifled and oppreſſed with cares of this worlde, with rychelle, and with the ſenſuall pleaſures of this preſent life. But the ſede that was caſt vpon good yearth betokeneth theim whiche with a ſyncere herte takyng dili- gent hede, and beyng void from all baine affections dooe receiue the hoſſome woorde, and laie it vp in their memo- rie, and cauſe it thoroughly to ſynke downe into the botome of their affections, ſo that by no aſſaulte of euils thei can bee remoued from the earneſte exerciſe of godlyneſſe onſetred and begoonne.

And that
whiche fell
among thorne
s, &c.

No man whan he lighteth a candele, couereth it with a veſſell, or putteth it vnder a ſable, but ſetteth it on a candeliſtike, that thei whiche entre in maie ſee the light. Nothing is in ſecrete that ſhall not come abrode. Neither any thyng hidde that ſhall not be knowne, and come to light. Take hede therefore how ye heare. For whoſoener hath, to hym ſhall bee geuen, and whoſoener hath not, from hym ſhall bee taken, euen that ſame whiche he ſuppoſeth that he hath.

The text.

This Parable therfore did Jeſus vouchſalue to expounde to his diſ- ciples ſeuerally by themſelues: partly becauſe thei ſhould lerne in other pa- rables after lyke manier with a godly curioſitie to ſerche out the deepe meanig of them: and partly that afterwarde whan due tyme and occaſion ſhould bee, thei might preach openly to all creatures theſame thyng whiche thei had at that tyme heard in ſecrete. For the vnderſtandyng of holy doctrine is a clere light.

And he that geueth parte of this lighte abrode to others, dooeth not geue it to the entente to haue it kept hidde, but that it maie ſhewe light a brode to many. For no man (ſaith he) dooeth light a candell, & beyng lighted dooeth couer theſame with a veſſell, ne ſetteth it vnder the table: but he firſte ſetteth it on a candeliſtike to the ende that ſuche perſones as come into the houſe maie ſee lighte. For ther is nothyng deliuered vnto you now priuately or entricke, or wrapped in deepe parables: but theſame hereafter muſt be ope- ned to the whole worlde, nor nothyng is now ſo deepe or ſo cloſely hidde fro the vnderſtandyng of the vlearned: but theſame in proceſſe of tyme ſhall bee brought out by you, and ſhall bee ſette ſoorth to the knowlage of al creatures. Wherefore ye muſt take euen verai ſpeciall good heade, & ye with great care- fulneſſe empyente in your myndes thynges that ye now heare, ſo that no thyng fall out of your remembraunce or perithe. He that greedily receiueth & vnderſtandyng of the myſticall doctrine of God, & diligently laieth theſe vp in his herte as a treaſure, Declareth himſelfe worthe to haue mo thynges

No manne
whan he
lighteth a
candel, coue-
reth it with
a veſſell, &c

Take hede
therefore ye
now heare.

The paraphrase of Erasmus byon

committed vnto his credite, forasmuch as he diligently kepeth that which is geuen vnto him. For he that hath, shal haue moze geuen hym, but to hoso through his owne negligence, leseth the thyng that he ons had, suche an one shal not onely haue no moze geuen vnto him, but also euen thatsame whiche he semed to haue shalbe taken away from him, because he so rechelessly kept the euangelical treasure, wherewithall how much the rycher that one is, so much the moze dooeth he couet to bee still farther and farther enriched.

The texte

Then came to him his mother, and his brethren: and they could not come to hym for presse. And it was told hym and sayd: Thy mother and thy brethren stande with out and woulde see the. He answered and sayd vnto them: My mother and my brethren are these whiche heare the woorde of God, and dooe it.

Then came to him his mother and his brethren

And concerning suche like matiers as these are, the Lorde Jesus put forth many other parables vnto the people: all which euerie one of them, he expounded senerally vnto his disciples. And because the Lorde would declare what a precious thyng the doctrine of the ghospel is, and with how great diligence and carefulnesse it ought bothe to bee taught and to bee receiued: it happened on a certain date, that while Jesus was teachyng the people, his mother & his brethren came to the place beyng verat desirous and faine to haue spoken with him aboute some matier (whatsoever it was) concernyng their familie and household. And they could not coe to him for the thicke presse of the multitude: wherfore there was woord geuen him by others, that his mother and his brethren stood at the dooze, beeyng desirous to speake with hym. But Jesus to declare that the woorde of the ghospel is a more precious thyng, then that it ought to bee broken of, or interrupted for any worldly affections, or for any care of householde buisynesse and affaires: made this answer to them that had geuen hym woord of the matier: My mother (& he) and my brethren are they which heare the woorde of God, and dooe it, geuyng thereby a lesson, that carnall bynred ought not to bee regarded or acknowelaged, so long or as often as any matiers concernyng the soule health are in hande.

My mother and brethren are these, which heare the woord of god and dooe it.

The texte

And it chaunced on a certain date, that he went into a shyppe, and his disciples also. And he said vnto them: leaue vs goe ouer vnto the other syde of the lake. And they launched forth. But as they sailed, he fell a slepe. And there arose a storme of wynde in the lake: and they were filled with water, and were in reuerdie. And they came to him, and awoke hym, sayng: master, master, we are lost. Then he arose, and rebuked the wynde and the tempest of water, and they ceased, and it became calme. And he sayd vnto them: where is your feith? They feared and wondered among themselves, sayng: what (thynke ye) is this? For he commaundeth bothe the wyndes and the water, and they obey him.

An other thyng mozeouer also it was the Lordes will and pleasure by verat true matiers in dede, to teache vnto his disciples, how that in al matiers of trouble and buisynesse by meanes wherof this woorde would in tyme to come arise against the foreward procedynges of the ghospel, they ought not to falle in any despaire of mynde, nor any of them trust in his owne strength, but to depende and rest all on his helpe, and farther that his help shal not faile vs in any perilles or daungiers, at lestewyle, if we want not feithfull trust in hym, and if we will with prayes, procedyng from the botome of our herte, call for his aide and succour. It so befell therfore on a certain date, that Jesus when he had taught the people all the date long, entred into a bote with his

his disciples, and bid them make passage ouer vnto the other side, the tyme now drawyng well toward nighte. And as thei were saillyng, Iesus fell aslepe. And in the meane season ther sodainly arose a pierie of wynde, & so troubled the water: that by reason of the waues cummyng fast ouer into the ship the disciples wer in iopardie. And beyng soze afraide, thei went vnto Iesus, and reised him out of his slepe, sayng: Master thou slepest, and we perishe. But Iesus arisyng vp, rebuked the wynde, and the roughnesse of the water, and bidde it to bee still. And immediately bothe elementes, that is to wete, both the aier and the water acknowlaged their lord. And at his commaundement immediately folowed a great caulmesse and stillnesse of theim bothe. And this beeyng dooen, he turned to his disciples, and chydynge thei for that thei had been so soze afraide in his presence, sleepynge that thei had heard hym so often teach that nothyng should hurt theim, at leste waies, if thei wold kepe a stedfast and a continuall feith and trust toward hym, thus he sayed: Wher is now become that same feithfull truste of youres y^e should haue in me? truly the defaulte therof was the thyng that reised vp al this troublous bloustryng. Upon this, all the compaignie that were carryed in the shippe, whan thei sawe the whole tempest sodainly quetered in a momente at y^e onely voice of his rebukynge, & seeyng in hym certain manifest tokens of some thyng aboue the compaice of mannes reach: thei wer taken both with a feare and also with a great wondreyng at hym, in so muche that thei saied: what a man is this same? for he dooeth not onely commaunde and charge spirittes to goe out of men: but also hath rewle and commaundemente ouer the dead and deaffe elementes, the sea, and the wyndes, and thei obeie his comaundementes. So often therefore as it shall fortune vs also to bee in iopardie: so often as Iesus slepeth in our myndes: let vs with godly desires plucke hym by y^e sleue, leat vs with our continuall praiers awake hym, & reisse him: & immediately shall the tempeste bee turned into caulmesse. Ambicion is an euill wynde: wrathfullnesse and hatred are perillous wheoylewyndes: naughtie & corrupt desires bee horrible waues and surges: yea and readie to ouerwhelme the barge of our mynde, and to turne it vpside doun. But the lord is to bee reised out of his slepe, that he may commaunde and rewle these motions, & streight waies shall all the tempeste cease.

And thei sailed to the region of the Gaderenites, whiche is ouer against Galilee. The text.
And whan he went out to lande, there mette him out of the citee a certain man, whiche had a deuill long tyme, and wate no clothes, neither abode in any house: but in graues. Whan he sawe Iesus, and had cryed: he fell downe before hym, and with a loude voice saied: What haue I to doe with thee Iesus, thou soonne of the god moste highen? I beseeche the torment me not, for he comaunded the foule spiritte to come out of the man. For ofte tymes he had caught him, and he was bound with chaines, and kept with fetters, and he brake the bandes, and was carryed of y^e fiend into wilderness. And Iesus asked him, sayng: what is thy name? And he saied, legid, because many deuils wer entred into hi. And thei besoughe him that he wold not commaunde theim, to goe out into the dispe. And ther was there an heard of swine, feddyng on a hille, and thei besought him, y^e he woulde suffer theim to entre into theim. And he sufferd theim. Than went the deuils out of the man, and entred into the swyne. And thei hearde ranne headlong with violence into the lake, and were choaked. When the hearde men sawe what had chaunced, they fled, and tolde it in the citee, and in the villages. And they came out to see what was done: and came to Iesus, and founde the man (out of whom the deuils were departed) sitting at the fete of Iesus: clothed, and in his right mynde, and they were afraied. They also which saw it, tolde them by what meanes he that was possesed of the deuils was healed. And all the multitude of the Gaderenites besought him y^e he would departe fro theim: for they were saken with greute feare.

The paraphrase of Erasmus vpon

There met
with hym a
vexed man
which
had a deuill
long tyme.

He fel
down be-
fore hym
-3c.

There was
an hearde of
swyne -3c.

So the water beeyng made all taulme and still again, thei sailed into the lande of the Gaderentes, whiche is ouer right against Galilee, a parte of the neather or lower Arabie. And whan he was come forth of the shippe to lande, there mette hym a certain man, which had been now a greate long season possessed and vexed of an outrageous cruell spirite: in so muche, that neither he could bee kept couered with any clothes, nor yet with any ropes or chaines be kept at home within doores: but he went wandreyng about in the graues of dead folkes, and often tymes woulde he out of theim fligh vpon suche as passed by on the waie. This man rennyng forth at y^e noise of straungiers arriuing there, sawe Iesus, not without a good turne and benefite for his parte. For Iesus taking pietie and compassion on the manne, commaunded the wicked spirite to depart out of hym. And the partie that was possessed of the deuill fel down at the knees of Iesus. For a certain priuie power of the vertue of his godhed had drawen y^e partie vnto hym. But y^e vnclene spirite made an honge roling out, through the mouth of the miserable felic creature, & saied: O Iesus the sonne of the moste high god in heauen, what haue I to dooe with thee? I beseeche the doe not to torment me. For the commaundemete of the lord wrought strongly vpon hym to leaue the man whom he had by a long space vexed.

Many tymes and ofte would this wicked spirite cease on the man, and would after so manyfold piteous sortes most cruelly tormente, and vex hym, that breakyng all his fetters, his chaines, and al thynges that he was bound withall, he shoulde bee dyuene and sealed of the deuill into deserte places. Wherfore the saied spirite was illwyllyng and loth to leaue his olde habitacio.

Yea and morouer full soze was he afraid, lest the daie had been now come, in whiche thei shoulde bee adiudged to euerlasting paine and tormente of helle, there to be eternally punished for al the euill and woe which here in this world thei tormente and plague men withall. So than it was not repentaunce of his euill dooynge that enforced hym to these prayers, but feare of punishmente. But Iesus to the ende that the greatnesse of the miracle shoulde bee the better knowne to all folkes, demaunded of the wicked spirite what was his name.

He answered a legio (mening by this souldierly worde pertainyng to warfare that the man was possessed not of one deuill alone, but of an innumerable multitude of deuils) for there is no one great sinne without a great ambusshemente of vices together in a clustre. But there is no sicknesse of the mynde so greivous, there is none so great a multitude of great offences, but it geueth place and departeth at the commaundemente of Iesus. And all these deuils beeyng now in feare thereof, prayed Iesus that in case it could not bee auoieded but that thei must nedes be cast out of that man which thei wer in: yet at lest, wylle thei myght not bee commaunded to goe downe into the deepe pitte of hell whiche place thei know to bee ordeined for theim at the last daie of iudgement. And not ferre from the same place, vpon a certain hille whiche late hard by, in manier directlye aboue the same water, there was a great hearde of swyne feeding at their pasture: so that euen by that betay popnote we may perceiue y^e the saied countrey was heathen, and wholly geuen to al vngodlynesse. For the Jewes by their lawe did not, ne might eate no swynes fleshe.

And the deuils made request that by the sufferance of the lord thei myght haue libertee to flitte out of the man into the said hogges: so great a desyre & laste had the wicked spirites to doe hurte and mischief. And Iesus to make y^e thyng

thyng bothe the moze euident, and also the moze terrible, suffred thelm to haue their desire. And immediately the deuils leaft the man, & wete into þ hogges, and streight waies was al the wholle hearde carried hedlong in a furious rage as fast as thei might driue into the poole, and were there drowned stone dead. As soone as the swyneheardees saw this they were soze astraied, and went their waies thens as fast as thei might renne, into the townes and villages to beare tydynges al about what was happened. The inhabitauntes of the countrey scarcely beleuyng the tale that the swyneheardees tolde: went foozth to see the prouffe and tokens of that so incredible a matier. And cumming to the place, they see the hearde to be now perpyshed and losse whiche a litle befoze was an hearde of a mighty great multitude. And the man also whiche till þ tyme was possessed of many deuils, & for his notable mischief that he dyd in the countrey was well knownen vnto euery body: hym they fynde now all quiet and patient and of whole mynde, weatyng clothes on his bodie, and sittynge at the fete of Iesus. For of an harbourer of deuils was he sodaynly made a disciple, and scholar of Iesus. And where as tofoze he was tumbled and dyueuen by wicked spirites to all kyndes of mischief, now by the sentell and meke spirite of þ most merciful, lord he is in framynge to all earnest & deuout exercise of godlynesse. Ferthermoze they whiche had been there present and had with theyz owne yes seen the mā befoze possessed of deuils, and had heard that ther was a legion, that is to saye, a great noumbze of deuils in hym and now sawe him in suche a litell while made perfectly whole, they reported to þ residue of þ people what had befallen. Wherupon a certayne feare came vpon theim all, whereas they should rather haue glorified god & louingly embraced þ power of him who had restozed health to a most miserable creature, beyng otherwise past al hope of recouerie. They would sayne therfoze haue had Iesus gon, as people dyeding his power, but not knowing his goodnesse: & thei be moze moued with the losse of theyz catal, then with the health of þ man restozed again. Yet durste they not be bolde to banishe oz driue him out of theyz regio: but þ Cerasens sentilly desire and praye him in the name of all the wholle countrey to departe out of theyz coastes, so great feare had take and possessed theim all.

And they found the man, sitting at the fete of Iesus.

And he gat hym vp into the Myppe, and retourned backe agayne. Thau the man (out of whome the deuils were departed) besought hym that he might bee with him. But Iesus sent him awaye, sayng: goe home agayne to thyne owne house, and shewe what thynges socuer god hath doen for thee. And he went his way, and preached throughout all the citee, what thynges socuer Iesus had doen vnto hym.

The text.

And Iesus because he woulde not caste an holy thyng among dogges, returned agayne to his Myppe. But the partie whiche was deliuered from deuils, desired Iesus that he might continue in his compaignie and abwaite on him seeyng that he was bound vnto hym alone and to none other for receiuing his health. But Iesus woulde not suffre it, but sayed vnto him: returne to thine owne house, to the ende that by thyne owne relacion, and by sight of thee, all folkes mape certaynly knowe what thou were afoze, and what thou art nowe, through the benefite of god. Thy countrey men refuse to haue me come & be among them: yet bee thou at the lestewpse a wytnesse among them what ill frendes they haue been to theim selues in castynge me out of theyz regyon. The man obeyed the lordes biddinges, & going into Decapolis and throughout euery citee, he declared and talked in al coupaigntes that he came emogst, what great and high benefites he had recepyed at the handes of Iesus. And

And the me what thing ges socuer god hath doen for thee.

The paraphrase of Erasmus vpon

this same was yet some manner of entreaunce, and fyrste setting forth of preaching the ghospell among folkes beeyng grosse and wicked and veray well to be resembled to those swyne, into whiche the deuils did sitte whan they leste the man. Neyther was the open publishing of this man, whom the sayd deuils had tofore possessed, altogether in vayne. For many did beleue and maruayll at the thyng. And certes by this example or figure did the lord Iesus geue a lesson to vs that the grace of the ghospel ought to bee profered to euery body, bee they neuer so wicked, but yet not withstandyng that the same is not to bee thrust in theyr lappes beeyng vnwyllyng to receyue it, and also refusyng it. But agayne on the other syde they muste be so leaste and forsaken, that some sparke of true godlynesse bee leste amongst theim, whiche one daye in tyme to come maye by occasion appere and sparke by.

The text. And it fortuneth that whan Iesus was come agayne, the people receiued him. For they all awayed for hym: And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and he fell downe at Iesus fete praying him, that he would come into his house; for he had but one daughter onely, vpon a twelue yeres of age, and she lay a dyng.

Iesus therefore went backe agayn by shyppe into Galilee, from whence he had come, where he was now greatly spoken of, & wondrous in euery mannes mouth, & at his returning a great multitude of wen receiued him which with great missing of him did looke for his returne from that Cersanes. And beholde eekons an occasion whiche might declare aswell how readie Iesus was to helpe euery body, bothe ryche and poore, good and bad, as also how muche behinde they were in beleuyng and trustyng of God, whiche among the Jewes seemed to be chiefe pillours of religion, then those whiche among the infertout people were accounted moste vile and abiect. For one of the chief of the Synagoge called Jairus came to Iesus, & this Jairus had a daughter, within a litle ouer or vnder about the age of twelue yeres, and she was euen now in dyng. He fell downe therefore at the fete of Iesus, desiring that he woulde vouchesalue to come home to his house and to help his daughter whiche euen at that present lay in dyng. After suche a like sorte is the phisicia woont to be called in a tyme of vrgēt nede: Come proue what thou canst doe: how muche moze full was the feithfull truste and beliefe of the Centurion, whiche sayd that it was no nede of his bodely presence, but that Iesus was hable with a mere woorde of his mouth to helpe and to heale whom him lusteth. Iesus folowed the desire of Jairus and made haste towardes his house.

The text. But as he went the people thronged hym. And a woman, hauing an issue of bloude threine yeres (whiche had spent all her substance vpon physicians, neyther could be holpen of any) came behynde hym, and touched the hem of his rayment, and immediatly her issue of blood stauched. And Iesus sayed: who is it that hath touched me? whā euery man denied, Peter (as they that were with hym) sayed: Master, the people thruste thee & berce thee, and sayest thou, who hath touched me? And Iesus said: for body hath touched me. For I perceaue that vertue is gone out of me. Whan the woman sawe that she was not hid, she came trembleyng, and fell at his fete, and tolde him before all the people for what cause she had touched him and howe she was healed immediatly. And he sayed vnto hir: daughter, be of good comforte. Thy feith hath saued thee, goe in peace.

And loe in his goyng on the waye thitherwarde, by reason that the throng of people waxed thicke about him on euery side, (so great was the desire of euery bodye bothe to heare him & to see him) Iesus was in maner bozne down among theim. And euen amongst the thickest of the people, there had wyong
and

and thrust in amongst them a certain woman which had been sicke by þ space of twelue yeres of the bloudy fluxe, a disease lothely & much to bee abhorred, And for loue of health, she had bestowed all her substance vpon phisicians: whiche fro tyme to tyme fed hir forth with fayre promises of easing hir paine, howbeit they holpe hir nothyng at all, but cast hir into an other disease of po- uertie; moze then she had afore. There this good wise woman being destitute of all mannes helpe, tooke hir refuge vnto goddes helpe, conceyuing a merua- lous truste in Iesus, that if she might touche any parte of hym, or any thyng about him, she should be healed. Notwithstanding muche ashamed she was to come forth befoze him, and to discouer her foule disease that was to bee a shamed of. But willing as it were by prauie stealth to geat from him the be- nefite of hir health, she crepte and got to hym behinde his backe and touched the vtmoste skirt of his garment, whiche with the throng of the people was drawen this waye and that waye. And immediately she perceyued hir disease to bee gon, and the bloudie fluxe to bee cleane stopped. And verailly Iesus no- thing enuided the sicke woman that had hir health, but willing to shewe vnto þ reueler of the synagoge and to thother Iewes a paterne of perfect feith, saied: Who hath touched me? Whan others that went nexte vnto hym saied that they had not touched him: Petur and the other disciples whiche wer nexte vn- to Iesus neuer from his heles, saied: Master, a thicke presse and throng of people doeth on euery syde come vpon the, and thurst thee, and as thoughe there wer but two or thre here, dost þ aske who hath touched thee? But Iesus geuyng a by woord that his speakyng was of no comon maner of touching, as his disciples did mene, answered: some bodie hath touched me, not after þ common facion of touchyng one an other in going, but otherwise. He knoweth it hymselfe whosoever it bee: for I at the touching felte a certayne vertue pro- ceede forth from me vnto the partie that touched me. Whan no bodie made answere, and Iesus caste his eyes about all the compaignie, as though he sought who it was, that woulde prauely haue stolen this benefite, the woman knowing that what she had doone halfe by stealth, was not vnknownen to Je- sus: came forth befoze him with great feare, and falling down at his fete con- fessed befoze all the people, bothe for what cause she had touched hym, and also howe she was immediatly healed of hir disease, whereof she had been soze sicke whole twelue yeres space, the phisicians takyng greate labour aboute hir for vaine. The moste mercifull Lorde droue hir fortoze to this confession: not to shame the woman by detecting hir, but to declare vnto the Iewes how muche and howe great a thyng it is, that an assured feith maye doe. But Je- sus confortyng the woman beeyng now in feare and lookyng for no lesse then a great rebuke for hir presumptioun, saied: daughter thy feith hath deserued to haue thy health geuen thee: goe in peace, and this my benefite bee with the for- euer: with this sayyng he touched and nipped þ Pharisees and Scribes who put moze hope in theyr owne weorkes, then in the goodnesse of God.

I perceiue
that vertue
is gon out
of me.

Thy feith
hath saued
thee.

Whyle he yet spake, there came one from the reuelers of the synagogues house whiche saied to him: thy daughter is deade, disease not the maister. But whan Iesus heard that woorde he answered the father of the damosell: feare not, beleue onely and she shall bee made whole. And whē he came to the house, he suffered no man to goe in wth him, saue Pe- ter, James and John, and the father and the mother of the mayden. Euery body wept: & sorowed for hir. And he sayed, wepe not. The damosell is not deade but sleepeth. And she laughed him to scorn, knowyng that she was dead. And he thynke them all out and caught

The text.

The paraphrase of Erasmus vpon

caught hit by the hand: and cryed, sayng: mayde, aryse. And his spirite came agayn, and he arose straightwaie. And he commaunded to geue hit meat. And the father & the mother of his wer astounded. But he warned theym, & they should tel no mā what was done.

The Lorde Iesus had not yet ended speakyng these woordes, whan one of the maister of the Synagogues house came renning and sayd: Sir neuer trouble ne diseale ye the Lorde any ferther, who is now lyke to come in vaine; for thy daughter is already dead: The felowe that brought this woorde thought he had no greater ne higher opinion or beliefe of Iesus, then of some other especiall good phisician, who coulde haue holpen his beeyng sicke, and alyue: but to reyse his agayn beeyng dead, that wer he by no meanes hable to doe. Whan Iesus sawe Jairus deadely astounded and amased at this newes, he comforted him sayng: bee not afrayed: onely haue thou a feithfull beliefe, and the gierle shal bee safe.

Believe on-
ly and she
shal be made
whole.

Whan they wer come to the Maister of the Synagogues house, Iesus would not suffre any moo of the multitude to goe in at the doores with hym, but Peter, James, and John, and with theym also the father and mother of the gierle. Whan he came in, he found the house all full of mournyng. For the deade maiden was wepte for and bewapled of all his frendes and kinsfolkes: whiche dewtie and office of mournyng is commonly dooen to the great tye the folkes at theyr deathes for a pryde and honour, moze then for any sorowe.

Wepe not
etc.

For they dooe make & appoynte certayne for the nonce to make lamentaciō, to syng doulfull songes of mourning, and to shew an outward countenance of sorow by wepyng and wrynging of theyr handes, and beatyng or tearyng theyrselfes. All this poynte and wayne shewe did Iesus refreigne and forbid, sayng: make none of you no wepyng: for the mayden is not deade, but she slepeth. And they had him in derision for his so saying: because they knewe certaynly that she was dead in dede. Then Iesus entrepyng with a betaye fewe persones into the Inner chambrye where the dead corpe of the mayden laye, he toke hit by the hande, muche like as though he shoulde but awake hit out of his slepe: sayng with a good loude voyce: mayden arise. And what folowde? No creature aliuē doeth moze lightler awake from slepe at the voyce of any that calleth him vp, then this mayden arose agayn fro death to lyfe as soone as Iesus spake vnto hit. For not onely her soule and lyfe retourned agayne into the tabernacle of his body, from whens it had tofore departed: but also she arose vp, and walked about the house as mery and lustie as euer she was before. And Iesus to thentent that it shoulde bee a moze certayne and euident declaracyon of lyfe perfectly restored vnto hit, willed meate to be geuen vnto hit: whiche thyng whan the father and mother of the gierle sawe, they were greatly astounded. And Iesus gaue them a great charge, & they shoulde make no wordes to no creature of & thing that had happened, as though he had ben veray faine & this miracle shoulde bee knowen but to a fewe, partely to teach vs, that we ought not to hunte for the glozy and prayse of our well bodynges at the handes of men, and partely to signifie by this figure and example, & in light faulces a rebuke secretly geue may be sufficient. For the gierle beeyng deade dooeth betoken a mā through weaknesse & frailtie fallen into syn. The death was yet freashe, the corpe had not come abrode into open sight. Therefore the multitude beeyng shut without doores, & matter was all ended and but a fewe persones made priuie vnto it. But happie and blisshed are they, whome Iesus dooeth so bouchesake to take by the hande.

And he com-
maunded to
geue hit
meat.

The text.
Jesus called the twelue together, and gaue them power, and autoritie ouer al deuils, and that they might heale diseases. And he sent them to preache the kingdome of god, & to heale the sicke. And he saied vnto them: Take nothing to your iourney: neither staffe, nor scrippe, neither bzeade; neither money, neither haue too coates. And whatsoeuer house ye entre into, there abyde and thence departe. And whosoever will not receyue you when ye goe out of that cite, shake of the veray dust from your fete, for a testimonie against them. And they departed and went through the townes, preachyng the ghospel, & healyng euery where.



Ad hitherto did Jesus execute and administree the office of preachyng the ghospel in his owne person, framyng by all þe meane space, and trainyng his twelue apostles many soondrie wates, as men that shoulde after the receiuyng of the holy ghost succede him in tyme to come in the office of preachyng. And for þe veray cause it was, that he would in any wyse haue them continuall witnessers of his actes and preachynge. But to the entente that in the meane season they theinselfes also might shewe some paterne and saumple of theinselfes towarde the executyng of so great an office, and euen the lord beeryng yet alwyth they might assaie and proue how well they could dooe: he called them euery one together into one place, for a lesson and token that there ought to bee no disorde ne disagreynge among them in their preachyng. And to the entente that þe preachyng of suche pooze meane felowes and vnlearned persones shoulde not vtterly altogether lacke autoritie: he gaue vnto them mozeouer þe vertue and power to cast out all kynde of deuils, and to heale all kynde of diseases. For it was mete that they whiche shoulde preache the kyngdome of God, shoulde haue power ouer wicked deuils, the enemies of God: & also that suche as shoulde be preachers of that doctrine which healed al diseases of the mynde, shoulde not lacke vertue to heale all maner diseases of the bodye: yea & fethermoze conuenient it was, that the people shoulde be allured and wooonne to the professiõ of the ghospel by good turnes & benefites, rather then by thynges of terroure. Accordyng to the exaumple (saith he) that my selfe haue geuen you, see that you gladly & freely vse your power to þe healyng of all peoples diseases and miseries: see that ye corrupt not the synccritie and purenesse of preachyng the ghospel, by any suspiciõ of dooynge it for aduantage and lucre. Than appoynted he vnto them in plain wordes what it was that they ought to teache. For he gaue them in commissiõ no suche thyng, as to teache the ceremonies of the lawe, whiche shoulde with in a short tyme be abolished: not to teache blynde constituciõs of men, as the Scribes & Pharisees vled to teache, when they goe rounde about bothe the sea and the land to make one selfe proselyte, or nouer of their secte: But he gaue them in comaundemente to teache that the kingdome of God was at hande. Whiche kyngdome of God did not now consist in outward thynges to bee dooen with the body but in spirite and vertue. And thus muche to preache vnto the rude ignozant people, was for that present tyme at the begynnynge sufficient for preparyng of mennes hertes vnto an higher doctrine. And for because the carefulnesse of thynges necessari for the sustentaciõ of the bodye shoulde by no meanes lette them from the busy nesse of the ghospel, he saied vnto them: Carre no kynd

And gaue
them power
and autor-
tie ouer all
deuils.

The paraphrase of Erasmus vpon

Take no-
thing to your
travell ney-
ther hat, nor
scrippe.

And what
forer house
ye entre in-
to .gc.

of baggage about you on the waie, neither staffe to defende you withall, ne
scrippe to kepe your meate in for store, ne purse wherein to putte any money
for expenses, or charges necessarie, no nor twoo coates: for bee ye well assured,
that ye shall not any where lacke any one of all these thynges, yf ye shall with
pure hertes accordyng to the tenour of my commaundemente, diligently pro-
uide and labour that the ghospell goe forwarde and daily encrease. For euery
where shall there bee, whose voluntarie gentlenesse and liberalitie shall geue as
muche as for you beeyng men that lyue from hande to mouth, and can bee con-
tent with a littell, maie at all tymes bee sufficient. Neither shall ye haue any
cause to be pensyue or carefull, where or how to bee entretained for lodgyng or
harbour: for wheresoeuer ye can knowe of any that are woorthie and mete for
the kyngdome of God, turne ye into their houses, and ther continue at sojourn
lesse if ye should euerye other whyle bee flittynge from one house to another, ye
maie seme to haue dooen it for sekynge of deintie fare. But beeyng content with
suche chere as ye shall there fynde, tarte ye so long in the houses of y same per-
sones, vntill the good procedynge and encrease of the ghospell shall aduertise
you to goe forwarde to an other place: but if it shall any where so happen, that
no bodie will receiue you into their house, yet acknowelage and remembre the
woorthynesse and dignitie of your office, and bee not ouer earnest to thrust in-
to their lappes whether thei will or no, the thyng, which euery creature ought
moste specially to craue: but streight wates forsake ye that same citie, beeyng
so ferre from takynge any kynde of commoditie by suche persones, as wylfully
reiecte your preachynge, that ye shake of and cast backe again vnto them, yea
euen the vrayl duste that maie happly chaunce to haue stycked on your fete:
plainly testifyng & protestynge vnto them, that ye haue frely preached y kyng-
dome of God vnto them, and that thei haue made themselves vnwoorthie of so
great a gyfte freely profreedy vnto them. Whā Iesus had with these & many
other woordes mo instructed and armed his Apostles, forth thei went twoo &
twoo together: and goynge round about to euery toune and village, thei prea-
ched euerye where that the kyngdome of God was come. And wheresoeuer thei
found any men possessed with deuils, or sicke, or in daunger of any other im-
pedimente of the bodye, thei healed them in the name of Iesus. And this was
the first rudimente and entreaunce of the Apostles preachynge.

And thei
departed.

The texte

And Herode the Tetrarche heard of all that was dooen by hym, and he doubted be-
cause that it was saied of some, that Iohn was arisen again from death: & of some, that
Helias had appered: and of some, that one of the olde Prophetes was arisen again. And
Herode saied, Iohn haue I beheaded, but who is this of whom I heare such thynges?
And he desired to see hym.

By reason of these thynges the name of Iesus was so bruyted abrode and
made so famous, y the reposte of all his woorkynge and dooynge came euen
to the eares of Herode the Tetrarche. For wheras he knewe not Iesus, and
heard saie that a certain man there was who at the bidding of his word could
and did cast out deuils, did put awaie diseases, did restore the lame, and such
as were taken and had their synowes thronken, did make cleene the leproes, did
raise vp the dead to life again: he was in great doubte & woonderously trou-
bled in hys mynde what man this myght bee so goodly sproung vp.

Some holded abrode that Iesus was Iohn, whom Herode a little tofore had
slaine, and the same Iohn to haue returned to lyfe again, and therfore beeyng
now

now as it were made halfe a God, to bee weared mightie in dooing of suche great miracles. Others said, that he was Elias, whom beeyng taken vp in a fierrie chariot, the Jewes did loke for that he should come againe, according to the propheticke of Malachias. Again some supposed that he was some other of the olde prophetes, the memozie of whiche prophetes was high and holy, and was had in greate reuerence among the Jewes. Howbest Herode fearing on his owne behalfe if John were reuiued again whom he had put to deathe, and rekenyng it a thyng vncredible, that a man ons deade, shoulde be returned again to life, said: As for John I myne owne selfe haue caused to bee beheaded, who beeyng despatched and yd out of the worlde, I thought there had none been leaft aliue whiche woulde haue entreprised to dooe any suche great matiers. And what felow is this of whō I heare much greater thynges then euer John wrought. And hereupon he earnestely sought some occasiō to haue a sight of him, not to bee made better thereby, but to satisfie his owne curiositie to knowe all thynges, oz els in case he shoulde so thynke good, to doe euen thesame by him that he had dooen by John afoze. But Iesus forasmuche as he knewe Herodes mynde well enough, would not come where to bee seen of him. For he was not come for any suche purpose to fede oz delyte the eyes of wicked princes with his miracles, but to byng the simple pooze folkes to health: not to bee beheaded did not lyke hym, who had predestinate vnto himselfe the high exalted standarde of the crosse.

John haue
beheaded. 26

And the apostles returned, and tolde hym all that they had dooen. And he toke them, and went asyde into a solitarie place nygh vnto the citie called Bethsaida, which when the people knewe, they folowed hym. And he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

The text.

After this the twelue returned home again vnto Iesus, with great cherefulness, declar yng how the preaching of the ghospell had verai well prospered, and how great miracles euen they also had dooen in his name. But Iesus called theim backe vnto sobrynesse and humilitie, teach yng that they shoulde not weare any thyng the moze haulte, ne take any thyng so moze highly vpo theim for so prosperous successe of any such manier thynges. For he enfourmed the that miracles are wrought & dooen through the power of God and not of men and thesame often tymes to bee shewed forth by other men, then suche as are predestinate to euerlastyng life: and that onely the godlynesse of mynde dooeth make a man blisfed, whether he haue the power to worke miracles, accord yng as the tyme requireth, oz els haue it not. Iesus therfore of purpose to teache them by the dede selfe and by the lyuely practising of the verai thyng, after what soyt they ought to fede the multitude with the foode of goddes word and of the ghospill whiche they had learned of him: he went asyde with them out of the coupaigrie into a desert place, wher they myght repose the selves awhile after so labour of their iourney. For in that place there was so great a resorte of people about theim, that they could haue no manier tyme of respite, no not so muche as to eat their meate. He had theim awaye therfore into a solitarie place harde by a cite of Galile called Bethsaida, whiche was the natie countrey of Peter, Andrew, and Philip all thre, and doubtlesse this departing asyde into a place solitarie was not bestowed vpon fonde sensuall pleasures oz on slepe, but vpon a quietnesse to praise & to geue thanks to God. For of suche soyte ought the pastyme and relaxation of suche men as are folowers of the Apostles to bee. But as soone as it was spred abroad by the bruit of so people, whither

The paraphrase of Erasmus vpon

whither Iesus had coueighed hymselfe to be solitarie: an innumerable multitude of people gatheryng together in clousters on euery syde, went after him into wyldernesse. And he rescued the. Than Iesus seeyng the greddie desires of theim, came out of the solitarie places that he had gon to for to repose hymselfe, and so lyttell mynde had he to putte theim awaie from hym, that he went of his own accorde to mete them, teachyng his disciples therby this lesson also that after a lytle shorte tyme of reposyng themselves they ought euen anon estones to retorne from resting, vnto the office of preaching the ghospell. And spake vnto them of the kyngdom of God &c. When Iesus was come forth, and sawe the infinite multitude of men, weomen, and childzen, y had come so great a iourney on foote out of diuerse places into desert, as thepe wanderyng hither and thither for lacke of a shepheard, breyng moued with pitie and compassion, he first sedde their folles (speakyng vnto theim manye thynges of the kyngdome of God: than did he heale them whiche wer holiden with great diseases and other maladies of the bodye.

The texte.

And when the daie began to weare awaie, ryan came the shewe, and said vnto hym: send the people awaie, that thei maye gooe into the townes and next vilages, and lodge and eat meate, for we are here in a place of wyldernesse. But he said vnto them: Scue ye them to eate. And they said: We haue no moe but fyue loaves and twoo fishes, except we should goe and bye meate for all this people: And thei wet about fyue thousande men. And he said: Cause them to sitte down by fyfties in a coulmpaigne. And thei did so, and made them all to sit downe. And he tooke the fyue loaves, and the twoo fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to sette befoze the people. And they all byd eate, & were satisfied. And ther was taken vp of that remayned to them, twelue baskettes full of broken meate.

Whyle these thynges were in dooyng, the daie began to drawe towarde an ende. And the Apostles consideryng the multitude to be infinite, & the euentide to drawe nere, the place to bee ferre from any towne or village, and that thei had no victalles there: thei putte Iesus a lytell in remembraunce, sayng: Eat goe the people in season, that goyng into the next lytell townes and villages here about, they maye eat themselves meate: for this is a deserte place where no meate is to bee gotten. And Iesus to shewe that thei whiche with all their harte applied the doctrine of the ghospell, shoulde bee so provided for, that they shoulde neuer lacke meate, and also myndyng that the miracie whiche he entended there and than to shewe, should be verai eident, he answered his disciples: they nede not for this purpose to departe heng into any townes or villages: but rather geue ye them meate your selues: shewyng vnto them by the same bywoorde, that this thyng also dooeth otherwhyles apperteyne to the ductye of one that supplyeth an Apostles rouse, to releue the necessitie of their flore with parte of their owne substaunce, be it neuer so small. And the Apostles at this tyme lacked no good wyll, but soie me they wer y thei lacked habilitie. And therfore thei answered in this maner: we haue not a bytte of meate in the world, moze then fyue loaves and twoo fishes. And this prouisi on will scarcely be ennough for vs, as fewe as we bee for our supper, except percase it bee thy pleasure that we shall gooe into the nexte townes and villages heare about to bye meate, as muche as maye serue so great a multitude as here bee. But therunto had we nede to haue a good summe of money, wheras we haue but right small stoz of money among vs all.

Wee haue no moe but fyue loaves and twoo fishes,

For there wer almoste the full noubze of fyue thousand men. Then saied
 Iesus: Cause ye them to sitte downe by compaignies, & so to deuide theim-
 selves that they sitte by fiftie and fiftie in a compaignie. For so dooe they that ^{And they}
 make a feaste to a great noubze, vse to appointe a determinate noubze of ^{wer about}
 persones & messes to euery table, that the butleers and other seruitours maye ^{sue thous}
 knowe how muche to appointe and prepaire for thesame. The Apostles al- ^{and men}
 though they sawe no prouision toward, yet at the lordes commaundement, they
 bidde the people to sit downe by compaignies as afoze is saied, euen as though
 meate shoulde immediatly be sette afoze theim. The people also on the other
 syde euen with lyke playnesse doe as they are bidden. Iesus therfoze a manne
 of a newe and a strange facion to bee a feaster of gestes, toke the fyue loaves
 and twoo fishes, and lifyng vp his eyes streight to heauen, he first halowed
 theim with luckie woozdes of multiplieng, and than he brake the same, and ^{And he took}
 deliuered it by piece meale vnto his disciples, to set befoze the people. They ^{the sue loaves & blis}
 were euery one refreashed with as muche as they woulde eate, and so ferre ^{sed theim.}
 they were frō lackyng any thyng, that whan euery bodye was satisfied with
 y largest, ther were twelue bassettes full of bozke meate gathered by y handes
 of the disciples. And in this matier to, there lyeth hidden a figurate representa-
 tio of a moze secrete doctrine. The Apostles had prouision of blaundye, but it
 is suche as belongeth to Iesus. This blaundye lyke as it is of lyght prync &
 course geare for poze folkes eatyng, so is it but litell in quantite. For the
 doctrine of Moses is manyfolde: and the philosophiers learnyng is of sondrie
 manier soztes of matiers & ful of plenteous stufte: but the woze of the ghospel
 is playne homelye geare, and shor, and yet suche as maie suffice for the soules
 of all nacions to bee refreashed, in case it be deliuered and receyued as it ought
 to bee. To men of thapostles professiō is the woze committed, where-
 with soules are made fatte: but the same wooze doe they not sette afoze the
 people to fede on, except it be firste consecrated and broken of Christ. For than
 and neuer els is it the true fruite of preachyng the ghospell, if the teacher
 doe not presumptuouslye vsurpe to himselfe the gift of learnyng whiche he hath
 as a thyng commytted to his credite, ne vndiscretelye oz mysaduisedlye shewe
 foozth thesame as though it were of his owne: but yelde it vnto Christe to
 bee made holy of hym. Otherwise all in vain shall the teachers labour bee
 when he preacheth, onlesse Iesus shal first haue blisshed the wooze, onlesse he
 shall haue broken it, onlesse he shall with his owne handes deliuer it to bee
 distributed to the people. For pythysle and effectuell it is whatsoeuer proces-
 seth out of his holy handes, he onely it is, that sedeth, that refreasheth, that ma-
 keth full: bishoppes are nothyng els but mynistres and distributours of an
 other mans liberalitie. The people all the while sitteth downe in compaign-
 ies vpo the ground, nothyng stikyng oz doubtyng, nothyng murmouryng
 oz repynyng, whereby is signified, y in the saythfull congregacion of Christes
 church, there ought to bee sobze humylitie, and plain saythfull trust of y herte
 in God, without any doublenesse, & that all discorde and sedicious vproare
 ought to bee awaie. Consider me ferthermoze this mysterie too. The Lorde
 Iesus firste of all thynges taught and healed the people, and than fedde them
 afterward. The woze of god also is the heauely meate of the soule. But some
 pozion here of is not denied to the vngodly and to the newly entred oz instru-
 cted in the faith. For it is the medicine of mennes soules, and the refectiō of
 the

The paraphrase of Erasmus vpon

the weake. For holisome doctrine worketh the like effecte in þ soules of synners that Iesus with his worde and his touchyng did in diseases of the body. But there is a mistical breadd whiche is not geue but to persones now al readie wel taught, and also thzoughly healed. The same forsooth is that heauenly breade of þ lordes bodye, which is not geuen to those þ are not yet thzough baptisme receiued into the body of the churche and congregacion: ne vnto suche, whose mynde and soule is holden with some grievous cryme, as it wer with a mortall sickenesse. And that same meate of the pituile hidden wysedome of God, (which Paule the Apostle dyd not shewe forsooth but among the perfecte,) is not to be vttered vnto all persones at auenture.

The text. And it fortuned, as he was alone prayng, his disciples wer with hym and he asked them, sayng: Who saie the people that I am? they answered, and saied, John Baptiste, some saie Elias, and some saie that one of the olde Prophetes is aryfen. He sayed vnto them: But who saie ye, that I am? Simon Peter answered and saied, thou art the Christe of God: and he warned and commaunded them that they should tell no man that thyng, sayng: the sonne of man must suffer many thynges, and bee reponed of the elders, and of the high priestes and Scribes, and bee slayne, and ryse again the third daie.

Who say þ people that I am? Now because the Lorde had so tempered all his saynges and dooynges, that some whyles he would shewe forth tokens of his godly power, & an other tyme he would manifestly shewe the veritie of his humain nature: the opiniõs of men concernyng hym dyd muche varse. But because it was requisite that among them, by whom he had appoynted to reneue the world, there should bee one vniforme professiõ perfectly agreeyng in it selfe cõcernyng hym: at a tyme whan he was in his prayers solitarie with his disciples, he demaunded of them what opinion the people had of hym, or whom they saied that he was. The disciples answered: some suppose thee to bee John the Baptiste reuiued againe: some saye that thou arte Elias, of whom the Jewes thynke that he shal come again befoze that Messias shal come: and some others beleeue the to bee some one man of the olde Prophetes called to lyfe again. Than saied Iesus. As for the people, they are inconstaunt and waueryng as they are woont to be. But ye that know me neter and familiarly, who dooe ye saie that I am? There Peter beeyng moze ardent and fyerie then the resydue, made answer in the name of them all: we know thee to bee Messias, who God hath enoynted with all heauenly gyftes of grace: And this their right profession Iesus in dede alloweth well, but yet he geueth them a great charge, that they should make no woordes to no creature, what opinion they were of. For he saied the tyme of openyng that mysterie in the open face of all the worlde was not yet come, and that the sacrifice of his death muste first bee executed & accõplished, and that he was appoynted to come to the glozie of that name, by many kyndes of despyte and reproche. For the sonne of mā, saiethe he, must abyde muche woe, and must bee reponed of the elders, and of the Scribes, and of the chiefe of the priestes, yea and at length bee slaine too, and aryse again from death to lyfe the third daie. Ye must therfoze beware, least the glozie euen of this name if it should now at this present bee preached, should not fynd feith to bee credited, because of the affliction and drath of the bodye, and so might be a lette to my death.

The text. And he saied vnto them all: If any man will come after me, leat hym denye hymselfe, and take vp his crosse daily, and folowe me. For whosoener will save his lyfe shal lose it. But

But whoſoever dooeth loſe his lyfe for my ſake, theſame ſhall ſave it. For what avaunte-
gerh it a man, if he wyne the whole worlde, and leſe hymſelfe, or runne in damage of
hymſelfe. For whoſo is aſhamed of me and of my wordes: of hym ſhall the ſonne of man
be aſhamed, when he cometh in his maiestie, and in the maiestie of his father, and of the
holy Angells. I tell you of a trueth: There be ſome ſtandynge here, whiche ſhall not taſt
of death, till they ſee the kyngdome of God.

Then wher Petur at the mencionynge of death trebled and quaked for be-
rai feare, and aduised Chriſte to ſome other better waies the ſo, whan Jeſus
had put hym to ſilence, he begoonne to exhort his other diſciples alſo to the ſo-
lowynge of his death, ſayng: Thus hath it pleaſed my father: by this waye
muſte I come to glorie. And whoſo will be a diſciple of myne, if he gladly de-
ſire to bee partaker of my bliſſfulneſſe, he muſt of neceſſitie bee a ſolower of my
death aſoze. It is not enough to goe ſolowynge me on ſore at my heeles wher
I goe: he muſte ſolowe me in deedes, orels wyll I not acknowledge hym for a
diſciple. For whoſoever ſhall come to þ office of preachynge the ghoſpell, muſt
denye hymſelfe altogether, and muſt renounce all the cares of this worlde for
ever, rycheſſe, pleaſures, promotions, kinſfolkes, affections, yea and lyfe itſelfe
alſo: and muſt every day take his croſſe on his backe, haupynge his mynde euer
moze readie vnto all ſuche thynges, as ye ſee that I abyde and endure. I wyll
goe befoze you as the maiſter: leat hym come after whoſoever ſhalbe mynded
to bee a diſciple. Neither is there any cauſe why ye ſhoulde feare to bee ſlaine.
For ſo to periſhe, is to bee preſerued. For whoſoever ſhall leſe his lyfe for my
ſake, theſame hath ſet his lyfe in perfecte ſafetie: and on the contrarie ſyde, who-
ſoever ſtertyng backe or ſhynkynge awaie fro the buſſie charge of the ghoſpel,
ſhall haue a mynde to ſaue the lyfe of his bodye, theſame ſhall leſe the lyfe of his
ſoule, which alone and none but that is to bee reckened the true lyfe: and for the
preſeruyng of this lyfe, it is the parte of a wyſe man gladly to take the leſſe of
all other thynges in the worlde. For what ſhall it auayle a man, if he wyne
all that euer this worlde hath woozthie to bee deſired, whan he hath loſte his
owne ſelfe: whan the mannes ſelfe dyeth thoſe thynges alſo that he had gottē
are periſhed and gon with hym. And he perſpeth altogether in dede, whoſo
hath loſt euerlaſtynge lyfe. Leat no diſciple of myne thynke ſhame to ſuffre ſuch
thynges whiche I my ſelfe ſhall ſuffre. Leat hym not bee aſhamed to profeſſe
my doctrine aſoze all the worlde. For whoſoever ſhalbee aſhamed of me and
my wordes befoze men, as one offended & ſlaundryed with the worldely ſhame
of the croſſe: of ſuche an one ſhall the ſonne of man again bee aſhamed, whan
after the laiſynge down of the infirmitie of the fleſhe, he ſhall come at the ſecound
tyme ſhewynge forth vnto the whole vniuerſall worlde the maiestie of himſelfe,
of his father, and of his holy angelles. And doubte ye nothyng that þ thyng
that I ſaie, ſhall one daie come to paſſe. For this I affirme vnto you for a ma-
tier of aſſured trueth. Some there bee here among you ſtandynge by, whiche
ſhall not departe oute of this lyfe, but that they ſhall firſte in ſome parte ſee the
maieſtie of the kyngdome of god. The thyng that now lyeth hidden, ſhall one
daie in tyme to come bee made open and manifeſt vnto all creatures.

¶ And it fortuned that aboute an eighte daies after theſe ſaynges, he toke Petur and
John and James, and went vp into a mountayne to praye. And as he prayed, the ſacion of
his countenance was chaunged, and his garment was white, and ſhone. And beholde,
there talked with hym two men whiche were Moſes and Helias, that appered in the ma-
ieſtie, and ſpake of his departynge, whiche he ſhoulde ende at Hieruſalem. But Petur & they

The paraphrase of Erasmus vpon

that wer with hym, wer beaute with slepe: And whan thei awoke thei sawe his maiestie, & twoo men standyng with hym.

Thā Iesus to performe the promisse whiche he had now made, did aboute theight day after these wordes speakyng, choose out thre of his. xii. Apostles that is to wete, Petur, James, and John, and accordyng to his accustomed woont, he gotte hym vp to a mountaine, there to praiſe. And as he was in prayng, his face was sodainly chaunged into an other lykenesse replete with maiestie and glozie, and his garmentes shone as whyte as any snow. There wer seen also with him at thesame instaunt twoo other men of lyke maiestie talkyng with hym, of whom the one was Moyses and the other Helias: for the lawe had by figures set out Christe derkely (as it wer) in a shadowe, and the prophesies had directly poynted hym oute what he was. Now the talkyng of these twoo with Iesus, what other thyng doeth it signifie, but the perfecte agreyng of the olde and newe Testamente together: Their talkyng with hym was concerning the kynde of death, whiche the Lorde accordyng to þe tenour & fourme of the prophete many a day afore wyrtē and set forth by theim, shoulde afterward accomplishe at Hierusalem, to thede that efclous the delectable sweetenesse of the glozie, shoulde bee brought to a tēpe with the mencion of death. But all this did not the Apostles euen beai wel see, because thei had their eyes euen heauye with slepe. But assoone as thei wer awoke, thei plainly sawe the maiestie of the Lorde, and also the twoo men standyng hard by hym.

And spake
of his be-
pactyng. &c.

The text.

¶ And it chanced as thei departed from hym, Petur saide vnto Iesus: master, it is good beeyng here for vs, let vs make also three tabernacles, one for thee, and one for moyses, and one for Helias (and wot not what he saide). Whyle he thus spake, there came a cloude and ouer shadowed them, and thei feared when thei were come into the cloude. And there came a voice oute of the cloude, saying: This is my dere sonne, heare ye hym, and as soone as the voice was past, Iesus was found alone, and thei kept it close, and told no man in those dayes any of those thynges whiche thei had sen.

Whiche twoo men when thei began to depart from Iesus, Petur fearyng lest all that same delectable sight shoulde also goe awaie, he sayed vnto Iesus: Master, it is no goeyng any whyther oute of suche a place as this. Fare well Hierusalem and leat it goe whiche threateneth to put thee to death. Tushe let vs rather make three tabernacles here in this mountaine, one for the, one for Moyses, and one for Helias. Thus spake Petur as a man inebriate and made dronken with the sweetenesse of this vision, not knowing what he saide. For he requyred to tryumphe before he had woonne the battaill: and would haue had the best game of rennyng before he had renne for it. Euen in the instaunt tyme whyle Petur was speakyng these wordes, there sodainly arose a cloude and cast a shadowe ouer all the disciples, beeyng now not habile in their mortal bodye to abyde the beholdyng of so great glozie. And whyle Moyses and Helias wer entreyng into the cloude, and wer vanisshyng awaie from the eyes of þe disciples (for reason it was that the light of euangilicall trueth apperyng, all shadowes and mysticall derkenesse of figures shoulde geue place and bee gon:) the voyce of his heauenly father sowned down from the cloude sayng: Moyses and Helias, who propheted of my sonne, þe Iewes haue hitherto had in high estimacion and reuerence. Great mē wer thei two in dede, yet wer they but my seruantes. But this same is he that is my sonne, so dere beloued vnto my herte as

There came
a cloude o-
uer shadow-
ed them. &c.

as none other is but he alone: therfore herken ye to hym. This voice thus ſou-
nyng in their eares, Ieſus was found alone, leſte thei might haue demed the
teſtimonie of that voice to concerne any other perſon, the euē betrai hym onely. Ieſus was
found alone
And the ſaid three diſciples right ſo as they were commaunded of the Lorde,
kept the matier cloſe, and reported not the priuie of that viſiō to any creature
alyue, vntill Chriſte had ariſen againe from death to lyfe after his paſſion. For And theſe
kept it
cloſe. &c.
it was not the Lordes pleaſure to haue the maieltie of his Godhed publiſhed
or openly ſpoken of befoze the tyme of his death, aſwell becauſe there ſhoulde
bee nothyng that might be a lette vnto that ſame ſacrifice whereby mankynde
was to bee reſtozed. as alſo becauſe that thyng might not bee openly talked of,
whiche no man would than beleue, if it had been reported. And all vnder one,
dyd he therein by an example, that was a true matier in dede, geue a leſſon to
vs, that in caſe any excellēt good thyng bee in vs, we ſhould rather kepe it cloſe
then make bautes or bragges thereof: and in caſe we haue any ſpeciall vertue
or good qualitie in vs by the free gyft of God, the ſame is to bee declared and
ſhewed in deedes, rather then by making many gale or high wordes of it.

¶ And it chaunced that on the nexte daie, as thei came down from the hylle, muche people The teſte
met hym. And beholde: a man of the compaignie cryed out, ſaying: maſter, I beſeche thee
beholde my ſonne, for he is all that I haue, and ſee, a ſpyrite taketh hym and ſoodainly
cryeth, and he knocketh and beareth hym that he ſoomerth again, and with muche paine de-
parteth from hym, whan he hath rent hym. I beſought thy diſciples to caſt hym out, & they
ſoulde not. Ieſus answered and ſaid: O feithleſſe and crooked nation, how long ſhall I
bee with you, and ſhall ſuffre you? Whyng thy ſoonne hither. As he was yet a cummyng, the
fende rent hym and tare hym. And Ieſus rebuked the vncleane ſpyrite, & healed the chyld,
and deliuered hym to his father. And thei wer all aſtoniſhed at the high power of God.

The next daie folowynge, Ieſus came down from the hylle with his ſayed
three diſciples. And he found a mighty great multitude of people gathered about
the reſidue of the diſciples, whom he had left there behynd hym, whan he ad-
dreſſed hym to goe vp to the mountain. But the people aſſoone as they eſpyed
Ieſus returnynge again, went to meete hym. For they had found a great lacke &
myſſe of his preſence. And there had happened a ſuche matier, why they ſhould
requite to haue his preſence. For one of the compaignie cryed out to hym ſaying:
maſter, I moſt humbly beſeche thee, leaſt the extreme miſerie of a ſonne of myne
moue the. For I haue no mo but hym alone: and he is holden with an extreme
tyrannous deuill, whiche dooeth euery other whyle ſoodainly take hym, and
bereth hym ſundry waies, that pitie it is to ſee, with much great roaryng, flaſ-
hyng hym on the grounde, and ſo wreſtyng his lymmes as though he would
teare them fro the bodye of hym, and he ſomyng at the mouth for paine al the
whyle. And as often as he taketh hym, he ſcracely departeth from hym, vntyll
all his bodye bee rent and torne. I praied thy diſciples to caſte out this ſpyrite.
Thei did their beſt, but they haue not been hable to dooe it. Than Ieſus well
perceiuyng that the thyng had ſo chaunced by reaſon of the fathers vnbeliſe
that praied for health to his ſoonne: and in conſideracion of his diſciples feith
beeyng yet hitherto but weake, he cryed with a loude voyce, ſaying: O nation
ful of myſtruſtyng, and of an herte nothyng ſingle, how long tyme ſhall I bee
conquerſaunt among you, and ſhall ſuffre theſe thynges? Can I not yet all this
whyle byng thus muche to paſſe, to make you haue a perfeict feith and truſte
in me? dooeth the weakenelle of this bodye of myne ſo muche leaſt you? And
turnyng hymſelfe to the man, and requiryng of hym aſoze haue to haue a moze

I beſought
thy diſci-
ples to caſt
him out &
thei coulde
not.

The paraphrase of Erasmus vpon

stedfast feith, he saied: Bring thy sonne hither to me. And as soone as the yong thyng was brought to Iesus, the euill spirite that was in hym tooke hym, quashyng the chyld on the grounde: and immediately Iesus restored hym to his health, and gaue hym to his father again made perfectly whole, where his father had brought hym thither vnpossible to be cured by any mannes helpe. The more myserable that the sighte of this euill had been, so muche the more did the people euerye one of them meruail to se how quickly the chyld was holpen out of hande, by the vertue and power of God.

And thei
were all
amased at
the mightie
power of
God.

The text.

But whyle thei woondered euerye one at all thynges whiche he dyd, he saied vnto his disciples: leat these saynges synke down into your eares. For it wyll come to passe that the sonne of man shalbe deliuered into the handes of men: but they wyl not what the woord ment, and it was hidden from them, that thei vnderstood it not. And thei feared to aske of hym that sayng.

But whan the same of Iesus weared euerye day more and more famous thzough suche actes as these: A certain temptation of wooldely glorie entred into the hertes of his disciples, by reaso that thei had suche a master, in whose name, euen thei also theihselves did many great actes to be woondered at. But Iesus calleth theim home from this affection to the contemplation of his lowe state of abiectiõ in this woold, at whiche the tyme was not long to come, when thei would be offended and slaundered. The glorie of dooeyng miracles (saith he) is nowe a matier of delectacion vnto you: but it is a thyng muche more materiall for you, deeply to enprinte in your hertes these saynges of myne, from whiche your myndes dooe gretlye abhorre. For that thyng oughte ye mooste of all to haue in mynde, whiche it shal behoue euerye one of you to folowe. As for glorie leat me alone to see for that. For the thyng must nedes come to passe, that I haue alreadye tolde you, and yet nowe again I saie vnto you, whiche is, that the sonne of man, whose glorie and fame dooeth nowe delite you, shal ere long bee attached, and shal bee deliuered into the handes of men, and shal sundrie waies suffer muche affliction, and shal lastely be put to deathe. This tale, though it had been once or twise heard out of his mouth, yet had it not well settled in the myndes of the disciples. For they coude not well beate in mynde the thyng which they had no luste to heare. Thei abhorred the mention of deathe: as men settynge all their myndes on the glorie of Iesus; not hauyng all the whyle any intelligence or vnderstandyng that the glorie of the Lorde was mooste chieflly to bee renoumed and made famous, thzough the open wooldely shame of hangyng on the crosse.

For it will
come to
passe that
the sonne
of man, &c.

And thei
feared to
aske hym of
that sayng.

And in dede thei hearde a speakyng of death, but it was as it had been halfe in a dreme, nothyng well vnderstandyng what the thyng ment whiche was spoken, and yet durste they not demaunde any questions of hym, what these woordes might mene, hauyng freashe in their remembraunces, that Petrus whan he was somewhat ouer bolde and busie with Iesus, had hearde Iesus saie vnto hym: auant out of my sight thou Satan, thou haste no sauering of those thynges that appertene to God, but altogether of suche thynges as appertene to the woelde.

The text.

¶ And there entred a thought among theim, whiche of them shoulde bee greatest: whan Iesus perceiued the thought of their hertes, he tooke a chyld, and set hym harde by hym, and saied vnto them: whosoeuer receyueth this chyld in my name, receyueth me. And whosoeuer receyueth me, receyueth hym that sent me. For he that is least among you all, the same shalbe greatest.

After all this same, Iesus went to Capernaum: And so it was, that foras-
much

much as the disciples wer yet carnal, because thei had seen the glorie of weorkyng of many miracles, and because thei had hearde the maiestie of the kyngdome of God promised, and because thei themselves too, had dooen many woonderfull thynges aboue nature at þe name of Iesus: a certain worldly thought entred into theim, whiche at last brake out thus ferre, that as thei wer goeyng on the waie, thei reasoned to gether one with an other, whiche of theim should sitte highest in the kyngdome of heauen. For thei dreamed that suche a lyke order should be in the kyngdome of heauen, as they had seen in the courtes of worldly princes, or in ryche folkes houses, in whiche he that is moze proude, and quicker or bolder spirited then an other is, he is the moze folger felowe. Than Iesus, although he knewe well enough what it was, that they had among thei themselves kept disputacions of: yet as soone as he was come into þe house, he demaunded of theim what the matier was, that they had so hardely disputed and reasoned of by the waie. And thei all playing mum and not hauyng a woorde to saie, because thei wer halfe ashamed of the matier, Iesus to shewe that their thoughtes and their priue talks behynde his backe wer not hydden ne vnknowen to hym, toke a lytell innocent chylde in his hãde, and sette hym hard by his syde, and calling the twelue together vnto hym, he saied: ye disprite of greatnesse, whiche of you shal bee greatest. The greatest with me are those that are moste inferiours.

What is moze plaine without fraude or guyle, then this lytell chylde, or what thyng moze lowe: Euen vbrai suche muste ye become, if ye will be chiefe in the kyngdome of the ghospel. The kyngdome of feith and charitie knoweth none ambition, it is not acquainted with playng the Lorde, it can no skylle of tirannie: whatsoeuer persone receyueth vnto hym suche a chylde as this, in my name, receyueth me my selfe: and whosoever receyueth me, receyueth him that hath sent me. If I haue played the Lorde towarde you, than reason you also who shal be þe chiefe emog you: but if I haue rather bled my selfe as a willing and a readie seruaunte to the commodities of all persones, know ye that he shal bee a great man among you all, who in contemning of glorie, in humilitie and submission, and in feruent affection to bee as a seruaunt to dooe all creatures good, shal bee the lesse and most inferiour of all men.

Whosoever
receyueth
this chylde
in my name
- 36 -

¶ And John answered, and saied: master, we sawe one castyng out devils in thy name, and we forbad hym, because he folowed not with vs. And Iesus saied vnto hym, forbad ye hym not. For he that is not against vs, is with vs.

The texte

And because they had hearde hym saie, that litell ones are to bee receiued in the name of Iesus: it came into Johns mynde, that they had excluded and barred a certain man from the fraternitie of mynistryng the ghospell. He therefore is in a doubte, whether that lyke as all men wer to bee receiued vnto the feloweship of the saluacion of the ghospell, so in lyke manier all men wer to be admitted to the ministracion of preachyng the ghospell, and to the weorkyng of miracles. And in this poynte was hidden a lytell spice of a certain secret pangue of enuie, God had tofoze geuen power vnto the twelue, onely to caste out devils, and to heale diseases. This dignitie thei thought not mete to bee made common to any others. And therefore John saied: master at the tyme whan beeyng sent forth by thee, we executed the office of preachyng the ghospell abroad: we sawe a certain man castyng out devils in thy name, though he bee none of the nymbze of vs twelue, no noz dooeth not so muche as folowe

We sawe
one castyng
out devils
in thy name
- 36 -

The paraphrase of Erasmus vpon

thee neither. This man, as one beeyng a straügiere to our brotherhood, we for-
badde that he shoulde no moze so dooe. Than Iesus, although he would in no
place suffre hymself to bee preached of by the wicked spirites, yet teacheth that
men of what sorte soeuer thei bee, are not to bee forbidden from hauyng to doe
in the ghospell, although thei dooe the same of no verai sincere herte, so y^e (saith
he) the thyng that thei dooe, thei doe it in the name of Iesus, and dooe the same
thyng that ye dooe. For whosoer is not an aduersarie vnto vs, dooeth euen
in that verai poynte make on our syde, that he dooeth not against vs. To such
a thyng as is straunge and by all possible waies to bee euerye where published
abrode, all fauour dooeth auaille. The myracle is not his that dooeth it, but
Goddes, who sheweth his power by man, as by his ministrate and instrumente.
Therefore whatsoeuer person sheweth any myracle by calling vpon my name,
dooeth publishe and spred abroad my gloie, and debarreth hymselfe of all title
to speake ill of me from thenisfoorth, whose name he hath found so effectuell
and full of power.

For he that
is not agin
vs, is with
vs,

The texte

And it fortuned when the tyme was come that he shoulde bee receiued vp, he sette his
face to goe to Hierusalem, and sent messagiers before hym. And thei went and entred into
a cite of the Samaritans, to make readie for hym, And thei would not receiue hym because
his face was as though he would goe to Hierusalem. When his disciples, James and
John sawe this, thei saied: Lorde wilt thou that we commaunde syer to come down from
heauen and consume them, euen as Elias did? Iesus turned about, and rebuked theim,
sayng: ye wotte not what maner spirite ye are of. For the sonne of man is not come to
destroy meynes lyues, but to saue them. And they went to an other towne.

And so it befell, that the tyme beeyng now verai nere at hande, when Iesus
leauyng the yearth, shoulde be receiued vp into heauen, the Lorde had alreadye
entred his iourney, and shewed euen plainly by his countenance, that he was
bounde towards Hierusalem, as one that purposely mynded to bee in y^e wase
against the occasion of his death shoulde coe. He therefore sent messagiers afore
hym twoo or thre of the Apostles, to prepaire hym some harbourh and place
of sojourneyng with in a certain cite of the Samaritanes, through whiche
his iourneylaye. And when they came, the tounelmen had shutte the gates of
the cite agaynst theim, because they coniectured by the verai facions and coun-
tenance of the Apostles, that they wer gooyng towards Hierusalem.
For the Samaritanes, in consyderacion that all thei^r worshippynge of
God was in a mountaine of their owne, hated and abhorred all suche as went
to Hierusalem in the wase of deuotion to worship God there. Upon this James
and John who had been sent on the saied message, when they sawe the vni-
courtlye of the inhabitants there, whiche woulde not suffre theim so much as
to come within the precincte of their towne walles: beeyng euen all out of pa-
cience, sayed to the Lorde. Maister, is it thy pleasure that we bidde syer to
come downe fro heauē, as Elias ons did, whiche may cosume these felowes?
But Iesus because he woulde shewe how great the mylkenes of a teacher of
the ghospell ought to bee, brylled their wrathfulnesse with a sharpe rebuke,
sayng: Take ye not the dede of Elias for your example. He beeyng led by
the spirite brought the wicked people of that time to confusion. But as for ye
doe not yet vnderstand what spirite ye ought to bee of. That same spirite of
the ghospel is moze meke the so. There shal hereafter come a tyme of redyesse
and vengeance. But vntill that date the sonne of man is come, not to cast a-
wais meynes liues or soules, but to saue them. They y^e do now at this present
kepe

hepe vs out of their towne, will peraduenture an other day hereafter take vs in. They are therefore to bee saued, that they maie bee in case to repente & emende. And so leauyng the towne, they turned an other waie to an other litle towne. By these wordes Iesus toke out of their Romakes all desierfulness of doyng vengeance, and taught vs to be fauourable bearyng towardes suche, as at the firste begynnynge woulde exclude and kepe out the doctrine of the ghospell from theim, allegeing that it was enough to leaue such for a season untill they myght at a tyme of occasion bee conuerted to a better mynde.

And it chaunced, that as they were walkyng in the waie, a certain man saied vnto him: I will folowe the whither soeuer thou goe: Iesus saied vnto hym: Foxes haue holes, and The text
birdes of the ayre haue nestes, but the sonne of man hath not wher to laie his head.

Again it fortuned as they went, that a certain man of his owne voluntarie mynde sayed vnto Iesus: I will folowe the whither soeuer thou shalt goe. And Iesus myndyng to shewe that suche as brought not with them myndes mete for suche a weightie matier, were not to bee admitted to y^e fraternitie of preachyng the ghospell, (for y^e better it were not to take the matier vpon the, then to geue it ouer again, after it were once taken in hande) saied vnto him: Foxes haue holes of their owne in the earth, and birdes of the ayer haue their nestes in the trees: but the sonne of man hath not any place where to put his head in. Suche an one therefore as hath any thyng in this worlde, whereon to sette his delite, or whereon to sette his full reste and quiet, is no mete for folowe of the sonne of man. He muste renounce all thynges, that will folowe me.

And he saied vnto an other, folowe me. And the same saied: Lorde suffer me firste to goe and burye my father. Iesus saied vnto him: leat the dead burye their dead: But goe thou and The text.
preache the kyngdome of God. An other saied: Lorde I wyl folowe the, but leat me firste goe bidde theim farewell, whiche are at home at my house: Iesus saied vnto him, No man that putteth his handes to the plough and looketh backe, is apte to the kyngdome of God.

Agayne whan he had cast his eye on a certain other man, he saied vnto hym: folowe me. But he made this aunswere: Walster geue me leaue firste to burye my father. But Iesus geuyng a by worde that the cause of saluacion is to bee preferred before all pointes of carnall duetye, sayed vnto hym: Leat the dead burye their dead: but gooe thou and shewe abroad the
Leat the dead burye their dead.
kyngdom of God. By this example did the Lorde fozfende the excuses of suche men whiche vnder the colour of naturall affection and dutie, dooe putte of and delate the care and earnestte applyng of eternall saluacion. And per a worse sorte of men then those, are thei whiche vnder the colour of finding stoppes and lettes about the affaires of their houtholde, doe prolong & dyleue
As man that putteth his handes to the plough and looketh backe, &c
of fro moouwe to moouwe the matier of saluacion, whiche ought euen at the first occasion streight waie to be gon through withall. For there came an other man to hym, who beynge commaunded to folowe hym, aunswered: Walster I will come after thee, doe nomore but suffer me, to goe bidde my familiar frendes and my houtholde fare wel. Than saied Iesus, whofoeuer hath ons putte his hande to the plough and than afterwarde loketh backe again, is not apte for the kyngdome of God. This matier of the ghospell, is an high matier, and an hard to come to, whiche whoso hath ons enterprised, the same muste with a perpetuall applyng of it procede still and goe forwarde to thynges of more and more perfeccion, and neuer turne his mynde a waie to the vile cares of transitorye thynges of this worlde.

The paraphrase of Erasmus upon

The. x. Chapter.

The text After these thynges, the Lorde appoynted other seuentie also, and sent them thre and thre before him into euery cite and place, whither he hymself would come. Wherefore he saith vnto them: the haruest is great, but the labourers are fewe, praye ye therefore the lord of the haruest, to send forth labourers into the haruest. Goe your waies: Beholde I send you forth as lambs among wolves. Bete ye no wallet, neither scrip, nor shoes, and salute no man by the waie. Into whatsoeuer house ye entre, first saie: Peace be to this house: And if the sonne of peace be there, your peace shall rest vpon hym: if not, it shall turne to you again. And in the same house eatte, drinke and drinke such as they geue. For the labourer is worthy of his reward.



After these thinges the Lorde chose and tooke out of the nymbre of his disciples other seuentie also, as he had before chosen his twelue Apostles, and sent them two and two before hym into euery cite & place, whither he hymselfe had determined to come: to the ende that by their preaching & teaching before, they might prepare and make ready the myndes of the people against the cummyng of the Lorde. These did he euen so instructe how to preach and teache his gospell, as he had be-

fore taught the twelue, and he shewed and opened the cause, why he had so encreased the nymbre of preachers, sayng: The haruest is great, but the labourers are fewe, praye ye therefore the lord of the haruest, to sende forth labourers into his haruest. Ferre is the rumour and bruite of the gospell spread

The haruest is great but the labourers are fewe .g. and many are sette on fyre with the grede desire of the doctrine of heauen: they are wel wylling towarde it, and wante but onely suche as should call and gather their myndes together, beeyng of thei[m]selues bothe ready and full of haste towarde the kynngdome of heauen. Goe ye therefore puttyng your

wholle truste and confidence in the safegarde and maintenaunce of me alone. Suche as are great men and hath rebule of thynges, suche as are ciuill, shall murmur and grutch against your doctrine. Against these men do I sende you forth naked, without weapon or ense. For I sende you not, that you should hurte or grieue any man, but that ye full of simplicitie and void of all hurte, should studie and endeuour your selves to profite and do good to euery man. Seke ye not therefore helpe at mans hande, that ye may therewith arme and defende your selfe against the violence, & maliciousnesse of the euill, nor take you no care ne thought for your liuyng or thynges necessarie, but with all readinesse go ye to the businesse of y^e gospell: neither carryng scrip nor wallet, nor yet shoes with you, for ye shall neuer want, that shall bee sufficient for nature. Salute no mā, neither the welthe lest ye seme to flattere & leke vpon the for gaine, nor the indurate lest ye seme to fauour their vngodlynesse. Nor take you no thought for house or lodgyng: there shall be those whiche shall receiue & take you in at their doores: only shewe your selves pure and vncorrupt mynisters of the gospell. And what house soeuer ye shall entre into, first saye & praye for peace to y^e whole householde. That if there be any there, y^e is the sonne of peace, that is to saie, a iust & meke man and one y^e thirsteth the moste meke doctrine of the gospell: your prayer shall profite and dooe good, and he shall embrace and gladiye receiue so welthyng guests: that if they dooe not

not so receiue and welcome you, yet leat it not repent you, so to haue prayed for them. For you shall not lese the rewarde of this your profered seruice, nor ye shall not with ouermuche entreatyng nor castyng your selues at the knees of any man require lodgeryng, nor shall not as men without shame presse into the house of any of them: for so great a thyng and so muche to bee esteemed is not to bee offered and thrust into the handes of suche, as will not gladly receiue it, and yet ought it to be profered to euerie man. Whosoever shall gladly and willingly receiue you, see that you tarpe with hym not desirynge or lovyng for the pleasures of this lyfe: but for somuche as shall be necessarye for the susteinaunce of your bodyes, drynke, and fede on suche thynges as ye shall there fynde amongst them, for it is good reason that he whiche laboureth in preachyng and teachyng the gospell, shoulde lyue and be sustained by their liberalitie, for whole behoufe he laboureth and taketh peine in case he haue not sufficient of his owne wherof to fynde himselfe.

Goe not from house to house: and into whatsoeuer citie ye entee, and they receiue you eate suche thynges as are sette before you, and heale the sicke that are there in, and saie vnto them: the kyngdome of God is comen nigh vpon you. But into whatsoeuer citie ye entee and they receiue you not, goe your wayes out into the stretes of the same, and saie: euen the verat duste of your citie (withe cleueth on vs) dooe we wyte of agaynst you: notwithstanding be ye sure of this, that the kyngdome of God was come nigh vpon you. I saie vnto you: that it shalbe easier in that daie for iherosolome, then for that citie.

The texts

And of this thyng take ye diligent hede also, lest ye straighyng from house to house, despisyng and settyng at naught the former hospitalitie a lodgeryng, serche and seke a moze delicate lodgeryng and better furnished. Leat it suffice you whatsoeuer cometh firste to hande, that if it shal chaunce you to come into any citie, if the inhabitauntes willyngly receiue and entretaine you, eate you and drynke you without any choyce, and without lothyng or abhoryng of any thyng, whatsoeuer is sette before you, and to the ende ye maye bee geastest the moze acceptable and the better welcome, and also that ye maye with the better credence preache the kyngdome of heauen; heale you the sicke folkes of the same citie, restoze ye the weake and impotent to their strengthe, deliuer ye suche as are possessed with euell spirites. And all these thynges doe ye freely without rewarde and willyngly, refusing no creature neither pooze ne riche: and than saie ye vnto them: ye see manifest tokens of the power of God, prepare your hertes and myndes to the earnest exercise of innocent lyuyng. For nowe draweth nere vnto you the kyngdome of God: the maladies and diseases of the bodye are nowe taken awaye, and ere long, shall the maladies of the soule bee dziuen awaye also (whiche are synnes.) That if ye shall chaunce to come into any citie in the whiche there is none that wyl receiue you, make ye no kynde of humble suite vnto them for any entretaynment. But come you footth abrode into their stretes, and there openly and in the face of the whole citie, saie ye vnto them in this wise: We haue freely without any hope of rewarde at your handes, offered vnto you the glad tidings of euerlastyng life. But forasmuche as ye haue despised and not regarded our office, we wyl take no benefite at all by you.

And heale the sicke. 26

And saie vnto them: the kyngdome of God is come. 27

Beholde therfore, euen the verat dust whiche smicke vnto our feete. we shake and cast of agaynst you, for a witnesse that we haue profered, and ye for:

A. B. taken

The paraphrase of Erasmus vpon

taken that most happie tydynges, whiche ought not to bee lated in the lappes of such as will none of it. And yet this thing bee you right sure of, that whether ye receiue it or not receiue it, the kyngdome of God is verai nere vpon you, that if ye will receiue his tydynges, then shall it come to your great profite and commoditye, if not, to your great hurte and destruction. See ye contente this wale onely to haue reuenged your selves.

It shal bee
easier in
that date
for zodomes
86.

If thei shall any where despise you, vengeance shall light vpon theim for it at the due tyme. For this thyng verailly I shewe vnto you, that in the daie of the last iudgemente it shal bee better with the zodomites, and thei shall synde moze grace at the Lordes hande, then that cite whiche hath despised this so great gracious goodnesse of God freely offered vnto theim. All men dooe muche meruail at the sharp and rigourous vengeance of God shewed vpon the zodomites, but yet dooeth this poynte somewhat ease theim, that thei were neuer so many waies prouoked to emendemente of their liues. And the Jewes standyng muche in their owne conceiptes doe vtterly abhorre and deteste the verai name and remembraunce of the saied zodomites, whom the wrath of God by a terrible example and president for men to beware by, dyd vtterly destroye: but a moze horrible and dreadfull punishmente abideth the same Jewes, if thei being stirred and prouoked with so many benefites, and so many miracles, shall neglecte and despise the goodnesse of God.

The text.

Woe vnto thee Chorazin: woe vnto thee Bethsaida. For if the miracles had beene doon in Tyre & Sydon, whiche haue beene doon in you, thei had (a great while agoe) repented of their synnes, sitting in hearecloth and ashes: neuerthelesse, it shal bee easier for Tyre and Sydon at the iudgemente, then for you. And thou Capernaum (whiche art exalted to heauen) shalt be thrust downe to helle. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Woe bee to thee Chorazin, woe bee to thee Bethsaida cities of Israel. For if the miracles, whiche haue beene shewed in you, had beene shewed in the cities of the Gentiles Tyre and Sydon, whiche ye crie nye vpon, accomptyng theim abhominable: thei would haue called theimselfes home to emendemente, yea and sitting in hearecloth and ashes thei woulde haue doon penance for their synnes, wheras ye being verai stiff necked against God, dooe stand highly in your own conceiptes, and thinke your selves faultlesse. Woe bee to thee Capernaum whiche swellynge now in pride of richesse, and swymmyng in the delices of sensualitee, apprest to bee exalted aboue the moone as high as heauen, on that date shalt thou bee cast downe euen vnto the deepe pitte of helle.

And thou
Capernaum
which art
exalted to
heauen, &c.

For albeit ye be homely and lowe messagers, yet for that you shal come vnto the in my name, and shall shewe vnto theim the vnestimable gifte of God: the condemnation of suche as shall despise you, shall not bee small.

And he that
despiseth
you despi-
seth me.

For he that heareth you, heareth me, whiche speake vnto theim by the instrumente of your mouthes: and contrarie wyse, he that despiseth you, despiseth me, and he that despiseth me, despiseth hym that hath sent me. For I dooe not of myne owne head any thyng speake, whiche I haue not receiued first of my father, nor ye shal speake nothyng, whiche ye shall not first haue learned of me. Therefore as my doctrine is the doctrine of my father & not myne, so your preachyng shall bee my preachyng and not yours.

The lord Jesus whā he had w suchē wordes as these, duely instructed and armed the threscore & tenne disciples, he sent the fourth to assaie and proue theselves, how well they could dooe in preaching of the ghospell.

And the seuentie returned again with ioye, sayng: Worde euen the beaſt deuils are sub-
dued to vs through thy name. And he saied vnto the: I sawe Satan (as it had been ligore-
nyng fallng down from heauen. Scholoe I geue you power to treade on serpentes and
scorpions, and ouer all maner pōwer of the enemye, & nothing shall hurte you. Acuerthe-
lesse, in this reioyce not, that the spirites are subdued vnto you; but reioyce that your names
are written in heauen.

And whan the matter had wondrously well prospered in their handes, they
returned home again with great wirth & ioye, sayng: Maister not only disea-
ses are dyseuen awaye by vs but vncleue spirites also are subiect vnto vs in y
name of thee. Then Jesus to arme and sence their myndes against the disease
of vainglorie (which vseth by stealth to crepe and entre, yea into holy mē also)
putteth forth vnto them the example of Lucifer, who for his pride was so-
dainly cast downe from so great felicitie. I sawe (quod he) Satan fall out from
heauen euen like the lightnyng. Great was his dignitie in heauen, and yet for
that he was puffed vp with pride, soodainly was he cast from the highest place
in heauen, into the botome of helle pitte. How much more than ought you to be-
ware of pride, whiche carrye about with you a mortall bodye subiecte to all
perilles & daunglers here in yearth. Strat is the power whiche I haue geuen
you, but I haue geuen it you not to any suche entent, y pe should therby waxe
proude and high mynded: but to the ende y by your miracles men should geue
and attribute greater fayth and belief to the ghospell. I dooe not require at
your handes again, that whiche I haue ons geuen you, so y pe wil not abuse
it. For I geue you power by the whiche you shall treade serpentes & scorpions
vnder your foote: yea & if there bee any other thyng by meane wherof Satan
your enemye maie be hable to hurt you. Not one of all suche thynges shal haue
power to doe you hurt: And yet is it not expedient for you to glorie or to vaunt
your selves cōcernyng any suche thyng, because spirites are subiecte to you.
For these thynges shalbe doorn also by wicked and euill men: but reioyce ye in
this thyng that your names are alreadye wyrtē in heauen: for thither shall
your mekenesse and lowelynesse, thither shall your simplicitie bryng you, from
whens Lucifer through his pride and haughtenesse of mynde fell, if ye shall stil
persiste and continue in this your entente and purpose.

That same houre reioyced Jesus in the holy ghost, and sayed: I thanke the O father, lord
of heauen & earth, that thou hast hidde these thynges from the wyse and prudent, and hast
opened the vnto babes. Euen so father, for so pleased it the. All thynges are geuen me of my
father. No mā knoweth who the sonne is, but the father, and who the father is, but the
sonne, & he, to whom the sonne will shewe hym. And he turned to his disciples and saied
secretly: Happte are the eyes whiche see the thynges that ye see. For I tel you that many
prophetes and kynge haue desired to see those thynges whiche ye see, and haue not seen
them: and to heare those thynges whiche ye heare, and haue not hearde the

And whan the lord had saied these woordes, byan by he beganne to re-
ioyce in the holye ghost, and to geue thanks to his father for the prospe-
rous successe of the ghospell: teachyng vs euen at thesame tyme by example
of hymselfe, that in case any thyng come luckily to passe through our handes
whan we go about it we should reioyce, not with any humaine affection, but
with

The paraphrase of Erasmus vpon

With spirituall and ghostely reioyng: not takyng to our selves any parte of þ
praise or glozie, but euermore reioyng that the glozie of god is so sette forth
and magnified: and reioyng at the profite of our neighbour. I rendre than-
kes (saith he) vnto thee o lord and father, the maker of heauen and yearth, for
that these so hygh thynges, thou hast kepte secreete & hidden from suche as after
the worlde are reputed wyse and politique, & hast opened the same to the litell
tendre ones, to the inferiour meane sorte, to the ignorauntes, and to suche as
after the iudgement of the worlde, haue no great witte nor experience. And
thus veraily is it don o father, for that it hath so pleased thy eternall prou-
dence and wysedome: that the proude men beyng reiected and cast down, thou
mightest by suche lowenesse exalt and lift vp men to the true heigth of heauely
thynges. There is no power ne autozitee whiche my father hath not deliuered
into my handes: and therefore feare ye not the worlde, beeyng right wel assu-
red that ye haue a maister hable to defende you. For an equall feloweship of
all thynges is betwene my father and me: & truely no mā knoweth the soonne,
who he is, and how great he is, sauyng onely the father whiche begatte hym:
nor no man knoweth the father, who he is, and how great he is, but onely
the sonne bozne of him, and suche as it maie please the soonne to open it vnto.
He openeth and sheweth hym to none but to suche as bee humble, meke spiri-
ted & enclined or apte to beleue. Afterward turnyng hymselfe to his disciples,
he declared hymselfe to be verai glad that thei had the blissefull happe, whiche
had been denyed to men euen of verai high dignitee, saiyng: Blissed are þ eyes
whiche see the thynges that ye see, for this I tell you for a thyng of certaintee:
that many prophetes & kynges would fain haue seen, that ye pooze & abiect
persones doe see, and yet thei haue not seen it: and to heare these thynges which
ye heare, and thei heard thim not. See ye acknowlage and take to you your
good happe, but flee ye the takyng of any pryde or presumptiō thereby. Take
ye suche a pryde as maie stand with holynesse (that is to wete) a pryde against
all thynges, whiche this worlde dooeth gafe vpon for meruail, takyng thim
for high thynges, wheras thei are but small trifles, and verai filthy nesse in
comparison of the thynges that are geuen vnto you.

geuen so fa-
ther for so
pleased it
thes.

The texte And beholde, a certain lawier stood vp, and tempted hym, sayng: Maister, what
shall I doo, to inherite eternall lyfe? He saied vnto hym: what is wyrtten in the lawe?
How tratest thou? And he answered and saied: loue the lord thy God with all thy herte,
and with all thy folie & with al thy strength, and with all thy mynde: and thy neighbour as
thy self. And he saied vnto hym: thou hast answered right. Thus doe and thou shalt liue.
But he willing to iustifie himself, saied vnto Iesus: & who is my neighbour? Iesus an-
swered, and saied: A certain man went down from Hierusalem to Hierico, and fell among
thieves, whiche robbed hym of his rayment and wounded hym, and departed leauiug hym
half dead. And it chanced that there came down a certain prieste that same waie: & when
he sawe hym, he passed by. And lykewyse a Leuite, when he went nigh to the place, came and
looked on hym, and passed by. But a certain Samaritane, as he iourneyed, came vnto
hym: and when he sawe hym he had compassion on hym, and went to hym and bounde vp
his woundes, and poured in oyle and wyne, and sette him on his owne beast, and brought
hym to a common yune, & made prouision for hym. And on the morowe, when he departed,
he tooke out twoo pēns, and gaue thim to the host, and saied vnto hym: Take cure of hym,
and whatsoeuer thou spendest more, when I come again, I will recompence thee. Whiche
nowe of these three thinkest thou was neighbour vnto him that fel among the thieves? and
he saied: he that shewed mercie on him. Then saied Iesus vnto hym: Goor, and doe thou
likewyse.

And on a certain daie when Iesus disputyng with the Jewes had put
the Sadducees to silence, who in the waie of prouyng hym, had putte forth
a question of a woman hauyng been marryed to seuen soondre housebandes,
whiche

whiche of all these should haue hit at the dale of the generall resurrecciō, there came vnto hym one of the Scrybes well seene in the lawe, as one that would putte forth a question out of the deepest and moste profound knowelage of the lawe, and saied: Master whiche is the chiefest commaundemente of God by keepyng wherof I maie atteigne euerlastyng lyfe? Jesus answered. That thyng whiche thou demaūdest of me, the same should other men haue learned of thee. for thou dooest professe the knowelage of the lawe. ^{What is there written in the lawe. &c.} What is there written? & how dooest thou reade, that is there writen? Thā made he aunswere: Thou shalt loue the lord thy God with all thy herte, with all thy soule, with all thy power, with all thy mynde, because he cannot bee loued enough: and next after hym thou shalt loue thy neighbour as thy selfe. Jesus allowyng his aunswere, saied in this wyse: Thou knowest what is best: there remaineth no thyng but that thou put in bye and daily practyse that thou doest vnderstande, which thyng if thou so dooe in facte and dede, thou shalt liue. for it is not the knowelage that geueth life, but the keepyng and dooyng of the lawe. The Pharisee beeyng somewhat touched with the aunswere of our Lorde, for that he knewe the woordes of the lawe and did not kepe that whiche was the chiefest poynte in the lawe: yet because he was puffed vp with vaine glorie he would not acknowledge his owne faulte, but euen as though he had now alreadie at large fulfilled the commaundement of louyng God, he moued a newe question of his neighbour, sayng: Who is my neighbour? as though a man might loue God, and yet neuerthelesse bee cruell and hurtfull to his neighbour. The Jewes did in maner interprete the name of neighbour to extende no farther but to mē of their owne naciō, supposing that it was lawfull for theim to hate alienes and fozeinours, and to leat theim alone without dooyng theim any benefite or good at al. Jesus therefore knowyng the Pharisees mynde aunswereth hym by a parable here ensuyng: painctyng out all the whole matter and settyng it befoze the eye by a certayne misteall example or representacion of the thyng, and teachyng that the pcepte of louyng the neighbour ought not to bee enclosed within so narrowe and streight boundes of kynred and countreye, but the same to enlarge and extende it selfe to a moze farther compasse, that is to wete, vnto all men, for as muche as oftentymes it chaunceth that he whiche is highest to vs in birth or countreye, is farther from vs in affection and loue then our verat foe. A certain man (saieyth Jesus) takyng his iourney from Hierusalem to Hierico, chaunced to light on a countrie of theues, who not beeyng contented wth thynkyng it enough to spoyle the pooze solle, and to turne hym out of his clothes, but mozeouer geuyng hym soondrie woundes, thei left hym by the high waies syde half for deade, & there to perishe out right, if no man had holpen hym: & this dooen theimselfes went theiue waies. And it chauced that a certain prieste was goyng a iourney whiche laie the verat same waie, and whereas for the verat ord^r and profession of priestehood, whiche he had taken hym vnto, he ought chiefly aboue others to haue fulfilled the commaundemente of God: yet notwithstanding hymselfe beeyng a Jewe, sawe one that was a Jewe, and beeyng hymselfe a man of Hierusalem, sawe one of Hierusalem spoiled, wounded, & lyng halfe for deade, and yet passed by no wht moued with any drop of pietie or compassion. After all this it chaunced a certain Leuite to passe by the same waie, at whose hande a man might iustely haue looked for the due obseruyng and keepyng of

What is
written in
the lawe. &c.

Who is my
neighbour?

A certain man
fell among
theues, &c.

The paraphrase of Erasmus vpon

goddes commaundemente, for that he beeyng a man dedicated to the temple, was a minstre of goddes holy seruice, and therefore ought to haue been a man of deuotion. And this man euen as the other had dooen, though he saue the wounded man well enough, yet passed soozth on his waie, and did no helpe at all to his brother and countreyman of thesame citie that hymself was of.

After bothe these it happened that a certain Samaritane passyng the same waie on a iourney that he had to goe, espied the man that had been robbed, and late half aliue, half deade: and meruaillyng what the matter was, he dzeue nere vnto hym, & perceiuyng the extreme myssfortune of the man, was moued with pietie and compassio toward this Jewe, wheras hymselfe was a Samaritane, and yet the Jewes do veraike soze abhorre & hate all Samaritanes. For he did not onely take pietie on hym, but also, (the hindzaunce of his iourney nothyng passed on) he went vnto hym, and poured wyne and oyle into his woundes, & than bound theim bp. And not thynkynge enough to haue plaied hym suche a kynde parte, he tooke and sette hym on thesame beast, that hymself rode on, and carried hym to an ynne, & there made prouisiō that he should bee diligently attended and looked vnto, for that his iourney requirede suche haste that he could no longer tarpe, he dzeue soozth twoo pieces of siluer coyne whiche they called denaries, amountyng (as is afoze saied) to a couple of myllynges sterlyng or therabout, and deliuered theim to his hoste the ynne keeper that he should see the wounded man well attended and kept, vntill suche tyme as his iourney beeyng dooen, he should retorne thesame waie backe again, sayng: Myne hoste ye haue money for the purpose, see to this man at my coste and charge. That if ye shal bestowe any thyng aboue this summe that I haue deliuered you, ye for your parte shal not bee a loser of a myte by it, reckon it to me whan I retorne again this waie, and whatsoeuer ye late out vpon hym I shal paie it you again. Whan our Lorde had all this spoken, he saied vnto the lawier: Whiche of these thre seme vnto thee to bee neighbour vnto the partie that had fallen into the handes of the theues? then aunswered the lawier. He whiche beeing moued with pietie did coumforte and helpe him in his distresse.

Then saied Iesus ferther, and in this poynte also, hast thou made a right aunswer and a true, see thy life bee lyke and aunswerable vnto thy woordes, & bee thou willyng rather to bee lyke to the Samaritane, then to the priest, or the Leuite. With this parable the lorde Iesus reponed and checked the pride of the Jewes, whiche thought theimselfes enough and enough again to loue God, because thei wer good churchemen and daily goers to his teple, because thei killed beastes in sacrifice vnto hym, because thei carryed his commaundementes about with theim wziten in the skirtes of their garmentes, because thei had God, and the lorde, euermore in their mouth, whereas God doeth nothyng passe on suche wourshippyng, but is moze delited with the secrete affectio of the spncere and pure mynde. But towarde the neighbour thei felt no motion at all of charite, as men liuyng to the behouise of theimselfes, and no more, yea and also repynnyng at the welfare of theim whom it had been their partes to helpe: that if thei did any good turne or pleasure, thei did it not to any other persones, the of their owne secte, wheras euerie one mā ought to be neighbour to an other, if the case at any tyme require helpe or succour. The prieste and the leuite by birth and nation, wer neighbour to the wounded man, but the Samaritane, wher by birth and kynde he was his enemye, in charitee and loue became his neighbour. The religio of the Jewes diuideth nacion from nacion: But

But the ghospell knoweth not suche manier discretes ne difference, but is euer glad to profite and dooe good to all men, without respecte or acception of the persone. As the lord himselfe came to saue all creatures: beeyng called of the Jewes a Samaritane in the waie of reproche at a tyme whan it was: but the vilanie of calling hym by that worde, doeth not offende al the vniuersal nations of the worlde, forasmuche as thei fynde the thyng that is compylled vnder that name to bee for their health and safegarde. For Samaritanus among the Syzians is as muche to saie as a keeper. And verailly he was the true keeper and shephearde, wiche did suffice nothyng of his to perithe, whether thei were sickely, bantled, or wandreyng about as straighes, but wished all men to bee partakers of the eternal life, at lesse wyse as muche as in hym laye. All the vniuersall progenie of mankynde beeyng through the malice of Satan spoiled out of the clothing of innocencie, soe wounded with all kynde of vice, cast a syde, destitute of healpe, halfe dead, and euen at the next dooze to desesperacion, Iesus cumming down from heauen, bouchesalued to visite & see them, and to the ende he might the better helpe theim by takyng mannes nature on hym, he came verailly nede to man, bothe seeyng, and beeyng seen, hear yng and beeyng heard, felyng and beeyng felt, & hauyng plette on our extreme distresse, he tooke vp our synnes and beare theim on his owne body, he did in his owne propre person suffice that we had deserued: and thesame Iesus hath teen to purgag of vs, who neuer turned his face from any synner: yet he neuer so vile or abiect, whereas the proude and disdeigne full priest passeth by hym euen then geuyng vp the ghost: wheras the Leuite neglecteth hym, biddyng God haue mercie vpon hym, & so goyng forth on his waie as he hadde begonne, lest he shoulde susteine some hyndraunce or damage in the thynges of the worlde, whyle he helpeth hys neighbour. And this Samaritane Iesus too hath his hostes and inholders, to whom he leauyng the earth, & ascendyng into heauen dooeth committe the wounded man to bee wel locked vnto, promisyng a rewarde in heauen, if throughe the aboundaunce of charitee thei shal haue laied out any thyng moze then was commaunded, for the healyng of the piteous bodye. And by these inholders are to bee vnderstanded the Apostles, and their successours, by whom euen at this daie he doeth cure and helpe mankynde, and gathereth thesame from the violence of thurges into the hostie of the churche, where y woundes of synne are healed. Therfore where by the doctrine of the ghospell, euen our veraiie enemy also must bee loued, and wheras accordyng to the profession of the Pharisey, euen the Samaritane is to bee loued of the Jewe, if he dooe hym good: yet the Jewes, who could perfectly saue by rote at their fingers endes: Thou shalt loue thy God aboue all thynges, thou shalt loue thy neighbour as well as thyne owne self: in y veray owne person of Christ did breake bothe those commaundementes at ons, beeyng on the one parte reprochfull of their woordes againste God, whose woordes thei would not beleue, whose miracles thei slaunderously reported to bee doen by the power of Beelzebub (for the father beeyng veraiie God, was in y soonne beeyng veraiie God,) and on the other parte they hated the neighbour, whiche did them benefite: for that thei wrought alwaies to distrue and putte hym to death, who freely brought healch and saluacion vnto all creatures. And suche an one hath fulfilled as well the one as the other of the commaundementes aboue reherced, whiche doeth in Christe, bothe loue god aboue al thynges, & mā also hauyng moze highly doen for hym as hymselfe. For true it is that he is

The paraphrase of Erasmus vpon

wotted in his members in whome seemleably he is offended, whan their weake
conscience is offended: and is putte to open shame of the wo:ld. whan the
bee putte to shame: and is putte to death, whan the bee putte to death.

The text.

It fortuned that as thei went, he entred into a certain toun. And a certain wo-
man named Martha receiued hym into hir house. And this woman had a sister called Ma-
rie, whiche also sat at Iesus fete, and hearde his wo:de. But Martha was cumbered a-
bout muche scruping, and sode and said: lord doost thou not care that my sister hath
left me to serue alone? Bidde hir therefore, that she help me. And Iesus answered, and
said vnto hir: Martha, Martha, thou art carefull, and troubled about many thynges: ve-
rally one is needfull; Marie hath chosen the good parte, whiche shall not bee taken awaie
from hir.

As they wēt

And a certai
woman cal-
led Martha
receiued him
into hir
house.

With this Parable, whan Iesus had taught how muche thei were so
bee loued, who bestowynge their wholle tyme in the attendaunce of euangelicall
doctrine, haue none other care ne entent, but to learne of Iesus the doctrine
of lyfe, wherof thei make geue parte vnto all persones: and also how greatly
thei are to bee loued, who forsakynge and leauynge all seruite that is to be doen
with the bodye, doe altogether attende suche thynges, as concerne the soule:
there was a chaunce euen there to bee seen, by the whiche this documente and
lesson maie bee þ better enprianted in our mynde: for by suche plain examplis
of experience, the heretikes of the grosse and ignoraunt sorte are the moze pithely
and effectually framed. For whā Iesus hauing void tyme of laisure fro other
businesse was walkynge vp and down with his disciples, who hauing geuen
ouer all care of wo:ldely matiers attended onely to the gospel and nothyng els:
it fortuned that thei entred into a certain litel toun. And there a certain womā
called Martha, receiued and entretained hym in hir house. This woman had a
sister called Marie. Thei had either of theim equall loue towards the lord,
but their course of liuyng was of two soondrie sortes. The exercise also of
their deuotion towards God was of twoo soondrie sortes, lyke as in one
bodye there bee soondrie bles of the lymmes, & in the bodye of Iesus (whiche
is the churche) there bee soondrie giftes of the spirite. For Marie (as ye would
saie) makynge holypdale from all businesse that was to bee doen about þ house,
sete hirselfe down at our lord Iesus fete listenyng to his talke, wherewith she
was so rauished, that forgeattynge all other thynges, she could not be plucked
awaie from hym. Contrariwise, Martha beeyng carefull about the prou-
dyng of the dyner, ranne vp & down, she was muche vnquiete, as one hauing
bothe hir handes full and as buisie as could bee, that no maner poynct might
bee wantynge of all suche thynges as belonged to the swete entretaynyng of þ
lord and of his disciples. It was one loue towards the lord that possessed
theim bothe: but it would not suffice Marie to bee pulled awaie fro his fete: &
it made Martha to bestiere hir vp and down about the house, and suffered not
hir to stande still by the lord. Thus did one & the same zeale force twoo sisters
vnto dooynges of twoo soondrie sortes, wheras in louyng & makynge muche
of Iesus thei did thoroughly accorde. Notwithstanding, Martha forasmuch
as she was not hable but to hir great paines to doe al thynges alone, whiche
appertained to the preparatyng of all thynges in orde as it should bee, & sawe
hir sister lyke an holypday woman sittynge at the fete of Iesus, she made no
querele of unkyndnesse to hir sister, whom she knewe wel enough could not be
pulled

Lord doost
thou not
care that
my sister
hath leaue
me.

pulled away, but she halfe blamed Ies^{us}, who with suche wordes as he spake, kept her awaye from puttyng to her helpyng hande beeyng than requisite. Maister (saith she) doest thou nothyng care that my suster suffreth me to doe all the seruice my self alone? Commaunde thou hir therfore that she helpe me, or els I knowe she wyl not bee pluckt awaye from thee excepte thou bidde hir, so great is the sweetnesse of thy talke. But yet in the meane tyme y^e diner must bee dyessed, and I beeyng but one sole woman, am not hable enough to doe al that is to bee dooen. At these woozdes our lorde beyng delited with the zeale of bothe the women. doeth not disallow the diligence of Martha, nor chideth hir, whā she murmoured agaynst hir suster: but yet somewhat taketh Mariess parte, saying: O Martha Martha, in dede thou art tormented with carefulnesse of dyessing the diner, and art all vnquiet and drawen this waye and that waye about many thynges. But there is one thing aboue al others necessarie, whiche ought continually to bee dooen, if it might bee, doe thou make an ende of thy busynesse that thou hast in hande, howsoeuer thy prouidyng & makyng readie for vs shall frame, we shall be contented with it. But Marie hath chose to hir a great deile the better parte, who hauyng forgotten thynges requisite for the bodye, is altogether occupied in suche matiers as do concerne the soule. Therfore it wer not reason that she should be pluckt awaye from thynges of the principall best sorte whiche she hath specially chosen, and to bee thrust out to offices of baser seruice. I doe in veray good parte take this good loue and zeale of thyne, whiche now at this tyme preparerth a repaste for me and my disciples: but I am moze refreashed and better filled at their handes, which take into their soules my woozdes, that thei maie haue saluacion thereby. This is the meate whiche dooeth mozte singularly fede me, & this is the drinke where with I am refreashed. Whoso is embuished with prouidyng for thynges pertainyng to the bodye, is drawen many wayes into soondye cares, and an ende of all suche payntes of taking paynes shal at suche tyme come, whā through the appetyng of immortallitee all necessities shall cease, with which the weaknesse of mannes nature is now in this present world soondye waies disquieted. But suche an one hath a great auantage and fordele, who hauyng caste of all suche maner cares, is altogether rauished to thynges heauenly, gatheryng hymself together and restyng vpon one thyng. But the same one is a thyng of suche nature, that it surmounteth all other thynges in goodnesse: the felicitye of whiche one thyng shall not be taken awaye, but shall bee augmented at the tyme, whā that, whiche is vnperfect shall bee abolished, and that that is perfect shall bee opened. Neither is there in the meane tyme any murmouryng to bee made agaynst suche persones, as though thei wer altogether idle, who sittynge still from all bodily seruices, doe for suche respecte and consideration geue attendaunce to heauenly doctrine, cleuyng fast to my steppes, being long in learning the thing that thei maie afterward teache & thoroughly sendyng downe into the botome of the affections of their owne hertes the thyng that they maie afterward prescribe and enioyne vnto others: to y^e ende thei maie thereby dooe good vnto so muche the greater nombie towardes the achuyng of eternall saluacion. And yet shall not suche persons lacke their due rewarde neither, who accordyng to the example of thy dooyng nowe at this tyme, dooe of a godly zeale, after the rate of the tyme, relieue the corporall necessitie of them that haue the cause of the gospell in handleyng, and suche

Verely one
is nedefull.

Marie hath
chosen the
good parte,
whiche shal
not be take
awaye from
her.

The paraphrase of Erasmus vpon

as fede the hungrie, as clothe the naked, as visite the sicke, as gose to them that lye in prison, as harbour straungers and them that lacke lodgeng. All these also shall bee partakers of the rewarde of the ghospell. But lyke as in the bodie the iye whiche semeth to be idle, dooeth more good seruike, then the hande beeyng busily occupied aboute soondrie kyndes of seruike: euen so suche as dooe altogether geue hede vnto those thynges whiche dooe moste norest concerne and touche the life euerlastyng, although they seme as holvdaimen, to repose themselves from all corpozall busynesse: yet they dooe more good then the others, because they dooe the thyng most chiefly requisite to be dooen. For the one must not grutch agaynst the other, forasmuche as euerie one of them accordyng to his gifte whiche he hath receiued of God, serueth me in my membris.

The xi. Chapter.

The text.

And it fortuned as he was prayng in a certayne place, whan he ceased, one of his disciples saped vnto him: Lorde teache vs to pray, as John also taught his disciples. And he said vnto them. Whan ye pray, say. Our father whiche arte in heauen, halowed be thy name. Thy kingdome come. Thy wille be fulfilled, euen in earth also as it is in heauen. Our daily bread geue vs this daie. And forgiue vs our sinnes, for euen we forgiue euerie man that trespasseth vs. And lede vs not into temptation but deliuer vs from euill,



Whan the Lorde Jesus had by this kynde of representyng the matter, and by the example afore goyng taughte, that they did a great matter & a busie, whose did full and whole geue attendaunce to the doctrine of the ghospell, which doctrine no persone can sincerely handle, onlesse he shake hymselfe of from all desires and cares of this world: it remayned that he should prescribe and appoynt a tenour and fourme of prayng also. For praier is (as ye would saie) the moste purest sacrifice of euangelicall deuotion, vnto the whiche praier Jesus did oftentymes departe into places of solitarie contemplacion, and enured his disciples also vnto the same. And prayer is that same secrete metyng, through whiche the mynde and soule of manne, beeyng (as ye would saie) carryed vp to heauen, iopneth in talke with God, (all cares and phantasticall imaginacions of earthly thynges sette aparte.) In dede the pharisees prayed bothe often tymes and also long together: but it was with sad drouppynge countenaunces, and abrode where all folkes should see them. And Johns disciples prayed also. Pea and the Samaritans too prayed on their mountayne.

The religion of the heathen folkes also hadde a manier of prayng after their faction. Forasmuche therfore as neither all sortes of men had one manier of prayng, nor one manier thynges wot asked of God in all folkes prayers: the Apostles are veray desirous and faine to haue a precise fourme and tenour of prayng appoynted vnto them of Christe, which they ought to folowe. Wher vpon whā Jesus accordyng to hys accustomed wont had withdrawe hymselfe with hys disciples from the reioyce of people into a solitarie place for to

for to praye: as soone as he had finished his prayers, one of the noubre of his disciples, sayed vnto hym: Maister, forasmuche as we are thy disciples, mete it is, that we should dooe all thynges by thyne appoyntement.

Teache vs therfore a fourme of praying also, like as John, when he liued taught his disciples howe they should praye: Than Iesus whereas he had in many woordes at soondye tymes taught his disciples, that the prayers of christians neither ought to bee long, nor made for ostentacion or vainglorie, ne for almanier thynges aswel one as another: he appoynted vnto them a fourme of praying, suche as here vnder foloweth: whiche although it be common vnto all persones, yet doeth it moze iustely and directly apperteine vnto the ministers and teachers of the ghospell, who beyng (as ye woulde saye) persones exempted from this worlde, bestowe all their labour and trauail in this onely behalf, that the glorie of God maie bee opened & renoumed emong the good, and his kyngdom from date to date may moze and moze flourish in strength and force, the kyngdome of Satan vtterly suppressed, and brought vnderfoote. And lyke as in heauen aboue, (from whence Lucifer with all his complices and confederacie was tumbled down headlong,) there is now no maner rebellion againste the wille of God: so emong the chyldren of god beyng ordained to succede in the place of the aungels that wer cast out of heauen with Lucifer, all thynges maye bee doone after the wille of theyr heauenly father. Also that he fede his chyldren with the breade of heauenly doctrine and grace, whiche maye make theyr soules lustie and full fedde vnto the lyfe euerlastyng. And in case any offense or trespase bee throughte humayne frailtee committed againste his wylle: that than he mercifully forgiue his chyldren lyke a tendre and a frendely father, as they emong them selves forgiue one an other, if one haue any thyng offeded or trespaced againste y other.

Lord teache
vs to praye:

And because that durynge the tyme of theyr lyfe here in this mortall bodye, lyke as they maye profyte and growe to better, so maye they conitatie wyse fall vnto wurse, (especially the tyzanne Satan by all meanes prouoking and stering them so to dooe:) that they maye vnder the tuition and warding of theyr heauenly father, bee safely defended againste Satans inglers: and yettether they maie not falle into tentacion, or if they doe fall, than he beyng their defendour, whiche is the stronger of might and puissaunce, they maie departe conquerours with the victorie. As for the tenoure of the woordes of praying is this here folowynge. Our heauenly father, we beyng here set on pearth, who thy goodnesse hath vouchesafed to call by the name of chyldre, we praye thee, that through our doctrine and liuing, thy power, thy wisdom, and thy goodnesse, maie still moze and moze come to y knowlage of men, and that they may haue vnderstanding, that all glorie is due vnto thy name, from whom procedeth all thyng whatsoeuer is goodly and honorable either in heauen, or els in pearth, to the ende that though beyng basse and stendye in oure owne parties, yet in thee we maie glorie and triumph: hitherto hath Satan reigned all the worlde ouer through sinne: wherunto men haue been as bondseruautes beyng thereto allured & trapped with wicked lustes. Make thou, o father, that sinnes cleue taken away, and thy holy spirite poured out vpon them, all creatures maie be obedient to thy wyl, and that thou euery daye bounteously geuyng vnto vs the heauenly foode of thy grace, we maie from tyme to tyme

Our father
whiche art
in heauen:
et.

Do. it: growe

The paraphrase of Erasmus vpon

growe fourth to better and better, vntill we maie come to the full perfeccion of euangelical godlynesse. fterthermore forasmuche as men we are, made of fraill metalle, in case through beeyng in a wrong waie by ignorance, or through weakenesse and frailtie, we shall any thyng trespasse against thee o father, ceasse not thou to bee fauorable to thy children: but accordyng to thy mercifullnesse forgeue vs, forasmuche as we doe forgeue one an other, if the brother, through the same frailtie dooe offende against the brother, to the ende that peace maie bee firmly established amongst oure selves, and that we maie haue peace with thee. And forbecause we knowe the malice of that same euill tyranne, from whens thy fatherly goodnesse hath redeemed vs: suffre vs not to bee effronies ouercomed of hym: but and if thou suffre vs for a probation of our pacience to bee afflicted either by hym, or by his soldiers wicked men, leat vs through thy sure safegarde haue the ouerhande of hym, and leat all his assaultes turne to our benefite in the ende.

And lede vs
not into tem-
ptacion.

The text.

And he saied vnto them: If any of you shall haue a frende, and shall gooe to hym at midnight and saie vnto hym: Frende lende me thre loanes, for a frende of myne is come out of the waie to me, and I haue nothyng to sette before hym: and he within answereth saie: Trouble me not, the doore is now shutte, & my children are with me in the chaubze. I cannot ryse and geue the. If saie vnto you though he will not aryse, and geue hym, because he is his frende, yet because of his importunitie he will ryse, and geue hym, as many as he nedeth. And if saie vnto you: aske and it shall be geuen you, Seke and ye shall fynde, knocke and it shall be opened vnto you. For euerie one that asketh, receiueth, and he that sekerh, fyndeth, and to hym that knocketh, shall it bee opened.

But the better to shewe his seruantes vnto the instauntenesse of praisng, and besides fourth to putte in thein an assured trust to obtaine, he added to the premisses a parable of suche sorte as foloweth: how tentill (saith he) and how easie to bee entreated, God is, beynge of nature beneficiall and full of liberalitie towardeshis children, coniecture ye of your owne selves. If any one of you be destitute of necessaries, and haue a frende, he will be bolde to goe vnto him in the middes of the night and familiarly knockyng at this doores, he wyl bee bold to saie: Frende, lende me thre loanes of bread. For so it is, that a certain frende of myne takyng my house in his waie, hath foodatnly come vpon me vnawares euen late in the euenyng to lodge with a me all night, and I haue nothyng at home in myne owne house to sette afoze hym to eate. And peraduenture that same frende wyl not euen byanby at the first woorde geue the thyng that thou dooest aske, but beeyng ill willyng to open his doores, he wyl answer within his house: Trouble me not cummyng to craue thynges after this sorte in the night tyme, my doores are now shutte in for all night, & my children are with me in bedde, I cannot aryse & geue that thou requirer. That if the partie whiche lacketh the loanes, goe not his waies byanby at this excuse makyng, but shall continue there stil knockyng at his frendes doore, as one that will haue no naie of the thyng y he cummeth for, this I affirme vnto you although y respecte of friendship doe not moue him, yet beeyng ouercomed with the importunitie of the partie y maketh suche praisng vnto him, he wyl aryse out of his bedde, & will geue him not only thre loanes, accordyng to the tenour of his petition and askyng, but he will geue hym how many soeuer he shall haue nede of. If importunitie of praisng bee of suche force and effecte at one mortall mannes hande to the behouise of an other man: how muche more than shall it take place and effecte with God, who is muche delited with suche manner importunitie, & not offended? And in case he at any tyme make belate

to geue that is asked, niggardelſhip is not the caule therof, nor yet his hardneſſe that he will not be entreated: but therein he enkiendleth our deſire, that he maie the moze plenteouſly geue that we aſke, and we on our parties, maie the moze deuely eſteime and loue the thyng, that hath been obtained by impoꝛtune pꝛaiers. The ſame therfoze that a frende beeyng in nede woulde dooe with his frende beeyng a moꝛtall man, theſame leat euerie one of you muche moze bee bolde to dooe towarde God beynge a bounteous and liberall father, whome ſuche impoꝛtunitie doeth well contente, and who can neuer bee vndoone oz made pooze by geuyng. Of hym therfoze aſke ye with hertie pꝛaiers from the botome of the herte, in caſe ye nede any thyng, and it ſhall bee geuen you. If ye bee ignoꝛant in any thyng, make ye due inquiſicion foꝛ it, and through the ſecrete woꝛkyng of your fathers ſpꝛite in you, ye ſhall fynde out the thyng, whiche by mannes witte could not poſſibly haue been perceiued. Knocke ye with pꝛaier, i opnyng therupon almesdeedes towardeſ the neighbours, and it ſhall bee opened vnto you. This is the impoꝛtunitie wherewithal god is (as ye myght ſaie) ouercomed, and euen by plain foꝛce wooonne to your petitions, that he cannot ſaie you naie, euen as a caſtell oz foꝛtreſſe is wooonne by foꝛce of armes. Pꝛaiyng is w man oftentymes made all in vaine: either becauſe he can not perfoꝛme that is asked, oz els becauſe he will not. But at goddes hande whoſoeuer asketh, dooeth receiue: whoſoeuer ſeketh doeth fynde: and whoſoeuer knocketh, to him it is opened. And your father beſt knoweth what thynges are auailable towardeſ eternall ſaluacion, and the ſame thynges dooeth he with glad will freely geue, if he bee pꝛayed: in ſo muche, that if through your beeyng in a wꝛong opinion, oz in an error of iudgemente he were asked thynges hurtfull: he woulde rekon it as a benefite towardeſ you, to denie vnto you that was naughtly ſued foꝛ: but in ſtede of the thyng ye wiſhed, he woulde geue that myght bee foꝛ your welth.

Sche, and
ye ſhall
fynde. &c.

¶ If the ſonne ſhall aſke breade of any of you, that is a father, will he geue hym a ſtone? Or if he aſke fiſhe will he foꝛ ſyſhe geue hym a ſerpent: or yf he aſke an egge, will he offre hym a ſcorpion? yf ye than beynge euill can geue good giſtes vnto your chyldren, how muche moze ſhall your father of heauen, geue the holy ſpꝛite to them that deſire it of hym.

The ſerpe

The naturall affection of carnall parentes towardeſ their chyldren, doeth ſo woꝛke, that they cannot ſaie naie vnto them whom they haue begotten, if theſame ſhoulde make petition foꝛ a thyng pꝛeieyning to the health of the bodie. Make ye a coniecture by compariſon of your owne ſelfes. Foꝛ who is it of you all, that in caſe he ſhoulde aſke a pꝛece of breade of his father, can ſuppoſe, y theſame woulde geue his ſonne a ſtone in ſtede of a pꝛece of breade: oz in caſe he ſhoulde aſke fiſhe, can thynke that the father woulde offre his ſonne a ſerpente in ſtede of a fiſhe: oz, in caſe he ſhoulde deſire to haue an egge, can rekon that y father in ſtede of an egge woulde geue hym a ſcorpion hidden in an egghell: That if the tẽde loue & affection of nature bee of ſo great foꝛce and ſtrength among men, (beynge many other waies naughtie perſones,) y towardeſ their chyldren aſkyng thynges pꝛofitable, they are frendely geuers: how much moze your heauely father, who is y father of ſpꝛites, & who of nature is good, will geue vnto you from heauen, his ſpꝛite beynge good, whiche ſhall abundantly geue you all goodneſſe yf ye ſhall make petition to hym foꝛ it.

The paraphrase of Erasmus vpon

The tyme,

And he was casting out a deuill, and the same was dumme. And when he had cast out the deuill, the dumme spake, and the people woondered. But some of them said: he casteth out deuilles, through Beelzebub & chiefest of the deuills. And other tempted hym, and required of hym a signe from heauen. But he knowing their thoughtes, said vnto them: **Forre** kyngdome diuideth agaynst yfselfe, is desolate: and one house doeth fall vpon an other. If Satan also, bee deuided agaynst hymselfe, how shal his kyngdome endure? Because ye saie, & I cast out deuills through Beelzebub. If I by the helpe of Beelzebub cast out deuills, by whose helpe dooe your chyldren cast them out? Therefore shall they bee your iudges. But if I with the synger of God cast out deuills, no doubte the the kyngdome of God is come vpon you. When a strong man armed watcheth his house the thynges that he possesseth are in peace. But when a stronger then he cometh vpon hym & ouercometh hym, he taketh fro hym all his harnesse (wherin he trusted) and diuiderh his goodes. He & is not w me, is agaynst me. And he & gathereth not w me, scattereth abrode.

Satan also hath a spirite of his owne, whom he enspireth to all his seruantes, to bee a prouoker and a mouer of them to all naughtynesse. Yea & the worlde too, hath a spirite belongyng to it, whiche allureth men to the loue of thinges transitorie. But w this spirite, your heauenly fathers spirite hath nomanier entremedlynge at all. If therfore the spirite of your heauenly father shall dwell in you, the spirite of Satan must bee expouled: and the one spirite must nedes auoid out, for to make roume that the other maie come & inhabite in your bestes. And behold a chaunce that might laie manifestly before their eyes, what thyng the euill spirite wrought in the hertes of the Jewes, beeyng euermore wastlers agaynst the holy spirite of God. There was brought vnto Iesus a certain man, possessed with a mischiteuous deuill: and it was a deuill, not of one sozte onely, but bothe a dumme deuill, and also a blynde, so that he could neither looke vp vpon Iesus, nor yet speake vnto hym. Then Iesus of his owne attozde takyng pittie on the man beeyng in suche affliction, commaunded the deuill to vowe out of hym, and he vowed. And beholde ther wer certain Jewes present standyng by, whose solles the spirite of Satan did moze daungirfully possesse, then that same vnclene spirite had possessed the body of this man. For some of them flaunderously saied, that the miracle had been doen of the deuill, allegyng, that Iesus did such thinges not by the power of God, but by the helpe of Beelzebub the prynce of deuilles. Some others again after seeyng so many miracles yet stil remainyng in vnbelefe, required of hym some notable token from heauen, whereby it might euidently appere that he had familiaritie with God, who dwelleth in heauen, and not with vnclene spirites, whose blindyng of mennes eyes, dooeth commonly spyng fro the yearth. And this did they speake temptyng the lord, neuer atwhitte the moze myndyng to beleue on hym, although he had doen & thyng that they required: but whether he had doen it or not doen it, they had surmused a matier of flaundre one of other readie to obiecte agaynst hym. But Iesus, as soonne as he sawe theyr vngodly thoughtes, made aunswer to thes wicked surmises in such sozte as foloweth: How dooeth your flaundzeous repprouyng of me stande together? We see that no kyngdome is hable to stande, if it bee at strife withyn it selfe by euill discorde of one of the same realme agaynst an other. Whiche thing if it so bee, it cannot be chosen but that it muste come to desolation, and one house to fall downe vpon an other by an vniuersall cure. That if the thyng bee true, whiche ye thynke, that through the maiestie and aide of Beelzebub prynce of deuills, I dooe cast out hurtefull spirites, who veraily bee his felowes and souldiers: than it foloweth as a true conclucion, that euill spirites

**He casteth
out deuills
through Be
elzebub.**

Forre kyngdome deu-
ided agaynst
it selfe: &c.

spirites beeyng at variaunce within theiſelves, dooe fyght together, and one of them to bee chased awaie by an other. Now if Satan fight against Satan, how shall his kingdome stande? Ye see detayls to bee cast out, and ye graunte þe euill they bee whom I dooe cast out: on what grounde than dooe ye coniecture these thynges to bee dooen by the suppoſition of Beelzebub, rather then of god? Is Beelzebub woont to do for the health and safegarde of men, and to chase his souldiers out of their possessions, by whom he exerciseth his tyrannie? And yet if this bee dooen, it argueth and proueth that the kyngdome of Satan shall shortly bee destrued, and the kyngdome of God to bee now at hande. I caste out deuils with a mere worde: I cast them out freely: I vse therunto no charming wordes of witchcraft, ne of tugging or blyndyng mennes eyes. The acte ye cannot disproue: why than haue ye moze mynde to referre the gloie of a good worke to Beelzebub, then to god? Than if the hatred, whiche ye beare vnto me dooeth perswade you, that I cast out deuils by the aied of Beelzebub: these young me beeyng your owne sonnes whome ye haue seen doing the selfesame thyng: by whose helpe do they chase a waie deuils? Plain homely men they be, they are me of no knowelage ne autoritie, they ca no skille of the malicious sleighes of witches or nigromancers: a yet dooe these cast out deuils in the name of me. What thing they doe, they doe it on a faithfull truste in God: a therfoze shall your vnbeliefe be condemned by these iudges a none other. The plain simplenesse of these hath belueued, wheras your wisdom and experte knowelage of the world, strueth against the gloie of god. Wherupon seeyng there is nether ryme ne reason in saying þe one euill spirite dyueth out an other euill spirite: and forasmuche as your chyldren do cast out deuils by the helpe of none other then by whose helpe I do cast the out: it is clere that I doe cast out euill spirites by þe vertue a power of god, who is good. For the spirite of hym is of moze power a might then all the wholle packe of the wicked spirites that are. Neither is there any agreemēt betwene the spirite of God, and the. For god loueth the preseruacion of mankynde, and they seke the destruccion of thesame. Now than, if it be a thyng manifest that the thynges which ye see me doe, I dooe by the power of God: than is there no doubte, but that þe kyngdome of god is come vnto you, whiche Iohn did preache to bee at hande. Reason it is therfoze that ye ioyne your selves with hym, and withdrawe you from the reigne of Satan, whiche shall shortly haue an ende. Ye cannot be partakers of bothe kyngdomes at once: there is betwene god and Satan a bataill that by no possibilitie maye be brought to atonemēt. The cause will neuer by any condicions be brought to agremente. Satan shall either geat the victorie, or els by strong hande bee dyuicied out, he shall not by yeldyng or submitting himselfe continue in hys reigne, ne yet bee receiued vpon any condicions of agrement appoynted vnto him. He hath hitherto reigned without redyſſe: but now is ther come a power moze puissaunte a mightie then his tyrannie. For one finger of god is moze mightie to preserue a saue mākynd, than all the hostes of Beelzebub to deströie þe same. The same thyng therfoze shall in this behalfe come to passe whiche is comonly woont to chaunce betwene two head captaines, both being valiaunt, and strong, and both beeyng firtce, and courageous, a such as al their affiaunce and trust resteth in their armour and weapon. For whan a man of great force and puissaunce beeyng in armour doeth kepe his fortreſſe, the thynges that

The paraphrase of Erasmus vpon

bee in his possession, are in peaceable rest and quiete. That if an other being of more power then he, do set vpon hym, and do with plain force of armes conquer hym & was in harnesse well armed, he wyll entre no league of fellowship to bee as halfe partener with hym in his castell, but drieuynge the other quite awaie, he wyll entre vpon full possession of the wholle house hymselfe. The weapon wherein & other trusted, he will by plain force take awaie from hym, all his rycheffe and substance he will riefle & spoyle, and distribute it among his soldiers. Now doeth it behoue you to looke about you, and see of whether syde ye will bee, and with whether ye wyll take parte, with God beeyng the mightier, or with Satan anon to bee driuen out. If ye haue peace with Satan, ye are out with God. If ye haue peace with God, than cannot ye and Satan agree. And in the one or the others campe muste ye fight. The tyme as it now shapeth wyll not suffre any persones to sitte idle. And whoso is not on my syde, is an aduersarie vnto me, and euen in this verite poyncte dooeth me hurte and scathe, because that where he ought of duetie to fauour my syde, he doeth not fauour me: and whoso doeth not gather with me, scattereth abrode.

The text.

When the vnclene spirite is gon out of a man he walketh through drye places, sekynge rest. And whan he fyndeth none, he saith: I will returne again vnto my house, whens I came out. And whan he cometh he fyndeth it swept and garnished. Then goeth he and taketh to hym seven other spirites worse then hym selfe: and thei entre in and dwell there. And the ende of that man is worse then the begynnynge.

And because the Jewes tooke vpon them an opinion of ryghteousnesse, and vpon boldnesse therof, did either negligentlpe leat slippe the doctrine of the ghospell, or els did vtterlpe refuse it, & would none of it: he putte forth a derbe parable wherby to signifie, that a more greivous damnacion should light on such persones, as whan thei haue gon a litell way forwarde towardes righteousness, did falle backe again to their olde enoymittes, then on suche as neuer knowynge the light of euangelicall trueth, had continued stpyl in the darkenesse of their sinneful liuyng. For the people of the Jewes was discuered by meane of the lawe, from the Gentiles beeyng Idolatres: but fallynge euerie other day of freashe to theyr former transgressions, thei wer come at length to suche degree of vngodlynnesse, that whatsoeuer offence their forefathers had doen in puttyng & Propheetes to death, or in conspirynge against Moses, the same did they seuenfold double more vnglaciously renewe against the soone of God, and against his disciples. Albeit this parable dooeth ferther also touch euery man, who beeyng once washed from his former synnes through baptysme, once deliuered from the euill spirite of thys worlde by the woorde of the ghospell, dooeth negligentlpe vse the gyfte of God, nor taketh any care to procede from tyme to tyme, to ferther degrees of perfeccion. Vnto suche an one beeyng washed do wne again to his former liuyng, baptysme: and & knowelage of holy doctrine shall auaille to none other effecte or purpose, but & he shal of his own sekynge haue the soer damnacion at the daie of iudgemente, as one the which to his former sweruyng out of the right waie, hath toynded vnthankefulnesse, & maliciousnesse also. Now of the parable this is the tenour here folowynge.

When the
vnclene
spirite is go
out of a mā
• 36.

When an vnclene spirite is once departed out of a man, beeyng putte awaie by the power of God, forasmuche as he hath an obstinate will to doe hurte, he goeth walkynge vp and downe by places barain & watrelesse sekynge rest. And whan he could no where fynde the same, he saith withyn hymselfe. I
will

will retorne backe into my houſe & I came out of. And returnyng vnto the ſame, he founde it in dede ſwept cleane with bzomes, but altogetheer emptie. Whan he eſpyeth that, he gooeth his waie and taketh vnto him ſeuē other ſpītes, moze vngacious than himſelfe euer was, and with ſuche a knotte of coumpaignie goeth he againe to his houſe, in dede made cleane, but leaſt vnkept, noz armed with any defence of vertues ſemyng for the Ghoſpell. For the ozna mentes and garniſhyng of ceremonies, in dede make outwardlye a ſhew or ſemblaunce of godlyneſſe: but becauſe they are onely certain baie countteſaictes of thynges, they kepe not awaie the aſſaultes of wicked ſpītes, but rather are an occaſion of a farther vngodlyneſſe. And euen ſo dooeth it chaūce vnto that ſame man, who beeyng clenſed from one ill ſpīte, is made ſubiecte vnto ſeuē that are euerie one of theim worſe then he.

And it fortuneth that as he ſpake theſe thynges, a certain woman of the coumpaignie lift vp her voice and ſaid vnto hym: happy is the wombe that bare thee, & the pappes whiche gaue thee ſucke. But he ſaid: yea happy are they that heare the woorde of god and kepe it. The text.

Whyle Jeſus was ſpeakyng this and a great dele moze vnto the people of all ſortes, a certain woman, interuaylyng at his wordes beeyng ſo wyſe and ſo piethie as they were, liſting vp hir voyce emong all the coumpaignie, ſaid: bliſſed is the wombe of that ſame woman, whiche bare thee, and bliſſed are the pappes of thy nourice which thou diddeſt ſucke. The voyce of this woman was pronounced againſt the Synagogue of the Jewes beeyng euetmoze a ſlaundzeous maligner againſt Chriſt: and the woman beareth the figure of the church. Wherfoze Jeſus doeth not denye hir teſtimonie and preachyng, but maketh it perfecte, ſayng: Forſouth bliſſed they are, whiche heare the woorde of God, and kepe theſame in theyr herte, that it renne not out, but tarrye vntill it maie one daie byyng forth fruite of euerlaſtyng ſaluacion. That ſame is a muche moze bliſſed thyng, than it was for the mother to haue borne his bodye in hys, or to haue nouriced hym with milke. One woman myght bee hable to beare ſo great an one, or to geue me ſucke. But this bliſſedneſſe maie bee a thyng common to all creatures.

Whan the people were gathered thicke together, he beganne to ſaie: This is an euill nation, they ſeke a ſigne, and there ſhall no ſigne be geuen them: but the ſigne of Jonas the Prophete. For as Jonas was a ſigne to the Ninuities, ſo ſhall alſo the ſonne of man bee to this nation. The queene of the South ſhall ariſe at the iudgement with the menne of this nation, and condemne them: for ſhe came from the uttermoſte partes of the earth to heare the wyſedome of Salomon. And beholde, a greater than Salomon is here. The me of Ninue ſhall ariſe at the iudgement with this nation, and ſhall condemne them: for they were brought to repentaunce by the preachyng of Jonas. And behold, a greater then Jonas is here. The text.

And whan at the ſpeakyng of ſuche wordes as theſe, the multitude of people came ſtill thicke and thicker rennyng thither: Jeſus begōne to make aunſwere vnto theim that had tofoze required to haue ſome notable ſigne ſhewed vnto theim from heauen, as though the thynges whiche Jeſus had hitherto dooen, were but baſſe and lowe matiers, noz did containe in theim any poincte at al ſemyng for a great Prophete: and for that y ſame were dooe for the common inferiour ſorte: but they thought that vnto the Phariſeys for their partes, as men of Iearnynge, and of an higher degree ſette aboue the rate of the common multitude, it were mete to ſhewe ſome ſpeciall matier of woondze, euen purpoſely and ſpecially for them. And this did they ſpeake not of an vnſeigned mynd, menyng any good faith therein: but to tempte and proue

The paraphrase of Erasmus vpon

proue hym, to the entente þ if he shewed none, they myght fynde cauillacions,
 that all the reste of his miracles had been dooen by þ helpe and maintenaunce
 of Beelzebub: on þ other syde if he shewed any, that than thei might fynd some
 other matter in hym, whereof falsely to accuse hym, and to late to his charge.
 Iesus therfore saied: This same is an euill generacion, and of none vprighte
 ne plain menyng, where thei haue alredie seen so many miracles dooen, they re-
 quire yet some ferther straunge toke, not whereunto to geue credite, but which
 they maie flauntiously reporte: but the thyng which thei dooe aske in þ waie
 of fraude and guyle, thei shal not obtayne, but they shal receiue a signe such an
 one as they are woorthie. Thei shal not haue geuen theim, wherat to fynde
 surmised cauillacions, but they shal haue geuen theim, that maie conuince
 their malice & infidelitie. For there shalbe geuen vnto the the signe of Jonas
 the Prophete. At the preachyng of Jonas, the syniuites did repente and re-
 fourme their manifold vnglaciousnesse, whan the same Jonas had shewed no
 miracle amongst theim: but this nacion can by no miracles, ne by no benefites
 bee brought to soften their hertes to repentaunce. And yet is there one present
 among theim greater than euer was þ Prophete Jonas: which Jonas these
 folkes dooe highly esteeme because the same beeyng in a whales mowthe in þ
 sea, liued there thre daies and thre nightes, and after all that, whan he was
 esteemed & reputed for dead, sodainly appered aloue. A lyke matter herunto,
 but yet muche moze wondrousfull, and moze aboue the course of nature shal it
 be, that the sonne of man beeyng dead in dede, shal lye thre daies buttyed in
 the herte of the yearth: and yet contrarie to the lokyng of all ciuill persones,
 the yearth shal yelde hym again a liuesman on the thirde daie, whom it receiued
 dead. Wherefore at the last iudgement, this nacion, who now despiseth all o-
 thers in comparison of theimselfes, and who thynke theimselfes to synne euen
 in the high topcastell of true seruyng of God, shalbee condemned of many
 nations, whiche were thought to bee to to ferre out of the waie from all godly
 deuocion. The queene of Saba shal arise at the iudgemente with the me of this
 nacion, and shal condemne theim, because that she beeyng a woman, and ha-
 uynge nothyng to do with the doctrine of the lawe, yet came a great long iour-
 ney from the ferthest partes of the worlde to Hierusalem, of purpose to heare
 the wysdome of Salomon. And yet euen now here in this place there is a
 greater matter than euer was Salomō: and yet is the thyng sette at naught
 that is now present here. The syniuites beeyng folkes without any knowelage
 of the lawe, and worshippers of Idolles, shal stande in tryall with this na-
 cion at the iudgemente, and shal condemne theim, because thei did repete and
 emende their abominacions, at the preachyng of a man unknowen vnto them
 and an aliene bozne, and with no myracles, ne with no benefites shewyng any
 cause in hymselfe, why he should bee so muche regarded. And beholde, here is
 now present a greater matter than euer was Jonas: and yet are thei nothyng
 moued to emendement.

The texte

No man lighteth a candle, and putteth it in a priue place, neither vnder a bushell: but
 on a candlesticke, that thei whiche come in, maie see the light. The light of the bodye is
 the eye. Therfore whan thyn eye is single, all thy bodye also shalbee full of lighte: but if
 thyn eye be euill, thy bodye also shalbee full of darkenesse. Take hede therfore that the
 lighte whiche is in thee bee not darkened. If all thy bodye therfore bee cleere, haueyng no
 parte darkened: then shal it al be full of light, euen as whan a candle dooeth light thee with
 his brightnes.

Now

Now although many there were among the Jewes, whose hertes by reason of their owne wilful and stubburne maliciousnesse, the light of the ghospel did make moze blynd then they were afore: yet the truth ought not from hence forth to bee suppressed so much as the knowelage thereof should byng verie rare many to eternall saluacion. For the obstinate malice of vnbeleuers muste not bee any lette or hyndreauce to the good. Wherfore the truth must bee brought to open lighte, to the moze horrible greivous damnation of the ciuill personages and to þ saluacion of þ good sorte. So bodye lighteth a candel (saith he) and hideth it in a priuile derke corner, or couereth it by whelmyng a busshell ouer it: but setteth it in a candellsticke, that it many gette light to suche as are willing to enter into the house. Thesame that the house is without a candel, thesame that the bodye is without eyes, euen thesame is þ soule without knowelage of the trueth, which cometh by mere vnfeigned feith. If thene eye bee syn-
 gle, and nothyng perished ne infected with any other inordinate desires of this world: it will receiue the light of euerlastyng trueth, and all thy bodye shall haue the fruction of this lighte, in suche wise, as it shall no where stumble nor tute against any thyng. But in case the eye of thy bodye be corrupted or blemished, then shall all the whole bodye bee entricke, and readie to take hartke in the derke. For of feith cometh iudgemente, & statutes or ordeinaunces of good liuyng. This is the fountaine of al goodnesse, whiche if it bee putrified, it cannot bee chosen, but that all the other thynges must bee corrupted also. See therefore that this eye wherewith the trueth is seen, maye bee pure in the, and clere without any corruption, lest that the selfe membre, whiche onely is apte to receiue light, and whiche onely must shewe light to al the whole bodye, bee encoumbred with darknesse. For thesame thyng beeyng infected, which is the head and the roote of all good woorkes, euen those veray thynges whiche seme to bee good, are not good: And contrariwise, the thynges whiche seme vnto the Pharisees to be euill, shall not bee euill, if the fountaine wherence they do spring forth be pure and clere from all infection. What thyng a candel is to an eye wel clarified, euen the lyke thyng is the woorde of God to the soule beeyng well purged through the singlenesse of feith from naughtie affections. Whatsoeuer proceedeth not of feith is synne. That if þ eye of thy bodye shall bee syncrete and pure, as a thyng made all lighte with the candel of euangeliell trueth: than shall it geue parte of his light vnto all þ members, so þ there shall not bee any darknesse at all in any parte of the body: by reason þ the eye shall loke forth to the behoofe of all the members thereof. And so whatsoeuer thyng the hande shall doe, it shall not bee in any daungier of harme in the derke, but all the whole bodye shall bee lightesome, euen as the whole house is lightesome, whan the brightnesse of the candel geueth his light all about.

Whan the eye is, single al the bodye also shall be full of light

¶ And as he spake a certain pharisee besought hym to dyne with hym, and Iesus wete in and sat down to meate. Whan the pharisee sawe it, he murmured, that he had not sicke washed before dyner. And þ Lord saied vnto hym: Now do ye pharisees, make cleane the outsyde of the cuppe and the platter, but your inward parte is full of rauenynge and wickednesse. Ye footes: did not he that made that whiche is without, make that whiche is within also? Heuerthelasse geue almes of that ye haue and beholde all thynges are cleane vnto you. But woe vnto you pharisees, for ye ticke mynte, and rue and al manies herbes and paste ouer iudgemente and the loue of God. These ought ye to haue dof, and yet not to leaue the other vndoone.

The text.

And euen immediately herupon, there folowed a matter, wherby thesame
 sheweth

The paraphrase of Erasmus vpon

that the Lorde had taught, might (as ye would saie) bee plainly declared. For the pharisees for as much as thei had an eye foule blemished, & setting righte-
ousnesse in ceremonies longynge to þe bodye, they did wilfully leat slippe those
thynges, whiche are not seen but with the pure clere eyes. vnto whom the ca-
dele of euangelicall trueth sheweth light: supposed the light to bee there, wher
darknesse was: and than did thei stumble and renne against thynges moſte of
all, whan thei thought theiſelues to gooe gaily well vpright: and thei iudg-
ed there to bee a grievous enomytie, where none at all was: & contrariwſe
where a ſore offense or transgreſſion was, there wened thei to bee none at all.
For thei had their eyes ſore blemished with the ſuperſticion of the lawe, with
ignozaunce, with diſdeigneſull pryde, with enuie, with couetiſe, with hypocrisie, &
with other naughtie vices. Than a certain phariſee prayed Jeſus, to come &
dync with hym. Jeſus made no reſuſall, as one that was euer readie to offre
hymſelf vnto euerye bodye, to the entente he might drawe all creatures vnto
him. And whan the Lorde had ſette hym down at the table without waſhyng
his handes afore, (and that, contrarie to the guſe of þe phariſees:) this ſaied
phariſee begonne to meruail with hymſelfe ſecretely in his mynde, what the
cauſe ſhould bee, why the Lorde had not waſhed, befoze he ſate down to his
mete. And euen byanby of a thyng which neither maketh a man good nor ill,
there ſpyngeth a thyng whiche is in variaie dede euer moze ill. And as for the
phariſaical ceremonies, whiche conſiſte in thynges pertainyng to the bodye,
haue this propertee naturall to them, & cummyng euen of their beaſt kynde,
that thei byede ſlaunderous backbityng, euill ſuſpicioſ, peruerſe iudgements
variaunce, hatred, & muche byallyng. Jeſus therefoze well knowyng thiſſame
to bee the chiefest corrupcion of euangelical godlyneſſe, did ſharply rebuke þe
phariſaical ſuperſticio, ſayyng: Moſes did in olde tyme appoynte certain
ordinarie conſtitucions, & cuſtomes of purifyyng, which neuertheleſſe did con-
teine a figure & repreſentacio of poureyng and clenſyng the ſoule. For to this
ende it ſerueth al that euer that ſame lawe did darkely ſet forth in ſhadowes.
But as the tyme now is, where in coſideracion of the trueth clerely appearyng
foorth, it is mete for thoſe ſhadowes of the olde lawe by litel & litel to vaniſh
awaie, ye phariſees, whiche profeſſe the perfeict knowelage of the lawe, dooe
embrace that ſame parte of the lawe onely, whiche is of leſte weight of all to-
wardes true godlyneſſe. And ye do not onely offend in thiſ behalfe, that ye en-
brace the carnalitie of the lawe not paſſyng on the ſpिरितte of the lawe, but alſo
by reaſon of carnall ceremonies added to the lawe. and conſtitucions of your
owne makyng, ye wyll in any wyſe be reputed to bee of moze holynesſe, the
beaſt comaundementes of God. The puritie conſiſteth in the inculpablenesſe
and innocencie of the herte. But as for ye do euerye other whyle make muche
waſhyng of your bodye, ye waſhe the pottes and cuppes that ye dynke of, ye
waſhe the platers & diſhes that your meate is ſerued in, beyng but outward
thynges, and nothyng at al makyng to the true godlyneſſe of the mynde: and
in þe meane tyme the innermoze, and chieffer parte of you, beyng ſtil vnwaſhed
is all full of filthineſſe deteſtable afore God, that is to wete, rauine & iniqui-
tie. Ye beleue yourſelves to bee deſoiled if ye dynke of an vnwaſhed cuppe, or
if ye eat out of an vnwaſhed diſhe: & yet ye thynke your ſelfe pure and cleane, if
bothe your cuppe and your diſhe to, yea and al that is in them coſteined, haue
been gotten with rauine and with fraude. O fooles & men of a peruerſe iudge-
ment

mente. did not he that made the bodye, make also the soule? Than if purenes dooe so highly please you, it had been mete to make all the whole man pure in euery parte of hym. But it had been mete, to haue provided first for that that is the chieffer parte. But all this whyle ye flatter your selves as though ye wer pure euen in the best soyle, if on the one syde ye dooe euery other whyle walke your bodyes and your vessels, that ye eate and drynke in, with a litle water: & on the other syde if your herte beyng polluted with manifold guyles, rauines hatred, enuie, desire of worldly promocion, and with other pestilent vices bee purged with almesdeedes, which almes though ye doe it but for a vainglorie and a shewe onely, yet ye thynke it to bee sufficient for the vttermoste and highest cleansing of the soule that can bee. But woe vnto you Pharisees, who vnder a pretexte and colour of scruping God, worke your own commoditie, tiching euen the vilest and moste common herbes, Myntes, and Rue, as though God cared for no mo but priestes & Levites onely. And in the meane tyme contrarie to the mynde of God, ye deale guilefully with your neighbour, and relieue not the needie, but enuie and grutch at them, which haue more wealth then yourselves, and the weake ye oppresse. O a iudgement in vtraque dede ouerthwart and peruerse. The thynges whiche the lawe hath appoynted for a season to bee kept after the fleashe, in dede it had been your partes not to leaue vndoene: but tho thynges whiche God would moste chiefly of all to bee dooen whiche are euermore good, and acceptable vnto hym, ought first and most principally to haue been dooen. Such thynges as concerne your owne commoditie, ye doe euen scrupulously looke vnto: but the thynges that concerne helping of the neighbour, ye passe nothing on.

Did not he
that made
that which
is without,

Scue
almes,
and behold
all thynges
are cleane
vnto you.

¶ Woe bee to you Pharisees, for ye loue the vppermoste seates in the synagogues, and greetynge in the market. Woe vnto you scribes and Pharisees, ye hypocrites, for ye are as graues which appere not, and the men that walke ouer them, are not ware of them. Then answered one of the lawiers, and saide vnto hym: Maister, thus sayng thou puttest vs to rebuke also. And he saide: Woe vnto you also ye lawiers: for ye lade men with burdens whiche they bee not hable to beare: and ye your selves touche not the packe with one of your fingers.

The text.

¶ Woe vnto you Pharisees, who though ye outwardly beare a shewe of holynesse, yet neuerthelesse withinsooth swell in ambition, seeking to haue þ higher seates in the synagogues, & ye reioyce to heare such honourable titles as maister, and maisters. of such as bidde you good morowe, or good euen; in the strees abroad, nothing els entending ne seeking, but þ ye maie please the eyes of men, and esteeming it as a thyng of nothyng to displease the eyes of God with the filthinesse of the soile. Therefore woe vnto you with your hypocrisie whiche are lyke vnto dead mennes tombes, whiche shyne & loke smothly withinsooth by reason of whyte weorke, with titles, and many soondre pictures, wheras withinsooth they are full stuffed with al vncleinesse. But in the meane tyme the thyng that outwardly appeareth, sheweth faire to þ eyes of suche as passe by, but the thyng that they hide within them, is vnseen. Neuerthelesse men maie bee beguiled, but God can looke into the most priuiest corners of the herte. ¶ When the Lord with great sharpenesse spake this & other thynges against the cloyed holynesse of þ Pharisees, one of þ lawiers beyng desirous to bydle the plain speaking of Iesus, saide vnto hym. Whyyle thou speakest this on þ Pharisees, thou dost also reproch vs. At herte þ knoweth

his

The paraphrase of Erasmus vpon

Woe vnto
you ye law-
iers, for ye
haue maner
with but-
dens.

his conscience guiltie cannot abide plain speakyng, but feareth lest the exāple of plain speakyng against others maie at last light vpon hym selfe.

But Iesus beeyng the euerlasting trueth, whiche can no skille of flatteryng (because the saied trueth onely is faultlesse and vnculpable, and yet neuer thy-
deth but to emende that is amysse,) answered vnto the lawier: If the wo-
des whiche I speake touche you too, as thou acknowlagest: wo shalbee vnto
to you lawiers also, who beeyng not content to exacte euerie triflyng obser-
uance of the lawe, at the handes of the poore ignorant, doe moreouer be-
spyes the authoritie of the lawe adde many poyntes of your owne, and hea-
pyng burden vpon burden, ye laye vpon the shouldeers of the simple people a
whole fardel impossible to bee borne, & in the meane whyle ye take your owne
pleasures to the vttermoste, beyng so ferre from touchyng the thynges which
ye laie on other folkes shouldeers, that ye doe not so muche as kepe those chiefe
poyntes neither without whiche the reste do nothyng auaille.

The terte. Woe vnto you, ye buylde the sepulchres of the Prophets, and your fathers killed
them. Truly ye beare witness that ye allowe the doos of your fathers: for they kyllen
them, and ye buylde the Sepulchres. Therefore saied the wysdome of God. I will sende
them Prophets and Apostles, and some of them they shall sleaugh and persecute: that the
bloud of all the Prophets (whiche is shedd from the beginning of the world) maye be re-
quired of this generacion, from the bloud of Abel vnto the bloud of zacharie, whiche
preached betwene the altare and the temple. Verailly I saie vnto you, it shalbe required
of this nation.

Woe vnto you, who for vainglorious boasting of your perfeccion, do build
vp the tombes of the Prophets where the moste parte of the same wer slaine
of your forefathers. For therby cometh it to passe, that euen by the verai same
thyng, wherewith ye would moste fainest cloke your maliciousnesse, ye dooe
moste of all bewraie the same. For whyle ye garnishe the sepulchres of the pro-
phets, ye graunte that thei were persons detestable, whiche were the kyllers of
suche men, whose memorie is high & holy among you that are their offspryng.
And forasmuche as your ownselfes dooe towardes the Prophets of this
tyme, beyng ferre superiours to the Prophets of tymes past, attempte worse
harmes, then your auncestours committed against the Prophets of olde tyme,
do ye not playnly declare, that beeing blynded with lucre, ambition, enuie and
hatred, ye doe wetyngly allowe the wicked actes of your forefathers, whiche
actes of theirs ye doe not onely folowe, but also earnestly labour to passe and
to gooe beyonde them: So often hath the goodnesse of God called you backe
to emendment: and at all tymes haue ye wickedly shewed more extreme cruel-
tie against them that layed the trueth euen in your lappes: which trueth was
vnto you for none other cause odious, sauing that it contraryed your naughtie
lustes and desyes. Wherefore the wysdome of God, whiche ordreth all thin-
ges by suche prouidence as cannot in woordes bee expessed, befoze it will pu-
nyshe the obstinate malice of this nation, hath determined to leaue nothyng
vnassayed, whereby thei maie bee conuerted to better waies. But after & alwel
the botomelesse goodnesse of God, as also & peruersenesse of them not possible
too bee wonne to goodnesse, shall once bee declared to al creatures: so muche &
more grievous tormentes shall thei endure, howe muche the longer space thei
haue bene suffred, and with how muche greater benefites thei haue been pro-
uoked and occasioned to repentance. Wherefore thus spake the wysdome of
God within it selfe: what shall I doe more then I haue doen to this vnruly
nation?

Ye beare
witness &
ye allowe &
doos of
your fa-
thers.

nacion: I sent Moses vnto them. I sent many Prophetes of olde tyme. I set John the Baptiste. Against Moses there was conspiracie wrought: the prophetes every one, thei either slewe or els plagued with affliction: no nor John neither would thei not heare though he were more then a prophete: neither did he escape scottfree for geuing good aduertisement. The sonne of man is come: and to hym to, doe thei worke destruction and death. I shall hereafter sende vnto them the last prophetes of all, who shall ghostly expounde the lawe vnto them: I shall sende the apostles, that shall haue great vertue in working miracles, that shall freely doe good to all people, that shall bying vnto all folkes saluacio, with exceeding smal charge to bee bought, that is to wete, with feith. And yet will thei not heare these neither: but wil persecute them, tormēt them, drieue them a waie, yea and some of them will thei sleagh: so ferre shall their malice extede the goodnes of God. At last, whan their malice shall bee so ferre growen, that thei shall not only matche, but also extede and passe the abominacions of all ages past, than shall the vengeance of God fall sodainly vpon them, and than shall bee required at their handes the bloud of all the prophetes, whiche hath been shed sens the first creation of the worlde, that is to wete, from the bloud of Abel, (who was first of all men slaine by his brother Cain beeyng enuious against him) vnto the bloud of zacharie the prieste, sonne of ^{Gen. iiii.} Hoas, who calling backe the people to better aduised waies, was stoned to ^{u. pa. xliii.} death by sedicion of the people, betwene the temple and the altare. And the sayd zacharie euen at the momente whan he departed from this lyfe, bothe testifying his owne innocencie, and their wickednesse, sayed: The Lord see this and require it. And euen now approcheth the tyme of this vengeance. One nation shall, as ye would saye, bee punished for all the haunous dedes of their forefathers, because it hath gone beyond all the malice that euer hath reigned in them all. It shall come to passe vndoubtedly, that the wisdom of God hath foied afore shall come to passe. The Jewes of these daies, because they extede the rebellion, the peruersenesse, and the crueltie of al that in olde tyme haue been, shall in suche grievous sorte bee punished, as though they alone had accomplished ages and dooed all the ill parties that euer their auncestours haue in foondre ages wickedly played.

Woe vnto you lawiers: for ye haue taken awaye the keye of knowelage, ye entre not ^{The texte.} in your selues, and to eim that came in, ye forbidde. Whan he thus spake vnto them, the lawiers and the pharisees began to weare busie about him, and capriciously to aske him many thynges laying waite for hym, and sekynge to catche some thyng out of his mouth wherby thei might accuse hym.

Woe vnto you lawiers, and woe again, who openly professyng the knowelage of the lawe whiche is ghostly, and takynge into your handes, as due vnto you the keyes of science and cūing, whiche ought to haue opened a waie into the kyng dome of heauen: yet neither haue ye entered in thither your selues, but others y^e wot willyng to haue gon in, ye haue kept out. For while ye peruersely expounde the lawe, ye do (as one might saie) late battrey against that which is the principall chiefe foundation of al the lawe. At these manier woordes of ^{Ye entre} Iesus, (beeyng in dede halfe bittur by reason of so plain speaking of y^e trueth, ^{not in your} but yet workers of healthe, if suche as thei wer spoken to had been willyng to receiue the medicine:) wer bothe the pharisees and also the lawiers sore offended: but because thei knewe priuely in their owne consciences that the thynges whiche wer spoken, wer euen veray true, thei would make no countenance at ^{selues & to eim that came i,} it ^{ye forbid.}

The paraphrase of Erasmus vpon

it befoze the people, but yet in the meane tyme they laye sure awayne to all the saynges of Iesus, huntynge and serchynge if any thyng might procede forth of his mouth, wherupon they might grounde or make a foundation of some surmised matter against him, to the ende they might seme to persecute him, not of a certayne priuate hatred, but of zeale to religion & of a loue towardes God. For this propertie also hath pharisaical hypocrisie, that it weorketh ne attēpteth none so wicked an acte, wheron it layeth not a fair glosse of loue and due-
tie towardes God.

¶ The .xii. Chapter.

The text.

As there gathered together an innumerable multitude of people (in so much that they trode one another,) he beganne to saie vnto his disciples: first of all beware of the leauen of the phariseis whiche is hypocrisie. For there is nathing couered, that shal not bee vncouered: neither hid, that shal not be knowen. For what thynges ye haue spoken in darkness, shal be heard in the light. And that which ye haue spoken in the eare, euen in secreete places, shal be preached on the top of the houses. I saie vnto you my frendes: Be not afraid of them that kyll the bodye, and after tht haue no more, that they can doe. But I will shew you, whom you shall feare. Feare hym which after he hath killed, hath power to cast into hell. Yea, I saie vnto you: feare hym. Are not fyue sparowes bought for twoo penynges? And not one of them is forgotten of God. Also euen the verau heates of your head are all numbred. Feare not therfoze: ye are more of value than manye sparowes.



And because the Lorde Iesus knewe the malice of the pharisees, the scribes, and the lawiers to be incurable: it was his pleasure openly to notifie and publishe their hypocrisie, to the ende no creature might vnawares be deceiued by their cloyed counterfaictynge: and so manye compaignies of people euen than standynge rounde about in so thicke presse, that they trode one vpon another's heles, he beganne to saie vnto his disciples.

Beware ye of the leauen of the phariseis which is hypocrisie. Endeavour your selves earnestly to bee suche, as ye would bee taken for. Nathing that is cloyed shal fro henceforth bee habile long to bee hidden. There shal a tyme come whiche shal vtter and make manifest vnto the worlde aswell your innocencie, as also their malice. Neither is there any thyng now at this present so close vnder couerte, whiche shal not shortly bee vncouered, ne any thyng so secretly hidden, the whiche shal not come to the open knowlage of men. Wherefoze beware ye that all your life bee void of all cloying or countrefaict glosse, and that ye neither speake ne do, no noz yet thynke any thyng alone by your selves whiche ye would not by your good willes haue to be knowen of al creatures, for whatsoeuer ye shall now speake priuely in the derke, shal one daye in time to come bee reported agayne in the clere light: and whatsoeuer ye shall nowe saie to folkes in their eares within your bedchaumbres, shal one daye bee openly talked in the house toppes. The trueth shal offende the wicked sozte beeyng painted with a countrefaict semblaunce of godlines: But leat not the feare of any euill persone lede you awaye fro sincere preachynge of the trueth of the gospel. The vttermoste extremitie of all the mischiefe that they can doe
to you

to you, is but to kille, yea and the body onely can they kille. But thus muche doe I say vnto you my frendes, for asmuche as ye may boldly trust on my sure defence, leat not the crueltie of these felowes any thing at all feare you, who though they attempte all that euer may be doen, may sleagh the pooe carkeffe, and that doen, they haue nothing besides to do any further harme vnto. But he dieth not that is slaine for my cause. That if your fantasie be to take feare for to be one of counsaile in this case, it is good reason, that the lesser feare geue place to the greater, and that he rather be had in feare, who hath power with a becke to destroy the whole man altogether. And if ye will nedes haue it shewed vnto you who is he, euen god it is, who onely hath power whan he hath killed the body, to caste the soule into hell too. Leat not the crueltie of wicked persons make you any thing astayde, who can doe you no more but lighte harme, nay can not doe you any harme at all, no and not that neyther, but by the sufferaunce of God. That yf ye shall vpon the dyedng of man, grow cleue out of kind from the sinceritie of preaching the ghospell: while ye labour to eschue light and transitoie misaduentures ye shall fall into harmes for euer to endure. Leat therefore one nape driue out an other nape: and leat the feare of God driue out the feare of men. And feare ye not lest ye shall perishe before your day. All me must without choice ons come to death: neither dooeth it force howe long a man hath liued, but how well he hath liued. And blisfully doeth he departe hens, whosoever dieth for my names sake. And yet shall no such thing chaunce before the time prefixed vnto you by your heavenly father, that ye shoulde not liue a whitt the longer, though the feare of death shoulde neuer so much bere your mindes. Yea and that poynte also will your father provide for, that euery one shall die at his due time. Although these thinges seme in apparence to bee doen by chaunce and at all aduentures, yet shall there nothing chaunce vnto you, but by the permission of your father who careth for all thinges belonging vnto you. What is of a lower price or a thing more contemned then a sely sparrow? May not a man bye fiue of them for twoo ferthings? And yet doeth not god leaue them uncared for, and not so muche as any one, no not euen of the vilest vermin liuing doeth perishe without the knowelage of the heavenly father. But as for you whome he hath specially picked and chosen a betraile fewe in numbere out of all the reste to set furth the gloze of his name, he doeth so greatly not leaue uncared for, that he hath euen the betraile heares of your heades numbred out by tale. Againste the will of him it were a wickednesse to strue, for nothing will he desire, but what he shal know to be beste. Therefore all your carefullnesse concerning your life, caste ye full and whole vpon him. He that taketh care for the sely sparowes will not leaue you uncared for, being so ferre better then all the sparowes in the worlde.

The betraile
heares of
your head
are all
numbred.

I say vnto you euery one, whosoever confesseth me before men, him shall the sonne of man knowe also before the Angells of God. And he that denieth me before men, shall bee denied before the Angells of god. And whosoever speaketh a worde againste the sonne of man, it shall be forgiven him. But vnto him that blasphemeth the holy goste, it shall not bee forgiven. When they bring you vnto the synagoges, and vnto the rulers and officers, take ye no thought, how or what thing ye shall answer, or what ye shall speak. For the holy goste shall teach you in the same houre what ye ought to saie.

The text.

Wherefore bee not ye of the will for feare of any etutls or mischiefes
pp. i. whiche

The paraphrase of Erasmus vpon

Who soeuer
confesseth
me before
ec.

whiche men may be hable to doe vnto men, to fall from the profession of my name, as men remembryng that by these afflictions lasting but a shorte while, lyeth the wate to euerlasting blisse. For he shall not bee a partaker of the ioye, who shall refuse to be partaker of the worldely reproche. Albeit this open shame here emōg men, is the true gloire before god. For this one thing I say to you of assuraunce: whosoever shall professe my name here in p̄sence of men, (whiche to doe shall afoze the worlde bee a thing odious and detestable,) I also shall professe hym at what tyme the maiestie of the sonne of god shall bee opened and shewed forth in the face of the Aungels of God.

Vnto him
that blas-
phemeth
the holy
gost,
it shall not
be forgouen.

And contrarie wyse, whoso shall not acknowelage me here in the face of men, shall not bee known of me before the aungels of God. I knowe that the infirmitie of this humain bodye of myne shall bee a staundye vnto many: but a faulte, whiche eyther procedeth from a man beeyng deceyued by a wronge opinton, or els, cometh of the weakenesse of nature, although it bee greuous, shal neuerthelesse bee easily forgeuen. Therefore that they call me Samaritane, a dypnker of wyne, a frende of the publicanes, and Iesus the carpenters sonne, shall soone be releassed yf they amende. For it is a reproche wherunto the weakenesse of thys bodye hath opened an entreaunce and occasion. But whoso shall speake raylyng woordes agaynst the holy ghoſte, through whom God woorketh these miracles: because suche an one dooeth of a set and p̄penssed malice wetingly and willingly resiste against the gloire of god, he shal not finde any pardō, neyther in this p̄sent worlde, nor in the worlde to come. Lyke as to the wicked aungels there is no waye least to come again vnto repentaince, (because they resisted God, not of any infirmitie or weakenesse, but of an obstinate malice) nor the same wicked aungels shall euer emende ne haue any hope of forgeuenesse: euen in the same itate shal men bee sure to be, if they folowe the peruerse facion of the others. They see me a man, takyng rest and slepe, sufferyng hougte, yea and they shall see me dyng, therefore it may bee pardoned if they speake any thing of me, that may truly bee saied of a mortall man: But that being corrupted with enuy, they impute those actes to the spirite of Beelzebub, whiche they knowe too bee of the power of God, forasmuche as on the one side they defraude god of his gloire, & on the other side they putte ouer vnto wicked spirites, that cometh of god & is due to hym: their so dooyng veraily is of deuillish malice, which for the same cause shal not obtaine pardō of god, though beeyng most singularly enclined to shewe mercie, because he can no skille to repent himselfe of his goodnesse. Many wayes thā shal there be murmou- ring agaynst your preaching. For some persons shall persecute you, eyther straighing out of y right waye of mere simplicitie, or els of a maliciousnesse mingled with their errour. Other some against the cōscience of their owne harte shall labour to destruite the veritie which they euidently see, & trie, and knowe, & that shal they doe for none other respecte, but because it cōtrarieth their naughty affections. By meanes of suche persons shal the euill spirite of Satan rebel against the good spirite of god, & by help of his gard y wicked men, he shall inuade you with al kindes of ingiens. And although ye be ignorauntes of the worlde, pooze men, and of lowe degreet, there is no cause why for you to bee afearde of the bypocrite & sedicion of the worlde agaynst you. The spirite of god being gracious & playne without any guile or deceit is sufficient against all aswell fraude as violence of this worlde. Therefore when ye shall bee haled into their synagogues, appeached of great crimes, when ye

When ye shall bee drawen to come befoze magistrates or rewlers, and pun-
 res, doe not ye as the common sorte of people doe. whan they are brought a-
 foze a iudge to theyr aunswere, who are muche carefull what aunswere they
 maie make, or what they maie speake, to ridde their handes of the matier.
 Thus much shall be geue to the publique autozitie of a magistrate, that be-
 yng called ye shall appere. But cause is there none why ye should be afearde
 of the sight of them, or why ye shoulde bee carefull, howe to defende your
 selves with an oracion prepared for afoze: The playn tale of the truely shall
 continually from time to time be ready and freshe in memory vnto you. And
 suche kinde of wordes to speake, the holy ghoſte shall sufficiently minister
 vnto you as often as nede shall require: of suche sorte as your life is, suche
 shall your wordes also bee. And nothing there is moze pithie or effectuell
 then the playne truely without any colours.

Take ye no
 thought
 how or
 what ye
 shall an-
 swere.

¶ One of the coumpaigns saied vnto him: Maister, speake to my brother, that he deuide
 the inheritaunce with me: And he saied vnto him: Man, who made me a iudge or a deuider
 ouer you? And he saied vnto them: take hede, and beware of couetousnesse. For no mans
 life standeth in the aboundance of the thinges which he possesseth. And he put furth a si-
 mulacrum vnto them saing: The ground of a certain riche man brought forth plentiful
 fructes, & he thought within himselfe saing: what shall I doe? because I haue no roume
 where to bestow my fructes. And he saied. This will I doe. I will destroy my barnes &
 bulde greater, & therein will I gather all my goodes that are growen vnto me: and I will
 say to my soule: Soule thou hast muche goodes laied vp in store for many yeres, take thine
 ease, eate, drinke, and be merry. But god saied vnto him: Thou foole, this nighte will they
 ferche away thy soule againe from thee. Whan whose shall those thinges be which thou hast
 prouided? So is it with him that gathereth richesse to himselfe, & is not riche toward god.

The text.

And as the feare of iudgemente maketh many goe a crosseway from the
 sinceritie of professing the gospel: so doeth þe greedy desires of money corrupt
 a great many. To the ende therfoze þe Lorde might vtterly plucke that
 affection also out of his disciples hertes, as a thing basse or vile & vnmete
 for such as haue entred the charge of heauenly affaires, there was a matier
 euen there offred vnto him whereby the thing mighte bee doen. For where
 there was a veray great multitude of people about Iesus, and yet no man
 that had befoze that daye been so bolde to aske so low and so basse a matier
 of him: one saied vnto him: Maister, so it is that a brother of myne vsurpeth
 my parte of the inheritaunce whiche shoulde serue vs bothe, and finding
 many euasions and sterking holes, he delayeth from daie to daie to make
 partition therof: Heare leat the autozitie of thy woorde be a succour & ayde
 vnto me. Say vnto him, and bidde him, to deuide the inheritaunce with me.
 ¶ Then Iesus (as ye woulde say) taking skorne and indignacion, so to be in-
 terrupted from his heauenly businesse, of preaching, vnto carnall and filthy
 cares: & in þe meane while al vnder one geuing a lesson to his seruantes that
 such an one as beareth the office of an Apostle, ought not to bee enwrapped
 in secular and filthy affaires of the world, answered: Thou felow with what
 face doest thou in the middes of my preaching interrupt me against thy bro-
 ther in diuiding your inheritaunce? who hath made me a iudge betwene you
 two being at variaunce about a light trifling matier and shortly to decaie?
 And who hath geuen me vnto you to be a diuider of inheritaunces? hath not
 this world iudges enough to ende such low matiers of trauerse? I haue no
 suche commission, that this or that partie shall grow in riches by cūning to

The paraphrase of Erasmus vpon

tempo: all goodes oꝝ landes by succession: but that all creatures maie come to the inheritaunce of the life immortall in heauen. And than turning too his disciples and to the rest that were there presente, he begoon euen by the example of the partie that had interrupted him afore in his sermon, to exhort them from the earnest desire of geatting worldly richesse: not that richesse are of themselves euil, but because that to put the chiefe staygh of a māns life in them, and foꝝ the desire of them to be called away from tho thinges whiche doe earnestly concerne euerlasting blisse, is a veray foly. Beware ye (saith Iesus) in any wise from al thinges belōging vnto auarice. Foꝝ often tymes vnder the coulour of necessitie of makynge pꝛouision aforehande foꝝ ones liuing, there cometh stealyng and cꝛeping on a manne, a vyce neuer voyde of pensifenesse and care, whiche beeyng once suffred to entre vnto the mynde leadeth him out of the right way vnto all kinde of dishonestee. Yea & vneath may it possibly be eschewed, excepte that euen those veray thinges whiche we doe possesse of our owne good righte, be possessed of vs after an vnearneſte soꝛte, and with such contempte, that we can set them at naught when it is expediente so to dooe. But such people as dooe in suche soꝛte put their truste and assuraunce in their rycheſſe, that they sette a certayne greatesaygh & assuraunce of mannes felicitie in theſame, doe veray soꝛe deceiue themselves. Foꝝ aboundaunce maketh not to felicitie, but rather to pensifecarefulnesse: yea and on the other side to the contēpte of the thinges, which onely and none other are to be soughte, and acquired. Foꝝ the necessitie of nature is appeaced and satisfied with a litell. And because he woulde moꝛe deeply emptente theſame in the hertes of the grosse people: the Loꝛde added therto a parable; by the whiche euery man myght trie and examyne his owne affection. There was (saith he) a certain ryche felow, whose land had brought excedyng aboundaunce of frutes and pꝛofites, (as the fruitfulness of the peres are not all lyke, but some peres better then some.) The man hauyng all the while no mynde at all of relieuyng the extreme pouertie of the neyghbours, but in soꝛte as though that that had growen, had been brought furth to the behoofe of himself & no inde, tooke care foꝝ layyng it vp in stoꝛe, and not foꝝ bestowyng any parte thereof to the needie in the waye of almes oꝝ liberalitie. Foꝝ he saied within himself in his herte. What may I beste doe? The plenteous aboundaunce of my coꝛne and other frutes is ouer great foꝝ all the barnes I haue, to laye vp in stoꝛe the thynges that haue come of this yeres groweth. If he had taken charitie to vse of counsaile with him, whan his herte thus boyled, charitie woulde haue saied vnto him, looke well aboute howe many there bee that lacke the thynges whiche thou haste superfluitie of. Acknowelage and remembre to whome thou art beholdyng, and whom thou art bounde to thanke foꝝ this fortunate luckynesse of this yere of thine: god hath of a speciall great tenderesse towarde thee geuen thee a stocke of goodes, wherof I maist gather greates increase and gayne of godly weoꝛkes. Make thou an exchaunge of goodes traſſitorie, foꝝ goodes y shall euermoꝛe kepe at a staigh: of yearthly goodes foꝝ heauenly: of humane goodes foꝝ diuine: so shall thy liberalitie bee a gayne vnto the. But because he had moꝛe mynde to take folte and vnbe- thinking to be of his counsaile, he did by the instiſt & motion thereof, saie within himselfe: I will downe with myne owne batties, and I will make larger, and in them wil I lay vp in stoꝛe, al the whole increace of this yeres growing and the rest of my goodes, that nothing may decay oꝝ miscarrie.

Take heed
& beware
of coue-
tousnesse.

As mans
life standeth
in y aboun-
daunce of
y thinges
that he
hath.

Sollicite.
take thine
care, care &
dunke and
become.

And whan all thinges are fully stablished, and all thing set in good safetie; tha taking thought ne care for nothing I wil say to myne own folle. Solle, great aboundaunce it is that thou halt of thinges layed vp in store for the, euen enough to serue the for a great maygny of yeres: take thyne ease, take thy fill of eating & drinke, and make as mery as thou canst. This dreame of most fortunat state long to endure whan the sated riche man did thus caste in his mynde, there came sodainly vnto him the voyce of god, saying: Thou foolish man, where thy veray life is vncertaine to the, why dost thou hoo:de vp thinges in store for many yeres to come, seeing thou canst take no fruction of the thinges which thou latest vp any longer, then while thou arte in this life, whiche life no man is assured of, so muche as for one dayes space. Why dost thou promise thy selfe many and many yeres: This same veray nighte shall they require to haue thy life and soule away. And these thinges whiche thou haste prouided, whose shall they than bee? Certes they shall be none of thyne. Thou must of force leue them vnto an heire of thyne owne, or to an other if any will entre to take possession of them. But godly rycheffe, whiche by bestowing thy richesse in aimes thou mightest haue gotten, woulde haue gone with the whan thou haddest ben dead too: Thou hast now heard the example and state of a man which hoo:deh by the richesse of this worlde to his owne vse, & is riche to his owne behalfe only & is not riche towardes god: who woulde faine be refreashed & cherished in his mem: bres, by suche persons as haue more then will serue them, and much more blisfull are they riche, that after such soyte do grow to pouertie.

¶ And he spake vnto his disciples: Wherefore I say vnto you: Take no thought for your life what ye shall eat: neyther for the bodye, what ye shall put on. The lyfe is more then meate, and the body is more then raiment. Consider the rauen, for they neyther sowe ne reape, whiche neyther haue store house nor barn, and god feedeth them. How much more are ye better then fettered fowles?

¶ Whan the lord had thus much sated to þ multitude of all soytes & degrees, anon turning to his disciples, whom it was requisite not only to bee fettrd all auarice, but also to be voyd of carefulnesse of this life, to the entent that nothing might hindre or put backe their mindes frd the charge of teaching the gospell: for this cause (quod he) as I haue already afoze this time said vnto you, euen so repeating the same again & again I shall warne ye. Be ye nothing careful cōcerning the life of your bodies, as folkes in perplexitie and feare lest ye should want meate & drinke, no no: yet about the incommo: ditie of your body, lest it should want clothes. For your heauenly father, who hath geuen you that is the better, will also geue you that is lesse of valour. The soule & life is better thē meate, although in the mean time without meat it endureth not in the tabernacle of the body: & the body is more pre: cious then the garment: doe ye thinke, that your father being no lesse bounti: full then riche will suffre, that seing he hath of his bounteous liberalitie geue life, there shall lacke meate wherewith the life must be continued: or seying he hath geuen the body, he will so doe, that the body shall wat wherewith to bee couered: wher the prouidence of god dooeth not slacke that thing in beastes whiche are brute and of no price, will it (trowe ye) bee slacke in you, whom he hath specially chosen & deputed to so high a matier? Consider ye the rauen & crows: they neither sowe co:ne, ne reape, they neither haue store house ne

Consider
the rauen,
for they
neyther
sowe nor
reape. &c.

The paraphrase of Erasmus vpon

barne: and yet god dooeth prouide also for theim concerning their foode, as one that neglecteth none of the thinges which he hath created. Howe muche moze than will he becing your father prouide for you, whome he so muche moze detely loueth aboute all crows and rauens.

The text: ¶ Whiche of you (with his taking thought) can adde to his stature one cubite: yf ye than bee not hable to doe that thinge whiche is lesse, why take ye thoughte for the remmaunte? Considre the lilies how they growe. & they labour not, they spinne not: and yet I say vnto you: that Salomon in all his royalty was not clothed like one of these. If god so cloth the grasse (which is to day in the fildes: & to morow is cast into the founne) howe muche more will he clothe you, O ye of litle feith? And aske not ye, what ye shall eate, or what ye shall drinke, neither clyme ye vp on high: for all such thinges do the heathen people of the world seeke. For your father knoweth, that ye haue neede of suche thinges. Wherefore seeke ye after the kingdome of god, and all these thinges shall be ministered vnto you.

Whiche of
you, can
adde to his
stature one
cubite?

Considre
the lilies how
they growe.
&c.

And what, that to be troubleously vexed with the care of such thinges is a poynte not onely of mistrustfullnesse towardes god, but also of foly? For it is a playne foly to be vexed with carefulnesse of minde whiche shall nothing auayle. No man is hable with all his carefulnesse to make his lyfe one daye longer then it shoulde bee. What that not so muche as the quantitie or stature of your body, no no; the shape thereof is in your hande? God geueth it suche shape as himselfe beste pleaseth, he geueth it suche stature as his will is, and euen so dooeth he geue it life too, as long as him liketh. And who of you, (I praye you) is hable throughe his carefulnesse to adde one cubite more of height vnto the stature of his body: or what man is hable by his carefull thought taking, to make one whyte heare of his head blacke, or one blacke heare white? It than in thinges whiche are in maner of no weight at all, your carefulnesse can nothing auayle: to what purpose is it to bee carefull concerning life? Howe to the entente ye may not to bee troubled with care about clothing of your body, considre me the lilies which growe in the fildes without any mannes labour, howe they shoote vp to thyr full height and quantitie, no manne dreyssing them, or bestowing any labour about them. The lilies dooe neyther labour, ne spinne, ne weaue: and yet the prouidence of your father dooeth insomuche not suffre them to lacke clothing, that the moste ryche king Salomon, whan he moste of all shewed the princely portre of his regall estate, was not at any suche time so well arayed as any one whiche soeuer it bee, of the fildes lilies, whiche shall last but for a shorte time. That if god doe with so great prouidence clothe a blade euen commonly growing euery where, and anon after to bade and perishe away, and suche a blade as this daie is freshe and grene in the fildes, and the next morow whan it is dreyed by, is cast into the founne mouthe to be burned, howe muche more will he not suffre you to be vnclothed, O ye of litle feith? For this carefulnesse of yours cometh of none other thyng but onely of a mistrustfullnesse towardes your father becing aswell moste mightifull, as also moste liberall, yea and also moste prouidente. If he feedeth if he clotheth, if he gouerneth all thynges whiche he hath created: than dooe ye also caste awaie all care concernyng thinges of the basseste sorte, that is to wete, meate, drinke, and clothing: leatte neyther penurpe of suche thinges as these kille your hertes, nor more then suffisaunce sette you in pryde. Neyther as ydle folkes hange ye all together of the weather, obseruynge and markynge al lykelyhoodes and foregeassynge of tempestes,
wearyng

Wearing pale for woe as ofte as the planetes shall threaten penurie or death of Coine. For concerning such thinges as these to make great inquisition & serche afore a long time to come, is the condicion of t. ye Gentiles, who being wholly wedded vnto the world: doe not knowe god. But ye that know how gracious and bountifull a father ye haue in heauen, why dooe ye with vaine carefulnesse tomente your owne hertes? For your father knoweth well enough that ye haue nede of such thinges as appertayn to the necessitie of nourishing and couering the bodie. Neyther is he so harde, that he will suffre you to perishe for defaulte of suche thinges, forasmuch as ye are earnestly occupied about his businesse. But rather leat your chiefe & principall care bee to sette furth the kingdome of god, wherof I haue specially chosen and appoynted you to bee publishers, and also the ministers. Especially afore all other thinges, seke ye the righteousnesse therof not consisting in Iudaicall ceremonies, but in those thinges whiche I haue afore taught you: and with whole herte and minde bee ye earnest in this thing whiche is of all the most greatest. The other smaller thinges god himselfe will of his owne accorde and mocion geue vnto you euery one of thein, and will not suffre any thing to be wanting.

Seke ye after
the thinges
of god. ac.

¶ Feare not litell flocke, for it is your fathers pleasure, to geue you the kingdome. Sell that ye haue, and geue almes. And prepare you bagges, whiche were not olde, euen a treasure that faileth not in heauen, where no thefe cometh, neither moth nor rusteth. For where your treasure is, there will your herte bee also. The text.

Leat nothing make you afearde, o litle litle flocke, ye are but a fewe, ye are of meane and low degree, ignorant persons ye are of learning or worldly knowelage: ye are not with any riches, with any power, with any weapon, or with any bendes of harnessed men armed against this worlde being full of wickednesse, and ready to arysse against you with all kinde of ingates. Yet is there no cause why ye shoulde be afeard. So hath it liked your father, to relect men of power, men of learning, and the proude herted, and vnto you being in worldly acceptacion, persons moste abiect, to geue this kingdome, which through priuate riches of the soule, and whiche by reason of celestiall fortresses, is vnpossible to bee subdued. Wherfore being specially chosen out to so high a dignitie of the kingdome celestiall, contene ye these basse and vile thinges: & being marked to goodes that shall euermore continue in theyr perfeccion, take ye no regarde of thinges that shall in shorte space decay and come to naughte. That yf earthly possessions dooe hindre you or pul you backe from thinges being so ferre better then they, sell ye that ye haue in your possession & dele the money that is made therof about for relieuing the nede of the poore. Richesse can not be laied vp in more safe custodie, they can not bee put to the banke of exchaunge with greater & more assured encrease or interest. Whoso geueth an almes, laieth out his goodes to receiue interest at goddes hand, who can not vse any deceipte or fraude, & who (as he is bothe riche & bountifull) will for vile thinges repaye most precious, for earthly thinges celestiall, for thinges transitory, & shortly to be taken away, thinges eternally for euer and euer to endure. Endeavour your selves therfore too bee grounded tyche men in suche goodes as these: geat you treasure bagges, that dooe neuer waxe olde, and laie vp treasure for your vse in heauen, whiche shall neuer faile, and whiche shall bee safe for

For it is
your fa-
thers plea-
sure to geue
you this
kingdome.

Sell that
ye haue and
geue almes

The paraphrase of Erasmus byon

where your
treasour is,
there will
your herte
bee also.

you aswell from theues as from mothes. For this thing we see commonly to chaunce, that in what place euery man hath his treasour, there hath he his herte also. For what thing a man dooeth earnestly loue, the same can he not so gear-like vnto a ryche man that hath great goodes eyther layed vp at home in his cofers, or digged in the grounde, though he bee abode from home, yet he hath his herte at home, full of care and feare lest some p'uaie these shoulde robbe them, lest any other casuall chaunce may either bewaie or perishe his treasour. Againe they that be in loue, haue theyr mindes euermore earnestly fixed and set on the thing that they loue. But your herte must euermore bee in heauen. And in heauen will it euermore bee, yf ye shall haue nothing on the yearth, whiche ye doe eyther highly esteeme, or loue, but shall haue all your treasour safely layed vp in heauen.

The text. Let your loignes bee girt about, and your lightes burning, and ye your selves like vnto men that awaite for theyr lord, when he will retorne from the wedding: that whan he cometh and knocketh, they maye open vnto him immediatly. Happie are those seruantes whom the lord whan he cummeth shall fynde waking. Verily I say vnto you, that he shall gyde himselfe about, and make them to sit downe to meate, and he walking by shall minister vnto them. And yf he come in the seconde watche, yea if he come in the thirde watche, and fynde them so, happye are those seruantes. This vnderstande ye that yf the good manne of the house knewe, at what houre the thefe woulde come, he woulde surely watche, and not suffer his house to be broken vp. See ye therfore readie also: for the sonne of manne will come at an houre whan ye thinke not.

Leat your
loignes bee
girt about.

The tyme is shorte: with all earnest endeuour ye must attende, that ye hoo'd vp in heauen a great heape of good weokes. The day appoacheth euen at hande, in whiche euery one of you shall for the seede that you haue sowed of temporall thinges, reape an harueste euerlasting. But because this date is to you vncertain ye must continually fro time to time be prepayred and ready against it come. And that shall ye bee, if ye shall not be stopped ne staighed with any lettes or impedimētes of worldly thinges. If ye shall not haue leat slippe any occasion of doing good. Against the cumming of this day thā leat your loignes fro time to time be well girt about, leat light burning landlees be in your hādes, that ye may be like vnto wise & feirhful seruantes, who because they are vncertain what houre their lord wil retorne from the wedding, they stand continually in a redinesse watching with to the light, to the end that as sone as he bring come home again shall knocke, they may by and by open the doores vnto him. This diligence of seruantes shal not be displeasaunte to the lord or maister, but happy may they bee if the maister sodaynly cumming shall see theim watching. For this I say vnto you for a certaintie, that the maister shall geue agayn to theim an exceeding large reward for that pleasure and seruice, which neuerthelesse it was their bounden duetie to dooe. For he agayne on his partie shall girde himselfe, & diligently watching what euery one requireth to haue, he shall as a scrui-

And yf he
come in the
seconde
watche, &c.

our geue it theim his owne handes. Neyther dooeth it make any force in what part of the night he cometh (for it was his pleasure to haue that thing vncertain) but at whatsoeuer watche of the night he cometh, whether in the secound, or in y^e thirde, or in the veray dead of the night: happy shall the seruantes bee, if the lord shall fynde the in a due readinesse. There is therfore no slackenesse to bee vsed in this life. But so must men liue as though y^e day shoulde come euen at this present houre. For it shall sodainly and vnwares steale vpon the worlde: therfore muste men alwaies prouyde that it maye not

not come vpon them being vnready. For after that he shall be ons already come, it will by that time be ouerlate to emende the slepinesse afoze pastie. There is none so sluggysch a maister of an house, that would suffer to haue an hole digged throughe into his house by a night these, if he knewe afoze hande what houre the these woulde come. That if suche an one dooeth kepe continuall watche that he maye not bee spoyled of his wo:ldelye goodes, howe muche moze is it your parte to watche that ye maye not lese the blisse euerlasting: As the night these cometh stealing at suche an houre whan the folkes of the house are most harde and dead in slepe, and lesteking of all is for any body to vndermine it: so shal the sone of man sodainly come at suche an houre whan ye shall lesse of all mistrust o: thynke that he will come. Therfoze in asmuche as that same tyme is to you vnknewen, and yet vndoubted it is that come he will: bee ye continually readie, wel armed and furnished with good wo:kes, and light, as men cleane ridde and void from all lettes o: encoumbraunces of thynges wo:ldly.

Be ye there-
fore readie
also, for the
sonne of
man will
come. &c.

¶ Petur saied vnto him: Maister tellest thou this similitude vnto vs, or to all men? And the lord said: Who is a feithfull and wise steward, whome his lord shall make reueler ouer his householde to geue them their due of meat in due season: happy is that seruaunt, whome his lord whan he cometh shall finde so dooing. Of a trouth I say vnto you, that he will make him reueler euer al that he hath. But and if the seruaunt sle in his herte: my lord will differre his cumming (and shall beginne to smite the seruautes and maydens, and to eate and drinke, and bee drunken) the lord of that seruaunt will come in a day whan he thynketh not, and at an houre whan he is not ware, and will geue him in pieces, and geue him his rewarde with the vnbelievers.

The text:

Petur whan he had hearde these wo:des, saied vnto the Lord: Maister whether is it thy pleasure that this parable shall apperteyne properly, and directly to vs alone that are thy disciples, o: els dooeth it indifferently concerne and touche all people? Than the lord in suche sozte attempereth his aunswere, that he denyeth it not in some behalfe to pertyne to all men that couet to atteygne euerlasting saluacio: but specially he signifieth it to concerne suche, as haue the dispensacion & disbursing of gods wo:de committed vnto them. And added an other parable to that that went afoze, to the ende he woulde the better enkiendle his disciples perpetually to be incubed vpon their office, and he also propounded & set befoze them aswell a rewarde whan they had duely executed their office, as also a punishment to any such as wer slacke in his office. A rare thing it is (sayeth he) emog men to find an experte and a feithfull steward to haue the disposicion of ons goodes: who, when his maister is from home in a straunge countrey, will see well to his householde, of whiche he is made ouerseer and deputie, not to vse himselfe as a Lord o: a tyranne ouer it, but out of the treasoures of his Lord to bying furth & pay vnto every body his due allowaunce as much as conuenient is, & at suche times as is requisite. Blessed shall that seruaunt be whom his lord sodainly returning home, shall finde attendaunt vpon his office. For hauing approued and tryed his vpright trueth & diligence in the propozi-
ons assigned out vnto him, he wil make him reueler of al his goodes, & will vouchsafue to vse him in maner as halfe a partener with himselfe of all his goodes & substaunce. On the contrary parte, in case the sayd seruaunt be neither one of honestie to truste vnto, nor yet wise and experte in his office,

Who is a
feithful
steward?
whom his
lord shall
make re-
ueler ouer his
householde

but

The paraphrase of Erasmus vpon

But if the
seruaunt say
in his herte:
my lord
will differ
his cun-
ning. 36.

but taking a p[er]side through the absence of his lord, & by reason of the office of steward or deputie committed vnto him, shall saie in his owne mynde: my maister dooeth nowe sette a long day of cummyng home agayne, and peraduenture he will neuer come againe: in the meane tyme I will dooe all as myne own fantasie serueth me: and thus shall beginne to vse crueltee ouer his felowe seruauntes bothe men and weomen, not onely not feding them of his wheate that is theyr maister aswell as his, but also p[ou]mleyng and beating them, and vsurpyng a certayne tyrannie ouer his other felowes, he dooe for his owne parte all the while eate, and drinke, and bankette, & vse to drinke himselfe dronke, wastfully consuming his maisters goodes in filthy sensuall pleasures and in ryottous excesse: what iudge ye that such a steward shall haue for his labour? For south his lord shall retorne home agayne, at suche a day whan he was not looked for, and at suche an houre as he was not knowen of: and the seruaunt dooing whatsoeuer himselfe lusteth without feare or care, his lord shall separate and cutte of from his household, nor shall bouchefalue to suffre him to bee one of his house, but shall reken him in the n[um]b[er] of the other vnfeithfull persons, assured to suffre condigne punishmente, forasmuche as he would not bee mindefull of his office. An euangelicall steward and dispenser of goddes worde, can not by any thing better winne his lord & maisters herte vnto him, then whan his lord is absent, to rep[re]sent the gracious bountie of him, towarde the neighbour, and not to thinke himselfe a lord ouer the neyghbour, but remembre that he is felowe seruaunte with him.

The lord
or that ser-
uaunt will
do. 36.

The text.

The seruaunte that k[ne]we his maisters will, and prepared not himselfe, neyther did according to his will, shall bee beaten with many stripes. But he that k[ne]we not, and did committe thinges worthy of stripes, shall be beaten with fewe stripes. For vnto whomsoever muche is geuen, of him muche shall be required. And to whom men haue committed muche, of him will they aske the more.

And certes the more perfecte knowelage that a man hath or shall haue of the veritie euangelicall, so muche the more grieuous shall his cond[em]nation be, if he be negligēt or slacke to folow y^e he hath learned to be the right way. For y^e Gentiles, to whom the trueth hath neither by meane of the law ne by meane of the ghospel been shewed, shall be nothing so sore punished, as the Jewes, whom the law of Moses did instruct to some forewardnes in godly exercise. And among these againe the phariseis, & suche as are expert in all the pointes of the lawe, shall be more sharply punished, then the simple ignorant. But moste grieuous punishment of all others shall they haue, whom the trueth being well knowen, whom so many miracles, & whom my liuely example hath not moued to the zeale & earnest exercise of theyr dutie towarde God. I haue hidden nothyng from you. Whatsoeuer thyng, my heavenly fathers will hath been that ye shoulde knowe by meane of me, I haue opened and declared it vnto you. Beware ye therfore by the example afo[re] goyng of the negligent seruaunt that regardeth not his maisters commaundement. For suche a seruaunt, as his maister hath had and v[er]sed in higher degree aboue the rest, as one to whom he hath committed the disburtyng and bestowing of his goodes, to whom he hath opened the priuities of his counsaile, whom he hath put his truste in whan he went into far parties from home: except he shall dooe that he is commaunded to doe, and shall prepaire hymselfe to the executyng and dooing of suche matters as he

he knewe that his maister woulde with all his herte haue to bee dooen, he shall abyge with many a soze strype. But whoso shall bee of the noubre of the seruauntes, to whome the lord hath not opened the will of his herte, yf suche an one shall do any offence woorthy punishmente, he shall drinke but with a few stripes. Than is there no cause, why the dispensacion of goddes woorde and of the ghospell beeing committed to your charge, shoulde make you any thing the more hault in taking vpon you, but rather the more careful to discharge your duety well. He dooeth more verayly take vpon him a charge, then an honour, whoso taketh in hand any office or ministracion in the churche. It is a thing of free gratuitie, that is so committed vnto any man, and it is committed vnto euery man of veray purpose to bee brought furth, & vled to the common vtilitie of al the whole householde indifferently. And like as maisters do require a more streight & pccise accompte at the handes of suche an one, whom they haue put in trusse w more things then an other, so at the handes of such an one to whom a larger gift or ministracion of knowelage and of auctoritie hath been geuen of God, there shall more bee required, then at the handes of the others: and to whose credite a larger and greater ministry hath ben deputed, the mo persons that he ought to haue dooen good vnto, so muche the more shall there at his hande bee required. The more learning that thou hast, with so much the better will teache thou: the richer that thou art, so muche the more gladly relieue thou the poore: the more that thy power is, so many the mo persones leat thyne auctoritee draw and bring vnto the ghospel. It is an other mannes that thou hast, and not thyne owne, and the true owners will is, to haue liberally bestowed vpon others, that he hath lent to the.

For with whomsoever muche is given, of him shall muche be required. 26.

I am come to sende fyre on the yearth: and what is my desire, but that it weare all ready kindled? Notwithstanding I must bee baptised with a baptisme: and howe am I payned till it bee ended? Suppose ye that I am come to sende peace on earty? I tell you nay but rather debate. For from henceforth there shall be fire in one house diuided, three against two, and two against three. The father shall be diuided against the sonne, and the sonne against the father: The mother against the daughter, and the daughter against the mother. And the mother in lawe against her daughter in lawe, and the daughter in lawe against the mother in lawe.

The text.

I thirst the saluacion of man, and for the cause therof am I come into the world, and to the earnest desire of my hert all tarping or: delay semeth long. It is no waite doctrine, ne worldly, that I haue brought downe from heauen. It is mere and pure fyre, whiche will surely either clense and purifie a man or els burne him. And I am euen of purpose come, that this same fyre may bee kindled on yearth. For what other thing els dooe I desire or wante? Seeyng once kindled it will sette and wyde sodaynely take all the vniuersall worlde with the flame. But this fier shall not leape ne sparckle furth, onlesse this flint stone of my body be first stricken on the crosse. That same baptisme is yet behinde to come, whiche my father hath pccisely appointed vnto me, to be dieped in myne own bloud, to send I shall through my death suffre paynes & toymentes for the sinnes of all the whole worlde. At that houre & neuer afoze, shall that same sparckle of euangelicall charitie, appere vp and shew furth it selfe among men, whā they shall see an innocent gilelesse man to haue willingly suffered a vile & shameful death for malefactours, y haue transgressed. For this is a sparke of perfect charitie & loue.

But I must be baptised with a baptisme. 26.

And

The paraphrase of Erasmus vpon

And from this baptisme doe I not onely not abhorre: but for the loue that I beare to the saluacio of mankind I am in a great agony, to haue it accomplished with all expedicio. The nature of my body abhorreth the matter: but the entier loue of my soule greatly longeth for it. But this syer being kindled shall sticke by great byproches in the worlde. For it shall be a vehement fier and an heauenly, aswell discussing as also stricking furthe all naturall affections of men. For doe ye beleue that I am come to bring such peace into the yearth, as this worlde loueth, with whome it is than altogether quietnesse and tranquillitie, whan the lustres and appetites of the herte be all pleased and satisfied, and whan the euil persons doe agree with the euill: No verailly: I am not come to set suche concoordes at one, but to send debate and variaunce. People will not euery one obey the ghospel, and for the ghospels sake, all other thinges are to be contemned. Wher vpon it shall so come to passe, that in one house, in which ther was a naughty peace afoze, there shall arise an holesome variaunce. For fine sortes of persons being of nature most nere ioyned together, shall for my cause bee at diuision emong them selves, thzee against two, and est two against three. For what is more nere coupled together by nature then the sonne to the father: And yet shall the father for the gospels cause fall out and be at distaunce with the sonne: and the sonne shall for the gospels sake despise the father. In like manier shall the mother bee at variaunce with the daughter, but the charitie of the ghospel shall be of more force in the daughters mynde, then naturall affection towardes hir parentes. The mother in lawe also shall bee at playn defiaunce and warre against hir owne daughter in lawe: but the loue of eternall saluacion shall with the other in hir minde outweigh the respecte of aliaunce of the fleshe. For the bandes of the spirite dooe muche more streygne the herte, then the bandes of nature dooe.

The father
shall be di-
uided a-
gainst the
sonne.

The terte.

He saied also to the people: whan ye see a cloude aryse out of the west, straight waie ye say: we shall haue a shoure, and so it is. And when ye see the southe wynde blowe, ye say: we shall haue heate, and it commeth to passe. Hypocrites, ye can sayll of the facion of the earth, and of the skie: but what is the cause that ye cannot skill of this time: yea and why iudge ye not of your selves what is right: While thou goest with thine aduersary to the reueler, as thou art in the way, geue diligence that thou maicst bee deliuered from him, lest he bring the to the iudge, and the iudge deliuet the to the iayler, and the iayler caste thee into prielson. I tell the, thou departedst not thence till thou haue made good the uttermoste mite.

Whan ye
see a cloude
arise out of
the west.

After these woozdes, Iesus turning to the people, saied. Wherfoze than doe not ye prepaire your hertes to the kingdome of God, whiche is enen beray nigh at hande: Doe ye not perceiue a fele it to appoche, so many tokens of thinges as ye haue. Why are ye in this behalf nothing good cōiecturers, seeing that in matters of so muche lesse weight and importaunce ye haue so quicke a smelle to caste and geasse at thinges to come: For whan ye see any cloude arising out of the west, ye streyght waie tell afoze hande that there is a shoure toward, and the thing commeth to passe which ye doe so prophesie. And agayne whan ye perceiue the winde to blowe from the south, ye tell afoze hande that a greate heate will folowe, and your geasse doeth nothing beguyle you. Neuerthelesse litell it fozeeth, whether it rayne or rayne not: but it maketh veray great force, that throughe euangelical felth ye procure & attaine

attheyne euerlastyng saluation. O ye hypocrites after what sorte all your dooinges are cloked and counterfalte. And euen suche as your holynesse is, euen suche like is your wisdom also. In thinges pertynyng to this present lyfe ye haue a witte and a foreraste: but in thinges belongyng to immortallitie ye haue no sight at all. Ye marke the parte of the skye and of the yearth, that is nexte to you, and therof ye gather coniectures a likelihoode of thinges to ensue. But howe happeneth, that of so many tokens as haue been shewed vnto you, ye doe not marke no; espy the time to be now at hande, whiche shall bring to all creatures, either healthe if it bee duely accepted, or eternall damnacion in case it be neglected: Ye knowe what the prynces haue promysed: ye heare so many thinges, whiche are sated and wrought among you: ye see the worlde to bee chaunged to a newe state: and can ye not yet of all these thinges casie ne coniecture the time to be at hande, that hath been promysed? This onely thing was with all your earnest endeours to bee attended vnto: neither shoulde any thing bee of so great waight or regard with you, for respecte or cause wherof ye shoulde susteine any losse or hinderaunce of good procedyng in the ghospell. If thou haue good or substaunce, and the same bre a lette vnto thee, selle it: If any body haue dooen thee any offence or displeasure, forgive it rather then to take the vttermoost of thy right at the lawe. That if the matier come so ferre, that ye bee goyng to the iudges, euen as thou goest thitherwarde on the waye take thou suche waies, as thou maicst bee ridde of thyne aduertiary. It is better to ende the variaunce betwene you euē with condicions to fare worse then equitie woulde thou shouldest dooe, then to abyde the vncertayne ende of the iudgements of the lawe, in whiche iudgements the better cause doeth not alwaies prevaille and geat the ouer hande. Otherwise thou putttest thy selfe in hasarde and auenture, lest the iudge shall deliuer the to the gaylour that taketh charge of persons condemned, and he to caste the in prison: whiche thing if it so chaunce, this I tell the for a matier of certaintie, thou shalt not get out from thence, vntill thou pay that is demaunded, euen to the vttermoost ferthing. A busy matier it is to traaverse the lawe: and whoso maketh hast to the marke or gole of euangelicall perfeccion, hath no vacaunt time to be loggletted with suche cumberous tariers. First and foremost therfore weigh it well with thy selfe, howe muche more gaynes there is in forgyuing a wrong or displeasure doen vnto thee, then in extreme folowynge the suite of the law for it: in geuyng ouer or leatting goe of a thing, then in recoueryng it by the law. First thou arte sure to gayne frendeship of the other partie, whiche by entrepyng traaverse of the law is in hasarde of lesyng: secoundly thou winnest the aduantage of a great dele of time, which by folowynge the suite thou must nedes haue lost: besides all this thou gatnest tranquillitee and perfecte quiet of minde, whiche quiet the troubleous suites of the lawe are woont to take away from a man: and finally thou dost escape whatsoever mishappes or harmes the vnlucky ende of traaversing the lawe may behable to cause vnto the.

But howe
happeneth
it that ye can
not saile of
this tyme?

Whan þ
goest with
thyne ad-
uertiary, to
rewyle.

Thou shalt
not depart
thence.

The paraphrase of Erasmus vpon

The. xiii. Chapter.

The text.

There wer presente at that same season, certaine men that shewed him of the Galileans, whose bloud Pilate had mingled with their owne sacrifice. And Iesus answered, and saide vnto them: Suppose ye that these Galileans wer greater sinners than all the other Galileans, because they suffred muche punishments? I tell you nay: but excepte ye repente, ye shall likewise perishe: As those. xviij. vpon which the toure Siloe fell, and slew them: thinke ye, that they wer sinners aboue all men that dwelle in Hierusalem? I tell you nay: but excepte ye repente, ye shall likewise perishe.



Wyle Iesus speaketh the pmisses and many thynges mo to the multitude of all soxes of people there assembled, partly prouoking and luring them to their due-tie towarde God with promise of rewardes, and partly making them asfearde with the terrour of punishments if they would be negligent in that behalfe, and vsing all meanes possible how to enkiendle the mindes of the audience vnto the earnest endeuour and exercise of a better lyfe: there came euen as hadde was, certain persones, whiche brought hym newes of a straunge matier and horrible to heare, concerning certayn men of Galilee, beyng haynous offenders, vpon whom Pilate the licutenaunte of Iewrie, had caused execution to bee doon of a straunge example, and the firste that euer was of that soxe, which was, that whan the parties aforesaid wer found guiltie and wer condemned for their offence, he mingled their bloud with the bloud of beastes whiche the same Galileans slewe in sacrifice after the ordinarie facion of the Jewes. And because it was an offence of great enormitie that they had doon, they wer punished with an horrible kynde of death to the terrour and feare of all others. Nowe the vulgare people vseth commonly to detest persones so condemned, & to crye out on them, and to reioyce in their owne behalfe, that they haue not comitted any suche acte, when one that maketh suche reioycing is many tymes euill in an higher degree of vngaciousnesse and myschiefe, then they whose manifest and openly knowen cryme hath been satisfied and purged by open execution of death. But Iesus beeyng mynded that the terrour of this example shoulde come vnto all persones, whereas they that made relacion thereof supposed it not to touche any others sauyng onely suche partie as had dooen the same transgressions: made aunswer vnto them in this wise. Dooe ye beleue that these Galileans onely and no mo, wer hainous transgressours among all the people of Galilee, because the rigorous sharpenesse of the iudge hath shewed this vttermoste extremitie of punishments vpon them alone? It is not enough for you to kepe your selues from dooing the like of their high offence: but ye must amend from all synnes.

Certaine men
that shewed
him of
these Galileans. &c.

Except ye
repente, ye
shall all
likewise
perishe.

Whiche thing onlesse ye doe, though the mercifull fauour of God suffre you for the tyme, of purpose to haue you conuerted, yet shall ye all at last perishe by the sembleable vengeance of GOD. And because the vengeance beeyng for a time delayed shall not put you in hope to escape unpunished, except ye amend in season, he shall come sodainly and take you ere ye be aware, like as these same eyghteen persones were of late dayes sodainly taken and oppressed with falling of the toure vpon them in Siloe.

Although

Although ye escape the vengeance of men yet the vengeance of God can by no meanes bee auoyded. The example of those fewe toucheth you all. Doe ye beleue that whan the falling of the saied tourne oppressed those same men, there were not many in Hierusalem euen moze vngacious and moze mischieuous than they wer? But the mercifulnesse of God differeth theim vpon hope of repentaunce. The crimes of some persons are manifeste and open, and some menues are vnknewen: and euery body laugheth on their own ciuill properties: but among you all ther is not one good, neither shall any man escape with his naughtinesse vnpunished. Yea & thus muche I boldly assure you of, excepte ye amend fro your former naughtinesse, the vengeance of god shall in like maner light vpon you euery one. See ye therfore that ye doe not abuse the fauourable suffraunce of God to sinne & moze at your libertie (as it were) out of the checke, remembryng well that the later the vengeance of God dooeth come, so muche the sozer it will lighte, whan it falleth. God doeth many sounde waies prouoke to repentaunce: now speaking faire, an other time putting in feare. At the last whan he seeth & obstinate malice of men by no meanes to be brought to amedement he vtterly destruieth all the whole man at once, to the end the partie which would not bee good to himselfe warde, maie bee a profitable example to others.

He tolde also this similitude: a certain man had a figtree planted in his vineyarde and he came and sought fruite thereon, and found none. Then saide he to the dyer of his vineyarde: beholde, this thre yere haue I come and sought fruite in this figtree, and finde none. Cut it downe, why cumbereth it the ground? and he answered and saide vnto him: Lord, let it alone this yere also, till I digge rounde about it, and dounge it, to see whether it will beare fruite, and if it beare not than, after that, shalt thou cut it downe.

The text.

And because Iesus would the moze deeply impyent this sentence in the hertes of the grosse multitude, he added to the premisses a similitude apte to bee applyed to the case afoze goyng. A certain man (saith he) had a figtree planted within his vineyarde. The partie that had sette it, came vnto it at the due time, sekynge to haue the fruite whiche nowe in the beginning, by comming forth of the leaues it seemed likely to yelde, and founde thereon nothing at all sauing onely leaues. Than calling him that had the charge of dyelling and housebanding the vineyarde, he sayed: Beholde, the thirde yere is nowe passe, that I come to this figtree, sekynge to haue fruite thereof, & yet can I none finde. Therfore cutte it downe. To what purpose doeth it occupie and cumber a rounne in the ground, bothe hurting the vine with the shadowe, and also drawing vnto it selfe the sappe and moisture where, with moze profitable and fruitefull trees mighte haue ben nourished: But the bailiffe of the vineyarde saide vnto his maister: Maister, thou hast suffered it to stande nowe thre yeres, leat it alone yet this one yere moze, vntill I may see euen the vttermoste of my cure to bee dooen vpon it. For it may be, that it is baraine throughe the defaulte of the soyle. I shall therfore digge rounde about it, and caste dounge about the roote. If throughe suche cherishing the tree bee reuured and stered vp, and dooe bring forth fruite, thou shalt preserve the tree: but in case thou shalt afterwarde see it to be of desperate barainesse, than shalt thou come to that that is the vttermoste extremite, and shalt cutte it downe, that at lest wise it may doe no harme to thy vineyard. By this present parable did the lord in generall warne & aduertise all persons not to make lighte of God prouoking the to repentaunce. But particularly and most directly he noted & signified, that & nacio of the Jewes,

A certain manne had a figtree planted in his vineyard. &c.

The paraphrase of Erasmus vpon

Jewes, whiche hauing so many times been prouoked and moued to take better waies, as well by the Patriarkes, by Moyses, and by the lawe, as also by the prophetes, by John the baptist, and lastely by so many miracles, and by euangelicall preaching: yet, because they did stubbernelly persiste & continue in their obstinate malice, shoulde of the romaines be vitterly cutte vp by the roote.

The text.

And he taught in one of theyr Synagogues on the Sabbath daies. And beholde, there was a woman, whiche had a spirite of infirmitie. xviij. yerres: and was bowed together, & coulde in no wise lifte vp hir head: whan Iesus sawe hir, he called hir to him, and saied vnto hir: woman, thou arte deliuered from thy disease. And he layed his handes on hir, & immediatly she was made streight, and glorified God. And the ruler of the Synagogue answered with indignacion (because that Iesus had healed on the Sabbath daie,) and saied vnto the people: There are sixe daies in whiche men ought to worke, in them come, that ye may be healed, and not on the Sabbath daie. But the Lord answered him & saied. Thou hypocrite, doest not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him to the water? And ought not this daughter of Abraham, whom Satan hath bound (loe. xviij. yerres) bee loosed from this bande on the Sabbath daie? And when he thus saied, all his aduersaries wer ashamed, and all the people reioyced on all the excellent deedes that wer dooen by hym.

And beholde immediatly an example of the barrain figtree, in suche wise as the very presente case mighte lay playne before the eyes of men the same thyng, whiche the figure of the parable afore goyng had but (as ye woulde saie) trieked and drawn out in grosse. The obseruacions of the ceremonies of the lawe, wer (as one might say) the leaues of the Synagogue, whiche in outward apparence semed to promise most swete fruite and vnto God most pleasur, of true godlynesse, and of charitie & loue towardes the neighbour, where it hath not only brought forth no suche like thyng, but also hath brought forth bitter fruites of enuie, hatred, backebytyng, blasphemie, & murdre. Now Iesus whan accordyng to his accustomed woont, he was teaching on the Sabbath dayes, there was present there in the Synagogue a certain woman, who had continually by the space of eighteen yerres been arated wth a disease both incurable & peiteous to see. For she was in her body so shrounken and clounged together, that she could not lift hir head vpright, ne loke vpward. Loe therfore a matter and occasion of shewing forth good fruite, if the figtree had not been vtterly barain. This woman did represent a figure of the Gentiles and of suche as beeyng openly wicked and full of mischief, did nothyng hyde, but rather shewe forth their extreme euill case, altogether fixed downeward vpon yearthly thinges, and not so muche as once thynkyng on thynges eternall and heavenly. Contrariwise the Jewe stood bolte vpright in the vineyard of the Lord whiche is the Synagogue, well decked and garnished with the woozdes of the law and with corporall ceremonies, as it wer with leaues, whiche Jewe coulde nothing els dooe, but enuie and surmuisse false matters of accusacion. But the Lord Iesus firke of all with these same most mercifull eyes of his, beheld the woman. And that same betaypyncte was euen already a lucky token of health by any to folowe. And not so contented, he of his owne mere motion called hir vnto him. Happie & blessed is he that euer he was borne, whomsoeuer Iesus calleth vnto him, and fortunate that heareth him whan he calleth. The woman cometh to him being full of good hope. The disease was

There was
a woman
whiche had
a spirite of
infirmitie
eighteen
yerres. &c.

When Ies^s
sawe hir, he
called hir
vnto hym.
&c.

was of long continuance, and incurable: but there is none so great ungodliness or iniquitie that is not through euangelicall feith clerely abolished and put away for euer. Let vs then see the fruite of the good tree, whiche Iesus would faine haue had, & could not find in the Synagogue. Woman (saith he) thou arte ridde from thy great disease and sicknesse. He taketh no disteyne ne shorne to touche hir with his holy body. He layeth his hande vpon hir, and immediately was she hable to stand bolt vpright with hir body, and knowlging the celestall benefite, she glorified God: So soodainly was the congregation of the Gentiles chaunged: and forsakynge all idoles, forsaking the earnest desire and greedynesse of money, forsakynge the moste filthie and abhominable lustes, with whiche it was a long time in suche wyse bounde, that it could not haue any desire to come to the knowlege of thynges heavenly: it begoon to geue laude and prayse to the mercifulnesse of god, through whose free benefite and goodnesse it hath clerely been deliuered from all hir synnes, vnto the whiche beeyng a long tyme captiue and thral, she had in moste piteous wyse lyued as a bondseruaunt vnto Satan. Nowe on the contrarie parte consider me þe euill fruite of an euill tree. Whā the reueler of the Synagogue had seen this matier, (beyng in dede the sayed figtree of it selfe barain, but yet setting out it selfe to the eyes of menne, as it were to sale, onely by reason of the leaues of the lawe,) takynge indignacion that Iesus had healed the woman on the Sabbath daye, turned himselfe to the people there congregated, as though he would haue taught them some great matier. Nowe heare then a betraie right voyce of a Pharisee, and by the same voyce of this one manne, esteeme thou all the whole doctrine of that secte. This deuout godly man fearing lest the people should through the example of Iesus fall vnto all ungodlynnesse, prouiderly to take a good waye for their preseruacion, saying with greate autoritie: There bee sixe dayes in the weke, in whiche it is leefull to worke. Therfore yf any body be desirous to be made whole let him come in one of these working dayes: but to violate the Sabbath daye, is a thing not standing with goddes pleasure. This so foliſhe a saying coulde not the moste mercifull Lorde abyde, who had made the Sabbath daye, not for any suche purpose, that men should reste or ceasse from helpynge the neyghbour, but had made the Sabbath to the ende there shoulde bee from all euill doynges a perpetuall resting, whiche rest that same ourwarde reste of the Jewes Sabbathes did figurate. And because this voyce of the reueler of the Synagogue was spoken by the myndes of all the Phariseis, the Scribes, and the Lawyers, vnder the persone of him alone, Iesus made aunswer vnto them all, saying: ye hypocrites, whiche not passynge on the betraie pith of the lawe, ye altogether on the rynde or barke therof only, and make a glorious peincted shewe of righteousnesse without furth, where in dede ye are fer fro al true godlinesse, see ye howe wicked Judges ye are in this matier. Who is it of all you, whom the reuerence of the Sabbath should let, but that he would buye an Oxe or an asse of his cowne from the stalle to haue the same to water? If ye iudge the Sabbath daye not to be violated for a comoditie whiche is bestowed on a brut beast that doth you seruice, doe ye laye vnto my charge, as suche a perilous fore acte, that I haue on the Sabbath daye healed this same daughter of Abraham rightly borne, as one, who in sinceritie and purenesse of fayth doeth perfectly resemble hir sayed parente Abraham that she came of? Is your owne priuate comoditie of so greate estimacion among you, that ye haue no

And ought
not this
daughter
of Abraham.
20.

The paraphrase of Erasmus vpon.

scrupulositie at all to butye the haulter vnto an Asse on the Sabbath day, that he may not perishe for defaulte of drynke, and haue ye indignaciō that I haue on the Sabbath daye loosed and deliuered this woman here, beeyng one of your owne nacion, whom Satan hath by the space of eightene yeres kepte fast tyed and bounde: If workyng and labouryng on the Sabbath daie bee forbidden, whether of the two doeth more bodyly labour, he that vntyeth an Asse, and ledech hym to the water, or els I, who with a mere wooorde, and only touchyng haue made whole all this whole woman both bodye and soule too: Are ye in suche sorte more mercifull and fauourable to an oxe or an Asse, then to your sister or brother: And doe ye in suc he wise obserue the lawe, that for supersticion thereof, ye neglecte that whiche is the highest and chiefeest pointe of all the whole lawe: These wooordes of Iesus, because they comprised a veritie both clere and manifest, and also agreable to the common reason of mannes owne nature, made these sauandrecous railers full euill ashamed. For it was no small grieve vnto them, whan any parre of their glory was abated in the face of the multitude, before whome they had alwayes sette out theirownes as muche as they coude to theyr owne glory.

The text.

Then saied he, what is the kyngdome of God like: or wherto shall I compare it: It is like a grayne of musterd seed, which a man sowe, & sowed in his garden: and it grew and mered a great tree, and the fowles of the aier made nestes in the boughes of it. And againe he sayd: whereunto shall I lyken the kyngdome of God: It is lyke leauen, which a woman sowe and hidde in thre peckes of meale, till it was leuened.

Iesus hereupon, minding to open, that all that same vaine glorious boasting of the Phariseis, whiche contained an high portely shewe of holy conuersacion, should shortly banishe awaye: and contrariwyse, that the vertue of the gospel should from moste low begynnynges grow vp to so high state of dignitie, that it should drawe all the whole vniuersall worlde vnto it, and that the same should be by meane of death, and by meane of Apostles beeyng poore meane men and ignorauntes, put furth twoo soondrye parables at once of one meynyng. Ye see (ye) that the kingdome of the Synagogue fighteth against the kyngdome of God. Notwithstandyng the same that is more of puissaunce and might, shall in the ende haue the victorie. Therfore the Lord as it had been one enspired with a newe spirite, to the entente he would make the multitude of the people geue the better eare vnto hym, sayd: to what thyng shall I say the kyngdom of God to be lyke, or to what thing shall I compare it, to make you vnderstande what manier a thyng it is, by comparison of some thyng that is to no creature of you all not excedyngly well knowen: And whan the people euerie one of them looked to here some royall high similitude, taken of some comparison of the sunne, or of lightenyng, or of some other suche lyke matier: Iesus thought better to take a parable out of a litle sode & no bodye esteemeth or settech by. It is lyke (sayeth he) to a litle grayne or corne of mustersede, which for a time that it is whole, lyke as it is one of the leste thynges possible, so is it a thyng of the leste value that can bee in the worlde, and a thyng, that neyther with the coulour, ne with the sauour is pleasynge to the eye: and yf it haue any strength or vertue, it hath it withinsurth, and not without. A certain wyse felowe whan he had gotten one of the sayed litle sedes, he dyd not sette it at naught, ne cast it away, but sowed it in his garde. And this same sode of leste value and regarde spronge vp, and grew to a mightie greete tree, in so muche that euen the birdes made theirownes nestes in the boughes thereof, and for

What is
the kyng-
dome of
God lyke.
¶ c.

It is lyke a
grayne of
mustarde.
sede. ¶ c.

one lytle lytle grayne that was sowd, it brought furth many thousandes. And ryght so the kyngdome of God, whan it shall mosse of all seme to bee extincte, and utterly abolished for ever, euen then shall it sprede furthe it selfe abroad in mosse largest compase of all. And againe, to what thyng may I saye the kyngdom of God to be lyke? It is lyke vnto a lytle lumpe of leauen, which a wyse housewyfe did hide in thre bushels of mele poured together, and there least it (as ye would say) buried untill the strength of the leauen by lytle and lytle turned all the sayed mele, though there were a great quantitie of it: so in lyke manier the lowe & humble doctryne of the gospell shall one daye througly possesse all the vniuersall nations of the worlde.

¶ And he went through all cities and townes, teaching, and iourneying towardes Hierusalem. Then sayed one vnto him: Lorde are there fewe that be saued? And he sayed vnto them, Strive to enter in at the streight gate, for many I saie vnto you will seke to enter in, and shall not bee hable. Whan the good man of the house is ryse up, and hath shut to the doore, and ye beginne to stande without, and to knocke at the doore saying: Lorde, Lorde, open vnto vs, and he aunswere and saye vnto you: (I knowe you not, whence ye are,) than shall ye begynne to saye: We haue eaten and dronken in thy presence, & thou haste taught in our stretes. And he shall saye: I tell you I knowe you not whence ye are, departe from me all ye that worke iniquitie. There shall bee weeping and gnashyng of tethe, whan ye shall see Abraham, and Isaac, and Jacob, and all the prophetes in the kyngdom of God, and ye your selves thrust out. And they shall come from the east and from the west, & from the north and from the south, and shall sytte downe in the kyngdom of God. And behold, there are last, whiche shall be firste. And there are firste, whiche shall be last.

¶ he tepte.

¶ Jesus after that he had thus muche spoken, made haste to the place, where the grayne of the sayed mustarde seede was to bee digged into the yearth, and where the leauen was to be hidden in the meale. For he was on his iourney towardes Hierusalem, where he knewe that he should bee slayne. But by the waye as he went through euery citie, and strete or village, he taught all creatures, because there should no piece of tyme be lost to the gospellwarde. And because he had tofore taught certayne high matiers concernyng that meyne should sell all the substance that they had, concernyng howe men should liue from hande to mouth after the manier of the rauens and the lilies, and concernyng howe one ought not to continue in strife and contention with the aduersary: a certayn persone cometh vnto him, and sayed: Maister, is it true, that there are but fewe, whiche atteigne to saluacion? For I iudge that there is not so great a multitude that will embrace these thinges which thou teachest. And yet on the other side, the parable of the graine of mustardsede, and of the lumpe of leauen appereth to promise the contrarye, that is to wete, that the effectuall power of the kyngdome of God shall come to many.

¶ Then said one vnto him Lorde are there fewe that be saued.

¶ Then Jesus willing to shewe, that in dede the same and the knowelceage of the doctrine euangelicall, yea and also the working of miracles should come vnto veray many, but yet that no man should come to saluacion, which would not lay cleue away from him all lustes and desires of this worlde, and bee a follower of poore Christ, sayed: dooe all the earnestte endeuour and labour that ye can, to entre by the narrowe gate. That thing may not suche persones atteigne, as Iye sluggying full of slowthefulnesse. Whence must putte their good willes and labour therto: the entreying is narrowe, but it leadeth to the wyde waie of the kyngdome of heauen. This gate can not receyue suche as are bur-

The paraphrase of Erasmus vpon

dened with rycheſſe, ſuch as haue an heape of honours and promotions vpon
 theyr backes, ſuche as are full paunched with exceſſiue delicate fare, ſuche as
 are heauie laden with couetiſe, ſuche as are puffed vp & ſwollen with pryde.
 They that are of ſuche ſortes, do chooſe the brode and the wyde rounded way,
 and at the firſt bieu delectable and flattering, but leding the ſtreight pathe to
 death. And therefore make ye greate miſte to enter nowe whyle the waye
 thereto lyeth open: ſhake of and caſte from you all your packes and fardels, &
 the narrowe entreaunce maye be hable to receyue you. For this I plainly ſaye
 vnto you: There ſhal bee one daye many whiche ſhal be deſirous and faine to
 enter, and ſhall not be ſuffered to enter, by reaſon that the comyng thereto ſhall
 nowe be ſtopped vp. For whan the good man of the houſe ſhal be gon in, and
 ſhall haue ſhut the doore after him, which dooeth now ſtande wyde open for
 all perſones that will doe theyr true endeuour to goe in: than beeyng ouerlate
 to emende, ye will acknowledge your errour, and hauyng enuy at ſuche as
 are entered, ye ſhall begynne to ſtande watching at the doore, and to knocke at
 the gates, ſaying: Lorde and Maiſter open the doore vnto vs. Then the good
 man who coulde not bee heard afore whan he deſired you to come in, ſhall a-
 gayne not heare you, but ſhall aunſwere in this maner: I heare the name of
 Maiſter, but I knowe none of you for my ſeruauntes: goe ye, and ſeke hym,
 to whom ye haue ſerued. Than ſhall ye begynne to ſaye: Maiſter, how happe-
 neth, that thou wilt not nowe knowe vs? Thou were bozne among vs: we
 haue eaten and dronken with thee in counpany: and in our ſtreets haſt thou
 taught many a leſſon: and we are thy diſciples: yea and moreouer in thy name
 we haue healed ſicke folkes, and haue caſt out deuils. Here at theſe wooordes
 ſhall the good man aunſwere: Theſe thinges that ye reherſe do not make vnto
 me diſciples of the true ryght ſorte. Him that foloweth theſame ſteppes that
 I haue gon, him will I knowe for my diſciple. Whoe men or from whence
 ye are cannot I tell. Hence, away from me, it ſhall nothing auayle you, to haue
 knowen the lawe, to haue heard me teache ſhall nothing auayle you, the coun-
 ſage or kindred of birth or nacion, or the familiaritie of conuerſacion in eatyng
 and drynkyng with me ſhall nothyng auayle you, miracles ſhewed and doen
 in my name ſhall nothyng auayle you. Whosoener enuieth or hateth his bro-
 ther, whoſoener ſeketh wayes for his owne glory in the ſhadowe of Gods glo-
 ry, whoſoener preferreth money before p love of his neighbour, ſuche an one
 of whatſoener nacion he is come, is none of myne. So your wayes hence ther-
 fore to receiue the rewarde mete for you at the handes of hym whom ye haue
 worſhipped & ſerued. My ſeruauntes, becauſe they haue w me, & for my cauſe,
 ſuffered perſecucions and tribulacions, ſhall with me enioy the pleaſant ſweete-
 neſſe of the feaſte that neuer ſhall haue ende. Ye, the which haue ſet more by the
 pleaſures of the world then by eternall felicitie, go ye hence to the place where
 there ſhal be wepyng and gnawing of teeth. For the bliſſefull ſtate: whan ye
 ſhall ſee it, of others who he had perſecuted afore here in this worlde, ſhall en-
 crease your woeful diſtreſſe. For ye ſhall ſee your progenitours, Abraham, Iſ-
 ſaac, & Jacob, & all the prophetes, whom your forefathers eyther perſecuted,
 or els ſlewe, ſitting at the glorious feaſte in the kyngdome of God: and your
 ſelfes that haue been deſcended of theyr ſtocke and linnage, to be ſhut without
 doores, neither the prerogatiue of bloud or kynred to haue any thing at all a-
 uailed you, your obſeruing of the lawe to haue nothing at all auailed you, the
 hear yng

any
 will ſe to
 ſuer in. &c

Depart
 from me al
 ye that
 worke ini-
 quitie.

There ſhall
 be wepyng
 &c.

hearyng of vs, or the workyng of miracles in tynes past to haue nothyng at all auailed you. Ye should haue entred into this blisse through feith. There shall an other thyng moreouer bee added vnto the premisses, whiche shall yet more vittually cause your hertes to burne. You beeyng putte of, who beleued your selves alone and no moe to be receyued in: there shall come out of euery nation of all the whole worlde, out of all coastes & quarters of the worlde, inengled one with an other, of all ages and degrees without any choice or acception of persones, many whiche neuer had any kinted with Abraham, Isaac and Jacob, no knowlege at all of the lawe, ne any familiaritie of conuersacion with me, and all these beeyng soodainly through feith made the children of Abraham, by adoption, shall sitte at the feaste in the kyngdome of God. Thus shall the matter, muche other wyse then ye looked for, bee turned to the contrarie. They that seemed to be nearest to saluacion, shall bee reiected and cast ferre from saluacion: and they that by your iudgement wer reputed to bee ferthest out of fauour frō God, (as Idolatres, captaynes of garisons, publicanes, souldiers, harlottes) shall haue the chiefe & principall honour in the kyngdome of God.

And they shall come from the east and from the west. &c.

There are last whiche shall be first. &c.

The same day came there certain of the pharisees, and said vnto him: geat the out of the way and depart henc: for Herode will kil the. And he said vnto them: Soe ye and tel that fore: behold I cast out devils and heale the people to day and to morowe, and the thirde day I make an end. But the lesse I must walke to day and to morowe, and the day folowing: for it can not bee that a prophete perishe any other where, save at Hierusalem. Hierusalem. Hierusalem, whiche killest prophetes, and stonest them that are sent vnto thee: Howe oft woulde I haue gathered thy children together as a birde dooth gather her young vnder her wynges, and ye would not? Beholde, your habitation is leaste vnto you desolate. I tell you, ye shall not see me, vntill the tyme come that ye shall saye, blessed is he that cometh in the name of the Lorde.

The text.

Nowe because Iesus did here and there abrode with great plainnesse and without sparing of any bodye, teache suche thinges as I haue afore reherced, beeyng thinges odious & hatefull vnto the eares of the Jewes: certaine Phariseis, of a purpose to stoppe the mouthe of the gospell by castyng hym in a feare, came to Iesus, and sayed vnto hym: Take a wyse waye for sauing and sparyng of thy lyfe, and forsake Galile. For Herode the kyng of this prouince beareth the malycce, and seketh an occasion to sleagh thee. That excepte thou beware, he wyll handle the with no more fauour ne mercy then he did handle John thy Baptiste. But Iesus declaryng, that there coulde bee no daungier towarde him at the handes of any mortall man, onlesse himselfe wer contented therewith: & declaryng, that he should not dye, but at suche tyme, as it was decreed by his heauenly father, neyther by any kinde of death, nor in any other place thā was appoynted and determined, sayed vnto them: So ye, and thus say vnto that same fore, who trerayly thinketh himselfe by his worldly subtiltie and wiliness hable to doe feactes againste the wisdom and workyng of God: Beholde it is no workes of manne that I doe, nor I maye not leaue of before the tyme prefixed by God: Herode hath no maner power ne medling at all in this buisnesse. For lyke as his autoritie or woorde cannot geue vnto any manne the gyfte to doe the lyke of these thynges whiche I dooe: so hath not he any power to lette any man, to goe through with that he hath begonne, till he hath ended it. And why should he lette me, if the thynges be good that I dooe? I cast deuils out of men, I put awaye diseases, and all this I dooe

The paraphrase of Erasmus vpon

For it can
not be that
a prophete
perishe
any other
where saue
at Hieru-
salem. &c.

freely, & shall not long doe them. The tyme is but shorte, which many people would full faine that it were longer: but so is it determined by me & my father, that I shall for the health of man continue doyng suche lyke actes, this daye and to morowe, and the third daye I make a finall accomplishment and full ende of all this kynde of my doynges. Wherefore durynge this so litle and shorte tyme I must not ceasse from the office appoynted vnto me: but the shorter space of tyme that I haue to worke in, with so muche the more earnest ende- uour must I doe that is by commission deputed vnto me. I therfore must not fle from Hierode, but to Hierusalem must I goe, where it is decreed that I must dye, to the ende the vngodlynnesse of that citie maye bee made open to all creatures, where it bauntereth it selfe in the name and behalfe of deuoute wor- shipping and seruyng of God. For Hierusalem is that same auncient sleaghet and murderer of the Prophetes. Neyther is it conuenient that any Prophete perishe by suche death in any other place then at Hierusalem. And yet in the meane tyme the mercifull Lorde, who for his goodnesse was desirous & faine to haue all the people saued, because he foresawe vtter destruction and ruine to hang ouer the saied incurable citie of Hierusalem, bewaileth the same, for that by reason of so often tymes setting at naught and despising the goodnesse of God calling it to better wayes, it had woorthily deserued to haue extreme vengeance of God to light vpon it. Hierusalem, Hierusalem, that same aun- cient murderer of Prophetes, and stoner of suche men to death as are sent vnto thee, how many a tyme and oft haue I assayed to gather thy children together, and to ioyne them vnto my selfe, none other wyse then the hen gathereth in her chickens vnder her winges. that they may not miscarry. But thy stubbernesse hath gon beyond my goodnesse: and as though thou haddest euen bowed and becheasted thy selfe to vtter ruine, so dooest thou refuse all thynges whereby thou mightest bee recouered and made whole. Therfore sence thou makest no measure ne ende of thy wickednesse, there hangeth ouer thee a mercilesse de- struction. For your house shall bee leaft vnto you deserte and waste, in suche sorte as there shall scarcely remayne any marke or token that euer there was any suche citie as this, which now we at this day bauntereth it selfe to be the head of all holinesse and religion. All your glory shall be transposed from you, and shall go from you vnto y Gentiles. And your owne selves shall geue sentence & iudgement against your selves. And as for me in dede ye shall put me to death: but this I playnly affirme vnto you, ye shall not see me, before y ye shall saye: Blessed is he, that cometh in y name of the Lord. This shall be your open pro- testacion, which the trueth shall enforce you to vtter: but yet this notwithstanding, ye shortly returning at once to the naturall inclinacion of your foresa- thers, shall put him to death, whom ye magnified afore w such high woozdes.

The. xiiii. Chapter

The text. And it chaunced, that he went into the house of one of the chiefe Phariseis to eate bread on the Sabbath day. and they watched hym. And behold there was a certain man before him, which had the dropie. And Iesus answered, and spake vnto the lawiers and Pha- riseis, saying: Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke hym, and healed him, and let him goe: and answered them, saying: whiche of you shall haue an asse, or an ore fallen into a pitte, and will not straight wale pull him out on the Sabbath daye? And they could not answer hym againe to these thynges.



And so it befell afterward, that beyng desired to dyner by a certayne manne that was one of the chiefe among the Phariseis, he went to the mannes house, and there toke his repaste with hym. And it was a sabboth day. And there sate at thesame table also many Phariseis, who accordyng to theyr accustomed woont, watched Iesus, if he should speake or do any thyng which they might saunderously reprove in him. And loe euen ready for them an occasiō of a false accusation against him. For there was there in presence a certayne man possessed with the dropsie, a disease for the moſte parte incurable by any Physicke, tallow conſoluted, and ſwollen all his body ouer. But a blessed turne it was for this piteous creature, that he came in Iesus sight. For vnfortunate is ſuche a ſynner as withdraweth or hideth himſelfe from the ſight of him, who would faine haue all people to be ſaued. Nowe Iesus knowing well enough what thought the Phariseis and lawiers had in theyr myndes, demaunded of them, whether it wer a thyng ſtandyng with Goddes pleasure to geue health on the Sabbath day vnto a man beyng otherwyſe readie to periſhe and die. Whan they helde theyr peace and would make none aunſwer, Iesus calleth vnto him the partie whiche had the dropsie, and by touching hym with his handes he healed the man, and bidde him goe his wayes. Immediately the mannes colour was chaunged, and the ſwelliſſing of his fleſhe abated to the due courſe againe. And although this dede was woondreful, yet the ſolemnitie of the ſabboth day beeyng broken (as they interpreted it) dyd highly offende the Phariseis. But Iesus ſhewyng theyr religion to be of a peruerſe contrarie ſorte, in that they would be offended in the preſeruyng of a mannes lyfe, and in ſauyng of an aſſe wer not offended, made aunſwer to theyr ſecrete thoughtes, & ſayed: If an oxe or an aſſe of any of yours had fallen downe in a deepe pitte on the ſabboth day, whether woulde the partie ſarie untill the ſabboth daie were all paſt, or els makyng no taryauce at all woulde he ſtraightwaye euen theſame daye geat out his beaſte, that it myght not miſcarre. If the preſeruyng of an oxe or an aſſe dooeth weigh ſo muche with you, that ye thinke not the ſabboth daie to bee broken, why is your herte offended, for that I haue on the ſabboth day geuen health to this man, who was in ieopardie to haue dyed out of hand of the diſeaſe of the dropsie. In caſe it bee the bodily worke and labour that is weighed, there is moze bodily labour in halyng an oxe or an aſſe out of a great deepe pit, then in makyng this man whole of his diſeaſe. I haue no moze but ſeen hym, touched hym, and bidden hym go his waye. If it be the perſone that ye eſteeme, then ought ye moze to tendre the preſeruyng of one ſole manne, then of a right great nymbre of oxen or aſſes. At all theſe woordes the Phariseis plained mum. For theyr hertes wer ſo corrupt and ſo peruerſe, that whan they had no aunſwer to make againſt the plaine & clere trueth, yet coulde they not molifie theſelves to allowe that they ſawe doen of Iesus. That in caſe theſelves had been hable to haue doen any ſuche lyke thyng, they would with all the trompettes in a countrey haue blowen a brode theyr owne glory. But becauſe the Lord Iesus would that the glory of all his doynges ſhould redoude to his father, which was God of heauen: he euery where diſcouered the peiniſhed holynesse of the Phariseis, who had ouerlong already mocked and ſeduced

And behold there was a certayne man before hym which had the dropsie.

And they coulde not anſwere him againe to theſe thynges.

The paraphraze of Erasmus vpon.

the playne simple people with theyr cloked hypocrisse. For they hunted for theyr owne glory among men: and therefore they envied at the glory of God. And this was a true dropsie of the soule, growyng first of a corrupte iudgement of the mynde, as the dropsie cometh of the liuer beeyng corrupted or perished. For the sayed Phariseis setting all theyr glory in such thynges, where in there was no glorying to be made, wer swollen without furth and puffed bp in haughtenesse and pryde, where all theyr entayles withinfurth wer miserably corrupted and putrified.

The texte. He putte furth also a similitude vnto the geastes, whan he marked howe they pressed to the highest roumes, & saied vnto the; whan thou art bidden of any mā to a wedding, sitte not downe in the higheste roume lest a more honourable man then thou bee bidden of him, and he that bidde him and thee come, and say to thee: geue this man roume, and thou then begin with shame to take the lowest roume. But rather whan thou art bidden goe and sitte in the lowest roume, that whan he that bidde thee cometh, he may saie vnto thee: frende sitte vp higher. Then shalt thou haue worshippe in the presence of them that sitte at meate with thee. For whosoever exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was veray desirous to cure these mens disease also, with the medicine of holsome wooordes and doctryne. For whatsoeuer the Phariseis did, they did it for pryde & for bayneglozyous boasting. For they would goe walking bp and downe in theyr phylacteries: they would stand praying in the open stretes where soondrie waies mete, & much people passe by: they would haue a trumpet to blow afore the whan they gaue almes. Whan they fasted they had a feact to discoulour theyr faces y they might looke pale: they would goe hunting about to haue glorious salutations and gretinges in the stretes: and where they came to dinct or suppet, they looked and sought to sit vppermoste at mens tables: So great was theyr desyre of moste foolish bainglorie, and so great was theyr swelling in pryde: but withinfurth there was nothing syncre & boide of corruption. But the partie that was diseased with the dropsie, was easily and soone healed because he acknowelaged his infirmitie, and desired to be made whole. The disease of the soule cannot possibly be cured if one will not acknowelage it. Iesus therefore mynded to reprove the haughtie myndes of the other company of Phariseis, whom thatsame head Pharisee had at that tyme not for hospitalitie, but for a vaine boasting of hymselfe bidden to that dyner, for that thesame Phariseis, whan they were desired to take any repastes in mens houses, they looked & made meanes for to haue the vppermoste seate, thinking themselves ioly felowes if it happened them to haue a place of preeminence at the table, & contrary wyse all sad without any mirth, yf it had come to theyr lot to be placed at the lower ende: euen much of a sort, as we doe now in these our dayes see the solemne pompes for the moste parte to be of our graunde seniours, and Maister doctours, as often as at any acte or commencement in any vniuersitie they come with greate solemnitie from the Synagogue to their feast. Within the Synagogue they haue theyr seates made on high, where they sitte (as it wer) lookyng downe vpon the reste fro aboue, more likely and readie sooner with theyr elbowe to fastle and roublemble theyr nexte felowe downe from his place, then to let any man haue theyr roumes. Whan they muste come in, a bedle cometh before them, and maketh way for them, repeatyng at euery other woorde theyr honourable title of Maister doctour, Maister doctour. They are offended yf any man aryse not to do them

honour

And he put furth also a similitude to the geastes, whan he marked howe they pressed to the highest roumes.

honour as they passe by, yf one dooe not put of his cap, yf any presume to sitte downe befoze the sayed Maister inceptour doctour is come in, and sette in his place. And with these sonde ceremonies is the time consumed awaye there: whyle, so that there is no tyme to learne any thyng at all. For the sayed Maister doctours come not for any suche purpose, as eyther to learne, or to teache: but to hunt for vaine glozy among the people by shewing themselves in their degree. And with a great pompe come they first in, but with a greater pompe do they goe furth againe. One that knewe it not, would saye, that it wer some solemne stage plaies in playing, or els the corpse of some great ryche cobbe, that wer goyng to buirying. And here estesones is no small a dooe for places in what ordze and howe to goe. Not one of them, but he thynketh hymselfe to haue had a greate iniurie doen vnto him, yf he goe on the lefte hande of an other that senieth to be his iuniour or inferiour. Againe at the sitting downe to the feaste meruaylous struiyng there is for placyng of euerie manne in his degree and ordze. What nedeth many woordes? It is the disease of the droppe all that euer they doe, and an huntynge for vayne glozye it is, wherelas all the whyle they would among the people bee reputed and bled as God almighties felowes. Iesus therfore couetyng to minister a lesson of good doctryne to the that wer sicke of suche a disease, (that is to wete, howe that it is not true glozy whiche is sued and sought for, but whiche thou eschewest as muche as thou mayest, euen whan thou moste deseruest to haue it:) propounded suche a parable as here foloweth, in such wise after a ciuile & courtous sort touching the conscience of euery one, that neuerthelesse he vttered ne betrayed none of them by name. Whan thou shalt be desired (sayeth he) or biddē to a wedding feaste, beware that thou doe not in thyne owne persone preuente and take the chiefe place to begyn the table: lest percase after thou be set there come in sodaynly some other manne of higher degree and better reputation than thou arte: and nowe the partie which desired both thee & him to the feaste, come and byd thee to aryse and to let a better man haue thy rounge. And than for the glozy which thou soughtest to haue, thou shalt wyne shame, and shalt bee constrained with read chekes to be content with the lowest place of all. Therfore rather, whan thou shalt be desired to any wurthshipfull table, choose & take vnto thy selfe, the nethermoste place of all to sit in, that whan the maker of the feaste shall come, he maye saye vnto thee: frende goe vp to a place of more honour. Than shall thy humilitie turne to thy glozy & wurthship among the reste of the guests. Thy humilitie shall they perceyue well enough by that that thou chocest out the lowest rounge of all to place thy selfe in: and thy dignitie shall they knowe by the maker of the feaste. Euen lyke wyse it is in the lyfe of manne. The greater man of dignitie that one is, somuche the more muste he humble hymselfe, untill he come, who dooeth with true and perpetuall glozye exalte suche as are of lowe degree to the worlde warde, and the proude and high he casteth downe. And so lyke wyse in the kyngdome of God, the inferiour people hath been receyued euen vnto the high degree of Apostolicall dignitie: and the priestes, the Phariseis, the Scribes, and the lawiers haue been reiected. The Gentiles acknowleaging theyr basenesse, haue been lyfred vp to the brotherhood of eternall glozy: & the Jewes, who woulde alone haue reigned at the feaste, nowē eyther haue no place at all, or els haue the laste place.

Whan sayed he also to hym that had desired hym to dyner. Whan thou makest a dince or a supper, call not thy frendes, nor thy bretheren, neyther thy kinsmen, nor thy riche neigh-

And thou
than with
same be-
gyne to
take a low-
er rounge.
But rather
whan thou
art bidden
goe and syt
in the low-
er rounge.

For what
sooner ex-
alreth him-
selfe. &c.

The texte.

The paraphrase of Erasmus vpon

hours: lest they also bidde thee againe, and a recompence bee made thee. But whan thou makest a feast call the poore, the feble, the lame, and the blinde, and thou shalt be happye, for they cannot recompense thee. But thou shalt be recompensed at the resurrection of the iust men.

And this parable for south aforegoynge, concerned the proude Phariseis. The Lord added thereto an other parable, whiche directly concerned the principall head man of the Phariseis, which was the maker of this dyner: for the ryche cobbles, whyle they would seme to be men of good hospitalitie, they call not to diner a supper whom they may refreache: but suche persones, of whom they may be bidden to as good a feast againe, or where hence they maye seke for glory to themselves ward. And in dede suche makynge of feastes is not hospitalitie: but ambition, or avarice, or els both together in one. For that is to be called liberalitie, which with readie will doeth a benefite to any man without any respect, and without hope of any thanke or recompense to returne to himselfe againe therby. The renour of the parable was this here folowynge. If thou be disposed well to bestowe a feast or repaste of thy makynge, or yf thou at any tyme haue a mynde to geue a dyner or a supper, call thou not thy fren-
des, whiche haue no nede of thy liberalitie, or suche as haue dooen thee some great good turne afore, lest thou maiest seme either to make a recompense for a benefite receyued, or els to seke to haue some benefite by them whome thou dooest call, or els to call thein for veray shame that thou mayest not seme but thankfull: neither call thou thy brethren, that is to saye, men of thyne owne bloud and kinned, or els thy neighbours whiche dwell about thee, lest thy benefite maye seme to be a thyng dooen for the onely respecte of kynred, and not for any good herte and zeale to dooe a good dede, ne call thou not thy ryche and weltheie neighbours, lest the thanke of the feast that thou hast made, may perishe and be vtterly loste. For truly it will perishe and be loste in dede if they bid thee againe, and a diner cyther as good as thyne was, or els a synner a denier be geuen thee againe. For thy benefite beeyng so recompensed or paid for, they shall ough thee no thake at all. But in case thou be minded well to bestow a dyner or supper, wherby there may come backe againe to thee, a veray large rewarde not from men, but from God: call thou the poore, the weake, and the feble, the blynde, and the lame. In refreashynge of these, doe thou refreache God. Thou wilt peraduenture saye: In suche ones shall both my labour and my cost bee lost.

For they haue nothyng to recompense me againe, and they bee alwaies in nede of an other, whan one is paste. Euen in this veray poynte shalt thou bee blissed, that they haue nothyng to geue thee againe. But they haue an incomparable riche patrone, who will suffre all to bee imputed as doon to himselfe, whatsoeuer shall bee bestowed on them. He will for these transitory thynges repaie euerlastynge. Dooe thou not ouer hastily aske recompense. It is one of perfectie true dealing to whom thou lendest it. He will vndoubtedly make recompense, if not in this lyfe, (albeit he will here also recompense it) yet at lest wyse at the resurrection of the iust. And truly this parable of the Lord dyd concerne not onely refreashynge of the poore with foode of meate and drynke, but also relieuyng of all manier necessitie of the neyghbour, whether he bee to be taught, or to bee tolde of his faulte, or to bee coumforted, or by whatsoeuer other ientill poynte of charitie to bee serthered towardes his health of body

Whan
p maketh a
dyner or
supper call
not thy
frendes. &c

But whan
thou ma-
kest a feast,
call p poore
&c.

But thou
shalt be re-
compensed
at the re-
surrection.

bodye oꝝ of soule. And all these thynges are to bee reputed as Doone to God, and not to the man.

¶ When one of them (that sate at meate also) heard these thinges, he saped vnto him. The text.
 Dappie is he that eateth breade in the kyngdome of God. Than saped he vnto him: A certayne man ordeined a great supper, and bidde many, and sent his seruauent at supper tyme, to saye to them that were bidden: Come. For all thynges are nowe readie. And they all at once began to make excuse. The first saped, vnto him: I haue bought a ferme, and I must needs goe and see it, I praye the haue me excused. And an other saped: I haue bought five yoke of oxen, & I go to proue them, I pray the haue me excused. And an other saped: I haue maryed a wyfe, and therefore I cannot come. And the seruauent returned, and brought his maister woode agayne therof. Then was the goodman of the house displeased and said to his seruante, gooe out quickly into the stretes and quarters of the cite, and bying in hither the poore and the feble, and the halte, and the blynde. And the seruante saped: Lorde it is dooen as thou hast commaunded, and yet there is roume. And the Lorde saped to the seruante: goe out vnto the high wayes and hedges, and compell them to come in, that my house may be filled. For I saye vnto you, that none of those men whiche were bidden, shall taste of my supper.

When Iesus had spoken the premisses aswell concernyng the weddingg feaste, also as also concernyng the resurreccion of the iuste, one of the gastes at the table beyng as it were halfe in a dreame, touched with the desire of the celestiaall feaste whiche Iesus had made mencion of, saped: blisshed is that man whiche shall haue the happe to eate breade in the kyngdome of God: whiche he spake (as ye woulde saye) geuyng halfe a watche woorde, that fewe there should bee to whose lotte thatsame felicitie should come, and as though not euerie bodye without exception should bee receyued to the feaste, but the Jewes onely, oꝝ the head menne of the Jewes.

But Iesus by meane of a parable whiche he propounded vnto them, taught them that in dede the Jewes were called in the fyrste place, to the ende they myght not complayne oꝝ fynde faulte that they werenought sette by: but forasmuche as they beeyng wedded to the affaires of the worlde, refused to come when they were called, as menne that sette moze by goodes whiche shoulde afterwarde peryshe, then by the lyfe euerlastyng: all nations indifferently shoulde bee called, to the ende that the nombie of Chyistes churche and congregacion myght bee made complete, the parable was this here folowynge. A certayne out ryche manne had appoynted to make a sumptuous greate supper. And to this supper had he bidden a ryght greate companye.

A certayne man ordeined a great supper. &c.
 And when the tyme of supper was cuen at the veray poynte of the houre, he sente a seruante of his to geue knowelage vnto all the bydden gastes, that the supper tyme was nowe veray nere towarde, and that they shoulde therfore come with speede. He had bydden them long afoze by the Prophectes, he eslonies geueth them woorde therof by Iohn, and by the sonne of manne, come your wayes (sayeth he) for nowe are all thynges in a readinesse.

In this case whereas they myght at theyr pleasure haue had full frucion of the supper long tyme looked for, they begunne euerye one to make theyr excuses together one by one colour, and an other by an other. For the fyrst of them beeyng a manne wholly bente to encreacyng of his substaunce, and setting moze by the gaynyng of worldely possessions then of euerlastyng blisse, made this answer to the seruante beeyng earnest with him to haue him come awaye. I haue bought a piece of lande in the fiede here, and I must remedlesse gooe thither, to see that I haue bought: I praye thee lette thy maister holde me excused. Than wente he to the seconde

And he beeyng sicke of a lyke

The paraphrase of Erasmus vpon

lyke disease, answered: I haue bought fīue yoke of oxen . I must therefore
nedes goe to proue them, whether I haue made a goodd mercate in bying of
them, or not. I praye thee cause thy maister to haue me excused. For I would
with all my veray herte come if I might. Than went he vnto the thirde. And
he also made an excuse, saying: I haue married a wyfe, & thou knowest what
a buisie matier that is, how many cares it byngeth with it at his taylor: ther-
fore though I wer neuer so well willing, yet I maye not now come. Thus
whan they had euerie one of them made theyr excuses one by one coulour, and
an other by an other: to the ende they myght bee worse pynched at the herte
roote in tyme coming whan they shoulde haue perfecte intelligence as well
howe greate a thyng they had despised, as also what manier persones had
now succeded them vnto the felowship of the blissefull state so refused, he saied
vnto his seruante that was the bidder of the geastes: go thy wayes quic-
kely into all the stretes and lanes of this citie, and whatsoeuer persones thou
shalt mete, impotent, blynde, and lame, byng them to my feaste. I called the
others first in the waye of theyr honestie and p̄ferment, they haue no cause
to fynde any faulte. Though they lothe my feaste, yet shall it not therfore bee
losse. There be that shall haue y full pleasure therof, though they set not by the
honour that is offred them. I shall make that they whiche thinke themselves
greate states, shall haue enuie and despite in their veray hertes to see themselves
ferre worse then the blynde, the impotent, the lame, and others the moste
abiectes of all creatures. The seruante came agayne: and all thinges accom-
plished whiche the good manne of the house had geuen hym in commaunde-
ment, he saied vnto him: Maister, I haue brought all that I coulede get at a-
uenture whatsoeuer they were, euen out of the myddes of the stretes and the
wayes, and yet shall some piece of thy feaste bee vacaunte, and shall lacke gea-
stes. For thou hast purueied and dyessed an excedyng plentifull feaste, & place,
to receyue an innumerable coumpanie of geastes. Vpon this the Lorde being
veray desirous, that the feaste which was p̄paired should serue to the com-
moditie of veray many, sayeth vnto the seruante: So thy wayes once again,
go thou, euen without the p̄cincte of the citie to, into the waies and hedges,
and gather folkes together from whēce soeuer thou can great them, beggers
and straungiers, be they neuer so vnacquainted. Whom, yf they bee lothe to
come, compell them euen by importunitie, to come vnto me, that my house
maye at last bee furnished euen full.

And this I affirme vnto you, that not one of all those menne, who had so
muche honour shewed them, as to be firste called, and now haue disdeyned
and lothed my feaste, not one of them shall taste a bitte of this supper of myne.
It will one day peraduenture repent them, whan they shall see the delicacies,
with the goodly furniture and seruice of the feast, and they shall haue enuie at
suche persones, to whom theyr skornefull lothing of it, hath made rōume too
fitte in theyr stedes. But they shall than in bayne desire to enter, forasmuche as
whan they might haue so doon, they made theyr excuses, and would not come.

¶ There went a greate coumpanie with him, and he turned, and sayed vnto them. If
a man come to me, and haue not his father and mother, and wyfe, and children, & brethren,
and sisters, yea and his owne lyfe also, he cannot be my discipule. And whosoever doeth not
beare his crosse and come after me, cannot be my discipule. Which of you disposed to builde
a tower, sitteth not downe besyde, & coumpreth the coste, whether he haue sufficient to per-
fourme

Curse it: lest after he hath laied the foundation, and is not hable to perfourme it, at that beholde it begin to mocke him, saying: this man began to buyld, & was not hable to make an ende: What king going to make battayll against an other king, sitteth not downe first, and tasceth in his minde whether he be hable with tenne thousand, to meete him that cometh against him with twentie thousand? Or els while the other is yet a great waie off, he sendeth ambassadours and desireth peace. So likewise whosoever he be of you that forsaketh not all that he hath, he cannot bee my discipule.

After that Iesus had herde all these wordes at the feaste of the Phariseis, he went furth still on his waye toward Jerusalem. And there folowed hym in coumpanie, a myghty great multitude of people. There folowed hym with they: scere a great mayne whiche had not been hable to folowe hym in the example of his life. For he wen: towardes his crosse, wherunto he must be readie whosoever is willing to be a discipule of his: Turning himselfe therefore to them that folowed hym, he sayed: For euerye one that foloweth me with the secte of his body, is my discipule in veray dede. Let none sayne himselfe to me as my discipule, excepte he bee readie to suffre the lyke, that I dooe now make haste vnto: he must vterly renounce all worldly affection, whosoever is disposed to bee a perpetuall discipule of myne. For yf any persone come vnto me for suche a purpose, & dorth not yet hate his father, his mother, his wyfe, his chyldren, his brethren, and his sisters, yea and moreouer his veray lyfe too, he cannot bee a discipule of myne. And he that is lothe or vnwilling too beare his owne crosse, and so to folowe me, cannot bee my discipule. Or any manner way els, yf one come to me being entangled w the worldly affections of rychesse, or promotions, of sensuall pleasures, of parenties, of kynskolkes, of alyuance, or clogged with desire to lyue still in this worlde, with feare of death: whansoever any occasion is laied afore him, he will be ready to sterte backe from his purpose and profession that he hath taken vpon him. Therefore before thou enter the matier, prepare thou a mynde nothyng nice, ne coye, ne delicate, to endure to the vtermoste althinges of hardenesse and of aduersitie. Oether wyl it is more pardonable not to haue entred a matier, then afterward to fall from the thyng that thou hast begonne.

There is at leste wyle in this case so muche prouidence and circumspeccion to bee perfourmed and made good, as men commonly shewe and perfourme in affaires much moze lighter then this. For who is there among you all of so litle forecass and circumspeccion, that bryng purposed in his mynde to buyld a toure, he wyl euen at the fyrste chop and vnadvisedly without any consideration set vpon the doyng of that he hath in his head: For he doeth not onely thynke this in his mynde, I wyl haue a toure: but before he cast any foundation, he will with good laisure at a vacaunt tyme sitte downe, & cast his pen: woozthes in his minde, what charges will bee requisite for the finishyng of suche a toure. That yf he shall fynde his substaunce to be so litle, y he cannot be hable to beare the necessarie charges thereof, he holdeth his haundes, and letteth it a lone, lest that if the foundation beyng once laied, he should afterward leaue off, in consideration that he is not of habilitie to perfourme it: all folkes whiche passyng by the waye shoulde see the worke begonne, and leaue off in the middes ere it were all finished, woulde begynne to mocke hym, saying: This felowe here hath begonne to make buildynges, whiche he hath not been hable to bryng to a perfeccion. Therefore yf shame bee a thyng

whiche of
you dispo-
sed to build
a toure.

The paraphrase of Erasmus vpon

of so greate weight among menne, that none dareth be so bolde as to begynne a building, but he will aske counsaile of his substance & habilitie aforehand: howe muche more is it expediente to weigh the strength of your herte before ye profess that ye will bee my folowers, from whom yf ye shall once begynne to steppe backe agayne, it should bee a foule shame vnto you before the Angells of God. It is no matier of nyce delicatenesse to folowe me. Nayther is it enough to sette a face or a bragge on the matier with high woordes, onles your strength be sufficience and hable for the same. And what king hath so litle remembraunce or consideracion with himselfe, that in case he entende to furnish a boiage of warfare against an other king, will not first he make any storryng to wardes warre, sitte downe lasturely, and first weigh and poudre diligently in his mynde the puissaunce of his royaltie, whether it bee expedient to goe with a power of ten thousande menne, and mete his enemye cummyng against him with twentie thousande men: That in case he perfectly knowe his power to be ouerweake to bicker with him, he wyll, before that the other bryng his armie any thing nere, sende ambassadours to treatie vpon articles of peace. For truely so to do is better to bee suffered, then to trye the hasarde of battayle with powers and strengthes vnequally marched. For it is more honestie for suche an one before battayle be ioyned to make treatie of atonement, then after the receyuing of a great plague to bee glade to take peace, yea and the same vpon conditions more to his dishonour. That yf men can skill in such affaires to make theyr accompte what they are hable to doe before they begynne: howe muche more mete is it the same to dooe in this businesse, the which there is none other more greater or more requyryng a stout courage. Whosoever therfore of you all there bee that foloweth me, and hath not with the betray affection of the herte renounced all thynges that he hath in his possession, he may not be a disciple of myne. He must be a gentilmanly disciple of the ryght makynge, or els none at all. For there is nothyng more abiecte or vile then suche an one, as breeing ouercummed with the desires and lustes of the flesh, hath stepped backe and gon away from the profession of euangelicall perfeccion once taken in hande.

So like
with whos
soever he be
or you that
forsaketh
not all. &c.

The text. Salt is good, but yf salt haue lost the salteneesse, what shalbe seasoned therewith? It is nether good for the land, nor yet is the dolie bill, but men cast it out of the doores: & he that hath eares to heare, let him heare.

And a disciple of myne ought to bee lyke vnto salte. Salte if it haue quick strength, is of good effecte for preseruyng and seasonyng of all meates. That if it ceasse any longer to bee salte, (that same native strength vanished away, in sorte that y salte selfe haue nede of other salte to make it sauery:) than can it by no meanes be brought to any suche passe, that it will be good to serue for any vse or occupation. For neither can it serue to poudre or season any thing, ne yet be seasoned and made sauoury of other salte. Other thynges although they be corrupted, yet they serue for some occupation or other. As (for exauple) wyne, after it hath losse the verdure, is turned into vyncager. But salte being a thing made in dede to a great effecte, (albeit to no moe effectes but y same one only, that is to wete, for seasonyng of meates,) yf it bee once weaxed vnsauerye, than

It is nether
good
for the land,
nor yet for
the doung
bill.

than is it mete for no bodyes vse, in so muche that it is not good to be cast on the dounghill neyther, on whiche are all suche other thynges caste, whiche are moste full of corrupciō. for yf it should so be mingled with the ranke dounge, it would cause barainesse: and so ferre is it from seruyng to any vse, that it also hurtereth whatsoeuer it toucheth. By these woordes did the Lord Iesus geue halfe a rebuke to the vnadvised rashnesse of some, who would nedes appere to bee disciples of Christe, whan he ryght well knewe, that euen these, whom he had specially picked out and chosen but a betray fewe out of all the whole noumbre, would afterwarde thynke awaye and fall from hym, at the terrible sight of the crosse. But to the ende these sayinges might be deeply en-
 priented in theyr hertes, to be better vnderstāded afterwardes, he sayed more-
 ouer: let such an one heare these my sayinges, as hath eares apt to receyue such
 thynges. for not the eares of euery body can abyde suche manier talke.

Be that
 hath eares
 to heare, let
 hym heare.

The. xv. Chapter

¶ Then resorted vnto hym all the publicanes and synners, for to heare hym. And the phariseis and scribes murmured, saying: He receyuech synners and eateth with the. But he put furth this parable vnto them, saying: What man among you hauing an hounde dyed shepe, if he lose one of theim, dooeth he not leaue the foure score and nyntyene in the wildernesse, and goeth after that, which is lost, vntill he fynde it? And whan he hath found it, he layeth it on his shouldeers with ioye. And as soone as he cometh home, he calleth to-
 gether his louers and neyghbours saying vnto them: Reioyce with me, for I haue founde my shepe, whiche was loste. I say vnto you, that likewise ioye shall bee in heauen ouer one sinner that repenteth, more then ouer foure score and nyntyene iust persones, whiche neede no repentance.

The texte.



Whan the whole multitude of the people dretwe nere vnto Christe and came thicke aboute him on euerye syde, and he neyther put any one from him, nor despised or sette at naught any of theim: certayne of the publicanes and certayne notable synners were so boldened with it, that they feared not to approche nere vnto him, whiche kynde of people the pharisees dyd inuche abhorre & account abominable, because they woulde haue it to appere that theimselfes were holy menne in dede, whereas the moste vndoubted token of holynesse is, not to contemne ne disdeyne a synner, but by all manier meanes to labour that the same maye amende, and to reioyce whan he dooeth amende. Therfore whereas the phariseis were withinfurth full of disdeyne, enuye, hatred, couetise, and pryde, yet in theyr owne syght and iudgement they semed ryghteous: whan they sawe Iesus willyngly to suffre the publicanes to approche his ptesence, as ofte as they would, and not the publicanes onely, but others also which liued in flaundre and obloquie, for theyr transgressions notoriously knowne to the worlde, as (for example) hawdes, and harlottess, with suche others: they murmured agaynst his mercifull dealing, and saied: This manne whiche dooeth professe a certayne newe and vncouth trade of holynesse, yet dooeth nothyng eschewe the counpanye of naughtie persones, but receyuech euen knowen synners to talke with him, and dooeth in so muche not flee ne abhorre to haue theim come and bee with hym in counpanye, that he euen eateth also with theim, nothyng remembryng
 howe

The paraphrase of Erasmus vpon

What man
among you
hauing an
hundred
shepe.

howe that the good menne are defoiled by the company and conuersacion of the euill among theim. Then Iesus to the entente he woulde utterly weede out of his disciples hertes this mercilesse disceryne, putte furthe thre parables of sondrie tenours, but yet cummyng all to one poynt and conclusion in the effect of their exhortacion: that is to wete, to all possible mercifulnesse towarde a synner resourmyng his naughtie lyfe. For suche an one is not only not to bee cast of and reiected whan he returneth agayne to better grace, but also by all maner wayes to bee exhorted that he will amende. The firste parable remeth thus: How greatly God tendreth a synner (sayeth Iesus) and turneth not awaye his face from the same synner turnyng agayne to grace, and amending: euerie man maye coniecture by his owne herte and affection. Is there any man of you, whiche hath an hundred shepe of his owne (for in dede euerie man derely loueth any thyng that is his owne, nor would not haue any parte thereof perished or miscarried.) And what would he do, if it should chaunce that one of the hundred shoulde breake of and straigh from the flocke: would he not with the losse of that same one bee so greatly moued, that the nyntie nyne residue least in the wyldie fildie he would carefully go renning about to the other that were loste, and would not be in quiet vntill he had founde him: And what if he chaunce to fynde agayne the litle selve shepe whiche tofore was lost: For sooth as a man muche reioycyng, he wyl laye him on his shoulde and putte hym among the residue of the flocke, a gladder man of that one shepe receyued agayne whiche he feared had been lost, then of the satrie of all the rest of his flocke, for whiche he had taken no feare of miscarrying. And so great is his gladnesse, that it cannot staigh ne refraine it selfe, but it must breake out in the presence of others. For so soone as he cometh home, euen as one that had gotten some notable great gaines, he calleth his frendes & neighbours together, saying vnto them: Declare and shewe your selues glad on my behallfe, reioyce ye lyke true frendes at my ioye: (for amonge frendes it becommeth that all thinges bee in common) because that I haue founde my shepe whiche I had loste. If this bee the affection of a good shepheard to warde his flocke, of what affection doe ye thynke God to be towarde mankynde whom he created, whom he nourisherh, whom he hath for the glory of his owne name predestinate to euerlasting blisse: will he (trow ye) despise the sinner whom Satā hath seduced & led a contrarie waye from the flocke: or els (as he is all mercifull and tender louyng ouer all thynges whiche hym selfe hath made) will he not rather doe all that may be doen to recouer and wynnne suche an one into his owne handes and possession agayne, and with great ioye receyue the synner agayne, when he repenteth, for whom he tooke greate griefe and thought that he was lost: See ye on my woorde ryght well assured, that as the saied shepheard for the receyuing of the same one litle selve shepe maketh much reioycyng with his frendes and neyghbours: euen so there shall be greater ioye to all the aungeis in heauen for one synner repentynge and emending his naughtie lyfe, then of nyntie and nyne iust menne the whiche haue no nede of repentance.

I say vnto
you, þ lyke
myse ioye
shall bee in
heauen.

This image or parable dyd in dede moste directly and properly signifie and represent the Lorde Iesus, who onely is that same shepheard of goodnesse incomparable, who whan mankynde had fallen and trespassed, dyd reconcile the same agayne to his father, paying of his owne body that whyche we had deserued, and carryng in his owne bodye all our transgressions. And albe it
he

he founde neuer a nation that was not muche burdened and endaungiered in synne, yet the Jewes, if they wer compared to the other heathen naciōs seemed to haue a lykelyhood and a shewe of righteousnesse for that they worshipped one God alone, and for that they obserued and kept a lawe geuen by god. And some there wer among the Jewes, who, because they did after a more streighter sorte cleue to the outward preceptes of the lawe, thought themselves in theyr owne opinions to neede no repentance. But the righteousnesse of these brought lesse ioye vnto the tender louyng shepheard, then did the heathen naciōs turning from great and manifest synnes, as from idolatries, from adultries, from straunge and vnnaturall misusages of the bodye. And among the Jewes Paule did more sette forth the merite of god in that he chaunged from a persecutour, and became an Apostle, then if he had secretly mingled Christe with y^e lawes and superstitious customes of the Jewische profession, whiche thyng was at that tyme dooen of no small nōmbr. As for the parable dooeth generally concern the apostles and their successours the bishops. For these ought to beare the affectiōs of Christe their guyde and captaine towarde his flocke, at leste wyle if they bee not hyrclyngs but true shepheardes. For often tymes it cometh in vze, that suche as bee once reclaimed and thoroughly conuerted from manifest synnes of great enormitee vnto true godlynesse, doo in the ensuyng of godly conuersacion, outrenne and passe those, whiche neuer fell into the like hainous enormitees. Suche persones wil not the euangelicall shepheard despise or disdeigne, but rather seke al waies possible vntill he shal cōfess haue brought them home again, and restored them to the shepewotes of y^e churche. The repentaunt synner endeuouryng to walke a newe life, he will take to hym again with great gladnesse, and with a common reioycyng of all the feithfull congregacion. Let the Pharisees murmur and clatter against hym, whiche trustyng to their deceitfull and false righteousnesse, doe not perceiue nor vnderstande how muche more acceptable merite is vnto the lord, then any kynde of sacrifice doo vnto hym. Suche as are righteous in beraydede, suche as are vnfeigned frendes & fauourers of that good shepheard, wil shewe themselves more gladder for the receiuyng again & the recoueryng of one lost shepe, then for many suche as doo putte thir truste & confidence in their owne colde and naked righteousnesse. For they doe not any ferther charge or burden hym with his old faultes and misdooynges, whiche God of his merite hath freely remitted and forgotten: but with muche reioycyng they shewe forth their gladnesse whiche they conceiue for the returnyng of a synner vnto a newe life. He could not haue returned, except the shepheard laying hym on his shoulders, had brought hym home again: & therefore the wholle compaignie of saintes rendereth thanks and reioyceth at the goodnesse of God, not enuyng the same benefite vnto an other, of the whiche benefite euery one of them haue had experience and prouise in themselves before: esteemyng and reputyng it common to them all, what so euer hath chaunced to euery particular mēbre, whether it wer good or euill. And good reason it is, y^e the reioycyng and gladnesse of the churche should bee cōmon to them all, seeing y^e the griefe & sorowe was cōmon to them all. And this was the first parable wherby our lord checketh & reprooueth the proude and arrogant righteousnesse of the Pharisees, whiche did nothing but onely hate synners, and eschewe their compaignie: wheras it is the dutie of true holinesse to procure and studie for the health and emende:

The paraphrase of Erasmus vpon

mente of all creatures, and suche as are guiltie and faultie toward God, to calle home again by penitencie to better waies: and with all possible affection of loue and charitee, tendzely to receiue suche as repente and emende their liues. If Christe, who neuer knewe synne did vse this mercifulnesse toward sinners: how muche moze dooeth it beseme a man beyng his owne self subiect too vice and synne, to shewe and vse thesame mercie towardes his neighbour:

The texte. **E**ither what woman hauing tenne grotes (if she lose one) dooeth not light a candle, and sweepe the house, and seeke diligently till she fynde it: And when she hath found it, she calleth hir louers and hir nel: hbourers together, saying: Reioyce with me, for I haue found the grote whiche I haue lost. A p̄uysle I saie vnto you, shall there be ioye in the presence of the Angells of God, ouer one synner that repenteth.

Either what woman hauing tenne grotes, if she lose one, &c.

The secound parable runneth thus. What woman (saith Christe) is there among you, whiche if she had tenne grotes, and should lese one of theim, would neglecte the losse of the one grote, because she had the other nyne safe enough and sure in hir custodie: What than will she doo: truly she will light a candle, turne and trosse by the rushes, serche euery corner of the house, she will remoue all thyng out of his place, and mozt tale to make, she wil neuer make an ende of sēkyng untill suche tyme as she hath found hir grote that was lost: That if it chaunce hir to fynde it, than is there so muche reioycyng made of the woman for that one grote receiued again, that she can not tempze or staigh hir self, but euen among hir frendes and gossops she must declare and tell it out. And hir said gossops beeyng called together, she will saie vnto theim in this wyse: Reioyce ye, & shewe your selves glad for my cause, that I haue found again my grote whiche I had lost. She maketh no boiste at all of the other nyne whiche wer not lost: she glorieth of that one grote and no mo, whiche she hath found and gotte again, & thiaketh hir selfe a richer woman with that same one grote, the with the other nyne. If a woman bee so affectionately sette toward hir money, that she is muche grieved with the losse of any parte therof, and greatly reioyceth for p̄ fyndyng of thesame again, bee it neuer so litel a porciō: how muche moze will God bee of the mynde, that no parte shoulde bee lost of men, for the redemyng and sauynge of whom he hath willyngly geuen hym selfe to bee hanged on the crosse, because he fourmed and made man after the paterne of his owne lykenesse:

The texte. **A**nd he saied: A certain man had twoo soonnes, and the younger of theim saied vnto the father. Father geue me the porcion of the gooddes, that to me belongeth: and he diuided vnto theim his substance. And not long after, when the younger soonne had gathered all that he had together, he tooke his iourney into a fere countrye, & there he wasted his gooddes with riotous liuyng. And when he had spent all, there arose a great dearth in all that lande, and he beganne to lache and wante, and came to a citezen of that same countrye: and he sent hym to his sceme, to kepe swyne. And he would faine haue filled his bealie with the cobbles that the swyne did eate: and no man gaue it vnto hym.

Then added he fethermoze the third parable, whiche albeit it generally apperteineth to all synners, arysyng from theyr synnes and trespasses, yet for the rate of the tyme in whiche it was spoken, it dooeth moze directly touche p̄ Gentiles called and receiued to the grace of the ghospell, and the Jewes (who semed to thēselfes alcradie iust) enuyng the felicitie of thesame Gentiles. The discourse and procelse of the parable is this that foloweth. A certain man (saith Christe) had twoo soonnes, of whiche the younger folowynge the in-

stincte and leding of youth & folye, went vnto his father and saied vnto hym: ^{Geue me þ} father geue me my childe's parte of your gooddes, & I will after myne owne ^{portion of þ} facion assaie what profite & gaine I can leue therof. The father beyng tēdre ^{gooddes &} ouer hym, and lettynge hym folowe his owne bydle and course, diuided his substance betwene his twoo sonnes, & either of theim had his owne porcion deliuered hym, & free libertee withall, to putte it to suche vse as he would hymselfe, but yet not without hope that they would thaire a dooe good therewith. The elder planted hymselfe not ferre fro his fathers house: but the younger within fewe daies sold all his substance that he had, and whan he had turned it into readie money, he straighed from his fathers, & went into a ferre countrey. So that should he dooe beyng a young man, beeyng at his owne libertee and maister of hymselfe, and liuyng free from his father, in a straunge countrey: he vtterly diuorced and disseuered hymselfe from God his mooste ientill father, who maketh himselfe a straungier and a pilgrime of this world. This disseueryng and soondreyng is not of place, but of affectio & herte. Euill talke dooeth corrupt and marre good maniers. The Jewes had receiued a lawe by the instruction and guydyng whereof, they did knowe what was to bee followed, and what to bee eschewed: and the Gentiles also had their giftes, as quickenesse of witte: the knowelage and vnderstāding of the thynges created, and made of Goddes handie worke, by the whiche they might haue knowen the maker, (as in veray dede a knowelage of hym they had.) Yea & they wrote a sette forth bookes veray absolute & perfecte, of the matier and fourme how to liue wel: but not hauing in their mynde y they ought to referre & attribute these veray same rychesse vnto God as the autour of theim, which he did tenderly geue not to any suche ende or purpose, that they should foolishly abuse theim. but that with the same they should wurship and honour their most beneficall father, and by this wurshippyng, prouoke hym to a ferther liberallitee to geue the more. But how ferre had they straighed and gon wandreyng awaie from God, in that they did wurship wood, stones, dogges, oxen, apes, serpētes, oynions and lkers, as if these thynges had been Goddes: And how ferre wer they gon from god in that thei fell into suche filthinesse, as the veray perceiuyng and reason of nature hath euer moze remoued and kept the brute and saluage beastes from: Unhappie is that libertee, whiche the fathers presence dooeth not gouerne and staigh. For what chaunce at length befell the young man now set at his owne free libertee out of his fathers tuicion: he spent and wasteful y consumed among straungiers all the substance not of his owne, (for nothyng it was that he had of his owne) but of his fathers. And he spent it out riottously at dyce, en harlottres, & i feasting & baquetting. ^{and there he} For plain riot it is, whatsoeuer is spēt about the inordinate lustes of þ bodie ^{wasted his} without necessitee. Arraillly the saied inordinate lustes and desires doe corrupte ^{goodes &c.} and marre euen the right precious giftes of nature. And whan he had wasted all his substance, folowynge in all behalves his owne sensuall mynde & pleasure: there arose a great famine in the said countrey where the young mā kepte hymselfe as a straūger and pylgrime. For this worlde hath nothyng in it that maie fully satiffye the soule of manne, but onely that whiche is the chiefeeste and mooste best thyng of all, whiche thyng is no where els but onely in þ fathers house. Well what should the young man do beeyng a straungier among suche as he knewe not, bee:ng naked without clothyng, and beeyng in the daūgier

The paraphrase of Erasmus vpon

And came
to a cite3 of
that same
countrey.

of death through great houngre: wheras before it was grieuous vnto hym to obey the commaundemente of his moſte ientill father, he was now of force conſtrained to bee as a bonde ſeruaunte to a forein & vncirteous citezen of a ſtraunge toun. Whan men reſuſe to receiue the ſweete yoke of the Lorde, than are they compelled to beare the moſte harde and heauie yoke of Satan. So wilt thou heare how miſerable a kynde of bondage it is to ſerue the deſires of the worlde. The citezen that was his maiſter ſent hym to his mainour in the countrey, there to kepe and fede his hogges. Fro how great dignitee into how great reprochfulneſſe was the miſerable young man brought through his owne folye. Of a ryche inheritor of an excedyng ryche houſe, he was now made a bonde man and a ſwyneheard: and yet notwithstanding did not that ſame his cruell maiſter ſo muche as geue hym meate to eate. What nedeth many wordes: ſo great was the famine and houngre of the trueth & grace of God (whiche trueth onely and none but it is hable to ſatiffie and fede y^e ſolle of man:) that he deſyred to fill his bealie he cared not wherewith all, no nor if it had been with the veray huſkes, & coddes, wherewith the hogges wer fedde: and yet was there no man whiche would geue hym the ſame, in ſo muche that he was in wuſe caſe then the very ſwyne, to whom herather was a bonde ſeruaunte, then a reboler oz a maiſter ouer theim. The veray giftes of nature wer now defaced in hym, and had clene forſaken the young man: and the freedom of his owne will, (as pooze as it was,) yet loſt and gon it was: and yet the ſtomake and appetite of his ſolle beeyng extremely corrupt, was eagre to haue ſome meate to appeace his houngre. Euerie vain and void pleaſure of the worlde which dooeth but for a ſhort ſpace pacifie, neither ſatiffying the ſolle, nor makyng it fatte, bee as the huſkes and coddes that the ſwyne fede of: with theſe are the ill ſpirtes delited: and ſuche as are their ſwozne ſeruauntes, they doo rather tolle and traine with thoſe baites then fill theim. And yet haue they not alwaies plentie oz aboundaunce of theſe readie at hande neither, oz in caſe they haue, yet is it marred and diſtreaſed with muche galle of griefes and ſorrowes.

The text.

Whan he came to hymſelf, and ſaid: how many hyed ſeruauntes at my fathers houſe breake enough: and I periſhe with houngre. I will ariſe, and goe to my father, and I will ſaie vnto hym: father I haue ſynned againſt heauē, and before thee, and am no more worthy to bee called thy ſonne, make me as one of thy hyed ſeruauntes.

Whā he came
to hymſelf.

Well than he was now come to the poynte of extreme calamitee and diſtreſſe. But happie is that diſtreſſe whiche conſtreigneth a man to emende his ill liuyng. For the firſt degree and ſteppe toward ſaluacion is this: to calle to remembraunce from whence a man is fallen, and to acknowelage how ferre he hath ſwerued and growen out of kynde. And this was the fathers owne drawyng vnto hym. For he had gon awaie and leaſt his father: but the father is euerie where preſent. In tymes paſt he had been a young man paſt himſelf, and out of his right mynde, he was a mā diſtraught with deceiptfull ſnares of this worlde, ſleepyng all ſuche thynges as wer onely too bee deſired, and deſiryng thoſe thinges whiche onely wer to bee eſchewed and auoided. But the matier is than in good ſtate whan the ſynner and myſdoer through the ſecret inſpiration of his moſte ientill father, cometh to his herte again. The young man therefore beeyng at length come well to hymſelfe again, ſpake too hymſelfe

And he ſa:
140.

himselfe in this manier: from what degree to what condicion and state am I come wretched creature that I am: Out of myne owne countrey into exile and banishment: out of a ryche and welthie house, into a countrey of famine: from libertee into seruitude: from a moste louyng father to a moste cruell maister: from the dignitee of beeyng a soonne in my fathers house, to the moste vilest condicion of bondage that maie bee, and from the felowship of my brother and of the other seruauntes, to lyuing among swyne. How many hyred seruauntes are therein my fathers house, whiche through the bountie of my father haue plentifull stooze of breade at will as muche as they willeate: and I beeyng the soonne of suche a good housholder dye here for hounge. Many of the Jewes are hyzelinges whiche doe after a sorte obserue the comaundementes of the lawe, not of any godly affection, but either of a seruite feare, or els for the rewarde of thynges tempozal: and yet a matier of somwhat it is: to liue as a couenaunt seruaunt with so ryche and so bounteous an housholder, and not to bee disseuered or put asundre from so fortunate and happie a house. For one shall of an hyred seruaunt bee made as his soonne, if he haue the affection that a soonne ought to haue. And a godly kynde of enuie it is, whiche prouokerh the young man to the hope of forgeuenesse. For after that he had with hym selfe bewailed his state of extreme miserie wherein he than laye altogether wallowyng, he begoonne somewhat to lift and set hymselfe vp right, and to take some herte vnto hym, saying: I will arise, and I will goe vnto my father. And yet alas (saith he to hymselfe) how darest thou be so bold: hast thou any thyng whereby to make thyne excuse or pougacion vnto hym: thou foundest hym euermore a moste tendre louyng father to leat thee haue all thyne owne will: thou diddest eagerly require thy chyldes parte of his gooddes, he gaue it thee without once saying nay vnto thee: and of thyne owne mocion a dooyng it was, that thou leatest thy father beeyng to thee bothe louyng and fauorable: thou hast shamefully wasted thy fathers substance, not geuen thee for any suche purpose: Thou canst impute this thy calamitee to none other person but vnto thyne owne selfe. To stand in defense of this my dede should lifel helpe or preuail, this is my onely hope: for as muche as I knowe my father to bee a right father in veray dede, that is to saie, of his owne nature a man mercifull and easie to be entreated: it maie so bee, that some part of his olde loue & charitee remaineth still in his herte, though I haue vtterly cast of al y whole nature and duetie of a true soonne. I will not goe about to make my fault and trespase light: nor I will not denie it. Plain and simple confessioun of all the matier shall moze weighe with hym, and a mynde in veray true dede mistikyng it selfe for his naughtynesse: then the best excuse or purgaciō that maie be made with studie. The moze veraily that I shall hate my selfe, so muche the moze easily shall I stiere vp and kiendle his loue toward me again: and last of all in this my extreme despraciō, to whom should I rather committe my selfe then vnto myne owne father: he onely & none but he is hable to restore the trespasser that hath had suche a foule falle: yea and also if there be any in the worlde that will bee willyng to dooe suche a good dede, it is he y wil bee willyng. I will not tarie till he shall knowe my fault, till he shall be aduertised and enfourmed of my wretched state and woefull distresse by other men then my selfe, who peraduenture will of theyr instigacion rather incense and prouoke hym to punish this my wickednesse, then to pardon me. The tradic it wale too appeace

How many
hyred serua
ntes at my fa
thers haue
biede e:
nough, &c.

I wil arise
and go to
my father.

And wil
saie to him
father I
haue sinned, &c.

The paraphrase of Erasmus vpon

And am no
more woorthie
thy too bee
called thy
sonne.

the matter & make all thinges quiete, shall be, if I my selfe first breake & shewe the plain case vnto hym euen as it standeth. Let hym take suche waies & orde therein as shall please hym. For he is my father, and I am his sonne: & what soeuer I haue faulted, I haue faulted against him alone. And therefore I wil saie vnto hym: father I haue faulted greatly before thaungels of god and before the, neither doe I iudge my selfe woorthie from hence forth any more to bee called by þ name of thy sonne. I shall thinke it enough if thou takyng pitie and cōpassion on me, shalt leat me bee in lyke place and fauour with thee, as euerie one of thy common hired seruantes bee. Let me no more but bee as an hanger on in any one corner of thy household: there can bee no fitter woordes framed to stiere by and to enkiendle my moste singuler good fathers mercie & compassion to wardes me. How muche the plainlier he confesseth his faulte, (whiche faulte could neither bee hidde, nor yet be excused,) the more that he dooeth mislike hymselfe, the more that he dooeth humble & submitte himselfe, the more þ he declareth himselfe to haue no hope ne truste remainyng or least vnto hym, but onely in his fathers grace and mercie: so muche the more shall he drawe his fathers mynde to dooe euen as he would haue hym to do. And this tenour and fourme of speakyng vnto his father, no arte of rhetoricke had putte in þ young mannes mynde: but his owne conscience beyng grieved and displeased with it selfe, and yet not vtterely conceyuyng an extreme ill opinion (that is to saie,) not despairyng of his father goodnesse.

The texte.

And he arose, and came to his father. But when he was yet a great waie of, his father saue hym, and had compassion, and ranne & fel on his necke, & kyssed hym. And the sonne saied vnto hym: father I haue sinned against heauē, & in thy sight, & am no more woorthie to bee called thy sonne. But the father saied to his seruantes: bryng forth the best garment and put it on hym, and put a ring on his hande, & shoes on his fete. And bryng hither that fatre calfe, & kill it, & leat vs eate and be merie: for this my sonne was dead, & is aliue again: he was lost, and is founde. And they began to be merie.

This hope therefore and trust conceiued, the young man ariseth, and to arise (as I saied before) is the first stepp & degree to wardes saluaciō. Backe goeth he therefore home again al þ waye that he had come, weping & sighyng al the waie, wheras he had tofore departed from his father as perte & fierce and as rashe and wilful as could bee. Thus hast thou a plain paterne & example declared vnto thee, of a man returnyng from extreme naughtynesse: now beholde a paterne of the gracious mercifulnesse of god. The young man was not yet full come to his fathers house, when his father espied hym cummyng a ferre of, (as in dede naturall fatherly loue hath alwaie the eyes open and can see ferre.) Wherthat did more tendrely loue of the twoo, dōd first espie the other.

And had
compassion.

He saue his sonne cummyng woondreous ougly and pietreous to behold, who had wilfully departed from hym a fierce young man, and one þ woulde not take it as he had dooen. He saue hym ragged houngesteruen, filthie, lamentyng, sighyng & wepyng. This veray sight beeyng so pietreous, begoon, by and by to moue the fathers herte: & wheras he had iust cause to haue been angrie: this sight turned his angre into pietie and cōpassion. He remeth forth to mete the young man, as the same was cummyng to wardes hym, and not lookyng to bee praied of his sonne, but beyng ouercomed with natural loue, caught his soone about þ necke & kyssed him. And albeit these thinges wer the sufficient tokens of a mynde readie of it self to forgiue: yet þ young mā beyng

And ranne,
& fell on his
necke, and
kyssed him.

Father I
haue sinned
against.

angrie

angrie with himselfe, saied: father I haue dooen amisse and that greatly, bothe befoze the Angells of God and befoze thee, and yet haue I been so bold as to auenture to come into thy sight, wheras I am vnwoorthie any moze too bee called thy soonne, forasmuche as all the bandes of naturall loue and duetie on my behalfe haue been broken. Herein this man by the onely instincte & motion of nature being thus affected toward his soonne, vnderstande thou the goodnesse of God, who is muche moze gracious and mercifull to wardes a mā that hath been a synner, if he truly and vnfeignedly repēte and mislike himselfe: the any father can possibly bee to wardes any soonne, though he neuer so tenderly loue the same. His soonne had not yet spoken all that he had conceiued and recorded in his mynde befoze, by reason that wepyng & sobbyng did breake his tale. But his teres declared and spake moze then his wordes could haue doen. And what doeth his father therewithyle, trowe ye? doeth he speake any thoundreyng wordes of crueltee? doeth he threate to beate hym? doeth he threate to cast hym of, & neuer to take him any moze for his soonne? doeth he cast hym in the teeth with his bounteous goodnesse shewed vnto hym? doeth he laye to hym his goyng a waie? dooeth he burden hym with his gluttonie, or other abominable poyntes of liuyng? he remēbryeth none of all this geare, he doeth so greatly reioyce that he hath gotte his soonne again. The soonne thought himselfe vnwoorthie the title or name of his soonne: yet the father restoreth hym to his old state and degree again. The sonne doeth vtterly condēne himselfe: and the father dooeth absolue and quitte hym. The soonne did cast himselfe downe to bee a seruaunte: the father setteth hym perfectly again in his old state and dignitie. For the father turnyng himselfe to his seruautes, saied: byng ye forth quickly his former robe and apparell that he was woont to weare, & put it on hym; & sette also a ryng on his fynger, & putte on a paire of shooes on his fete. And this doen, sette ye also out of my pastures that same best and fattest calfe that is there, and kyll it. Let vs prepare a feast, and leat vs reioyce, for that this my soonne was once dead, and is now come to life: and for that he was once perished and vtterly lost, & is now found again. So great a matier it is y a true penitent herte maie dooe with God. There is no punishment ministred vnto hym: onely to be of a penitent and contrite herte, suffised his moste louyng father. He whiche by his ill demeanour had made himselfe vnwoorthie to come in his fathers sight or presence, the same did y father espie and cast a mercifull eye vpon, cummyng towardes hym a great waie of. He that hath deserved for euer to be thrust out of his fathers house, which being an vnthankfull persone he had tofoze wilfully & vnhonestly forsaken: to hym returnyng and cummyng home again, the father in his own persone came forth of the doores, & mette hym, for he hath none in all his whole house more mercifull then he himselfe is. Hym that had cast himselfe into the bondefernice of abominable maisters, that is to wete, the filthie pleasures of the bodye: hym did his father bouchefafe to embrace in his armes. To hym that had deserved to bee scourged with many a sore stripe: is geuen a kysse, for a token of perfect loue and attouement. Happie is that synner, whom the Lord bouchesalueth to embrace and kysse. Because he confessed his offences, and refused the name of a soonne, for that in his conscience he knewe himselfe faultie, there was brought forth, and restored vnto hym all the tokens of his old dignitie. He had lost all his apparell that was mete for suche a mānes soone to weare: but there was

But his father saied to his seruautes. &c.

And putte a ryng on his hande. &c.

And leat vs eate and be merry. &c.

The paraphrase of Erasmus vpon

brought vnto hym the principall best robe and besture of his former innocencie whiche he had lost. He had lost all the worthinesse and dignitee of a soonne of the house, by his owne wilfull seruitude: & yet is þe ryng deliuered him again. And because he should lacke nothyng that might serue for the deckyng and trymmyng of hym to the vttermoste, he hath shooes putte on his fete. The young man hymselfe durst not hope to haue any suche thyng: and how muche the lesse he hopeth or looketh for it, so muche the sooner dooeth he obtaine a great it. And to the entente that none in the house should the lesse esteeme hym or set by hym for his lyght and homely pzanke of youth: his father as soone as þe calfe was killed, moueth and prouoketh all his wholle household to reioyce altogether, and allegeth good causes vnto theim why they should bee glad: howsoever he hath behaued hymselfe (saith he) my soonne he was, he hath been dead, and now is he called to life again. For synne is the death of the soule. And he renneth towarde death, whiche leaueth and forsaketh the autour of life. He leaueth and forsaketh the autour of life, whosoever is in loue with the thynges of this worlde, for the worldely pleasures are ferre wyde from God almighty schoolyng. And suche an one is reuiued again as doeth repente and resourme his synnefull lyfe. He was lost without any hope euer to be recovered again as concernyng hymselfe: howbeit he was found and gotten again. To departe awaie fro þe fathers house, is to perishe: for out of the same house there is no health. Neither is there any waie to returne, except his father selfe putte it into his sonnnes mynde beeyng now brought to extremitiees. That the father putteth the remembraunce of hymselfe in the sonnnes mynde, is of his owne benefidall goodnesse towarde the soonne: but in that the soonne dooeth not neglecte it when it is so putte to hym, this is imputed vnto hym as a thyng meritorious: and the betray confessyng of the faulte, is receiued and accounted for satisfaccion. He was lost through his owne folye: And was found again by his fathers loue. And because he repented and emended euen from the botome of the herte, forasmuche as he did vtterly myslyke hymselfe: his fathers mercifulnesse did not onely restore him to his old dignitie, but made also a feaste, that he might commende and settefooorth his soonne to the hertie loue of all that wer belongyng vnto hym.

The ferte. ¶ The elder brother was in the feldes, and when he came and dretue nigh to the house he heard mynstrells and dauncyng, and called one of his seruauntes, and asked what those thynges ment. And he saied vnto hym: thy brother is come, and thy father hath kylled the fatte calfe, because he hath receiued hym safe and sounde. And he was angrie, and woulde not goe in. When came his father out and entreated hym. He answered and saied to his father: loe these many yeres haue I doone thee seruice, neither brake at any tyme thy commaundement, & yet gauest thou me neuer a kidde to make merie with my frendes: but as soone as this thy soonne was come (whiche hath deuoured all thy goodes with harlottes) thou hast for his pleasure kylled the fatte calfe. And he saied vnto hym: soonne thou art euer with me, and all that I haue is thine: It was mete that we shoulde make merie and bee glad: for this thy brother was dead, and is aliue again, and was lost, and is found.

And suche maner an one as the father here, beeyng expessed by the similitude of a parable, shewed hymselfe towarde his soonne: euen suche ones ought curates and bishops to shewe theimselfes towarde the penitent synner. But the proude pharisees (who fauouryng theyr owne faultes, dooe nothyng but shewe moste cruell tyrannie vpon other mennes faultes) are ferre wyde fro this example. And beholde whyle al the wholle house of the father, that is to saie,

the

the wholle cōgregation of deuout and godly persones, was altogether merie and full of all reioycyng, onely the brother beeyng well resembled to the Pharisees, dooeth enuie and grutcheth at it. For whyle these thynges wer in dooing, the elder sonne was not at home, but was busily occupied in the fiede of Moyses lawe, labouryng till he sweatte again with carryng the burdens of the cōmaundementes, and mooste painfully wadyng and strougleyng to beare the heauie weozkes of the lawe, whereas the younger brother dyd in the meane tyme receiue and take the mooste ientyll yoke of his father.

The elder sonne was in the filder.

And whan the saied elder sonne dzeuenered vnto his fathers house, he heard the straungenoyse of them that soonge and daunced for ioye. For stickyng wholly to the vnsauourie lettre of the lawe, he did not knowe howe great ioye it is that the spirite of the ghospell hath. Whyle the Jewes neglecteth all the pzemisses dooyng nothyng but digge and beare burdens in the fiede of the lawe: in the meane tyme is the people of the Gentiles with great ioye receiued and taken into the house of the father, who nothyng els desireth but the saluacion of his. Thā the folower of þ old lawe meruaillyng muche at the straungnesse of this newe matier, and woondzeyng what should bee the cause of suche bntwoont mirth: would not bouchesalue to entre in where hemight bee partaker of the common gladnesse emong all the reste, whiche thyng his father dyd earnestelie wishe. For the Gentiles wer not so receiued in, that the Israelites should bee excluded and shutte out. But euen yet styll they stande without the doozes fumpyng and freattyng for that the churche reioyceth for the Gentiles receiued to the saluacion of the ghospell.

The elder sonne therefore called out one of his fathers seruauntes, and demanded of hym what newe ioye and gladnesse all thys same was. He made aunswer, your brother is come: whom, whā your father had gotten again, he was beray glad, and kyllid that same principall best calfe which he had so long fattid, because he had hym safe and sound again, whō he thought to had been bttrely losse for euer: Here beholde a Judaicall herte & stomake: which wheras it ought to haue reioycid for þ receiuyng of his brother, which ought to haue praised the mercifulnesse of his father: yet had rather to enuie his brother, and to take indignation against his father. He taryed still therefore without the doozes, murmouryng & full of chafyng. And whan his mooste louyng father had perceiued him, who desired þ ioye to bee in cōmō to all þ wer of his house: he went vnto hym and begoon courteously to praiſe hym, that castyng all enuie and grutcheth out of his stomake, he would come in, and make one at the feast emong all the reste, and woulde bee partaker of his fathers ioye.

And called out of þ seruantes, and asked what these thynges ment.

Yet woulde not the elder sonne any thyng bough or relente with this his fathers courteous entreactyng, but proudly quereled and reasoned the matier with his father, and bnnaturally accuseth his brother. Beholde (saith he) so many yeres am I as a bonde seruaunte to you within your house, noz neuer brake or transgressed any commaundement of yours, and yet this my godly obediēce hath neuer been regarded. For ye neuer gaue me so much as a young kidde to herewith I might make merie emong my frendes. But now that thys same sonne of yours, who hath wasted & spent your substance on whoozes and harlottēs, is come home again: ye haue kyllid for hym that same your principall best and fattest calfe.

Loe, these many yeres haue I doct the service.

Dooest thou not Theophilus thynke thy selfe to see this elder sonne to entre

The paraphrase of Erasmus vpon

in fuming and chafing, and thus murmuring againſte his father, whan thou readeſt of the Pharifeis backebityng Chriſte becauſe he did eate with Publicans and ſynners: whan thou readeſt of the Jewes repinyng againſt the Grekes for that theſame Grekes were admitted to the miniſterie & office of Apoſtles: whan thou readeſt theſame Jewes ſcolding and raylyng without ende, that the Gentiles leauing their idolatrie, without the burden of the law, by faith only ſhoulde bee admitted to the grace of the goſpell, & ſhoulde bee baptiſed, and ſo confirmed with the holy ghoſte: whan thou readeſt of them hauing enuie, that they abſteinyng from the feaſt, the congregaciō and church of the Gentiles with an vnſpeakable ioye of the ſpirite dooeth eate that ſame ſpeciall goodly calfe, whom the father commaunded to bee ſlain for the redēpciō of the wholle worlde: And yet this man alſo beeyng a murmurer, as he is, the gracious goodneſſe of his moſte good father goeth aboute to appeare.

It was
more that
we ſhould
make me-
rye, &c.

Sonne (ſaith he) thou ſhalt fare neuer a whit the worſe for that, though I bleſſentinneſſe and mercie towardeſ thy brother. For thou art continually with me, and all that is myne is thine. For continuall felicitie neuer interrupted or broken of, hath not ſo muche pleaſure or delectation in it. But lyke as a diſeaſe or ſickenneſſe afoze goyng doeth commend health vnto vs, and make it ſeme the ſweter vnto vs after we bee reſtored to it again: euen ſo the miſfortune which I haue had afoze for my ſonne, maketh our mirth now the more, for that he is gotten again.

And thou oughteſt to reioyce in thy brothers behalfe, & not to bee alwaye fro the mirth of this feaſte, for becauſe thiſſame thy brother was once dead, and is returned to lyfe again, he was once loſte, and is now founde againe. Therefoze dooe not thou thynke that he is returned home to thee theſame man that he was: but thynke hym of an vthyrſte to bee newe borne an honeſte and well diſpoſed man. Thou muſt not remembze what he hath been: but bee gladde that he is now become ſuche an one, as we wiſhe and deſire to haue hym.

With theſe three parables the Lorde dyd exhorte all his diſciples to mercie and ientinneſſe in receiuyng of ſynners. For the glozie of God is neuer more ſhewed or better ſette forth then whan he which was veray notoriouſly ciuill, is ſoodainly by the grace of God made a newe man: of an idolatre, made the ſeruaunte of Jeſus Chriſte: of a rauiner, and extorcioner, made a defendour and helper of the poore: of an vnchaſte liuer, made chaſte: of an ambitious perſone, brought to humilitee: of a reuenger, chaunged into a bearer & long ſufferer. Furthermore the younger ſonne founde his fathers mynde ſo muche the more readier to forgeue hym, for that the Gentiles whiche did not knowe God, faulted againſt him more through ignorance, then of any ſtubberne or indurate prepenſed malice. For ignorance and lacke of thinkyng and caſtyng afoze what will come after, is alwayes for the moſte parte ioyned & coupled with youth. And therefore ſo muche the more willingly we doe forgeue youth, and beare the more with this age whan it dooeth offende. But the Jewe whiche to hymſelfe ſemeth iuſt, and ſtādeth muche in his owne conceipte for fulfilling of the law, doeth trespae more grievouſly with enuiyng againſt his brother, then the other had ſynned by ſweryng and ſtraighyng out of the right waie.

The.xvj.Chapter.

¶ And he said also vnto his disciples, There was also a certain riche man which had a steward, and the same was accused vnto him, that he had wasted his goodes: And he called hym, and said vnto hym, how is it, that I heare this of the: Seue accoumptes of thy stewardship. For thou maiest bee no longer steward. The steward said within himselfe, what shall I dooe: For my maister taketh awaie from me the stewardship: I cannot digge, nor to begge I am ashamed, I wote what to dooe, that whan I am putte out of the stewardship thei maie receiue me into their houses. So whā he had called al his maisters debours together, he said vnto the first, how muche owest thou vnto my maister: And he said, an hundred tunnes of oyle. And he said vnto hym, take thy bille, and write down quickly, and write fiftie. Then said he to another, how muche owest thou: And he said an hundred quarters of wheate. He said vnto hym, take thy bille and write forber scoze. And the Lord commended the vniust steward, because he had doen wysely. For the childre of this world are in their nation wiser then the children of light. And I saie vnto you: make your friends of the vniust Mammon, that whan ye shall haue nede, they maie receiue you into euerylastyng habitacions.



¶ Ad all thissame that hath hitherto been said, did moste specially, and moste directly touche the Pharisees, taking muche indignaciō, that the Lorde Iesus, as one that remembred not his owne high dignitie, dyd receiue publicans and known synners to the familiar cōuersacion of lyuing with him in compaignie. But anon after, he returnyng to his disciples, aduised & exhorted them to a more larger fauourableness, y they should not onely not murmur against y goodnesse of God: but also they shoulde by all meanes and waies possible, folowe the same goodnesse of God on their owne behalves: earnestly applying themselves to dooe their neighbour good by euerie occasion: relieuyng the same in succour of thynges necessarie for the bodye: easying their hertes with wordes of comforte: exhortyng them to goodnesse: teachyng them what they ought to dooe: admonishyng them whan thei did amysse: and forgyuyng them whan they trespassed against them. And where he would teache vs that our gentle goodnesse in thus dooyng shall not perishe to vs ward, but that cōtrarie wyse, it is laied bp in scoze for vs against the lyfe to come, whatsoeuer thyng is here bestowd on our neighbour: he propounded forth this sentēce by a parable of suche sorte as foloweth. A certain great riche mā there was, who had cōmitted y bestowyng and housebandyng of all his goodes and thynges vnto a steward of his. This steward was complained on to his Lorde, that beeyng more prodigall then reason was, he wasted and consumed his goodes awaie. The Lord therefore calling for his steward, said vnto him: why dooe I heare this bruite & fame of the: Come on, make thyne audite and accoupte of thy stewardship: for I am not myndedue willyng, that thou shalt any longer haue the ordryng or disposicion of any more gooddes of myne. But the steward as soone as he vnderstood that it was lyke within a litell short tyme to come to passe, y he shoulde bee put out of his office of steward, did in y same litell short time subtilly and craftily prouide for hymselfe. Some men haue rychesse, some men haue learnyng, others haue experience of the worlde, and so one man hath one qualitie, and an other man an other. And what thyng euerye persone hath whereby he maie bee hable to doe his neyghbour good, it is the substance of our

The paraphrase of Erasmus vpon

of our ryche Lorde and maister: whiche substance it is our office boūtifully to bestowe on our neighbour. For no mortall man is hymselfe the lorde of suche qualitees and gistes as he hath, but a stewarde and a dispensour onely. This office of dispensyng is soone taken awaie. For all the life here in this worlde is but short, and after this lyfe there is no longer power ne libertie to doe good. And a plain waster is that man of the lordes substance, whosoever bestoweth after his owne affection that that he hath, and doeth not with parte therof relieue his neyghbour.

The stewarde therefore beeyng sure within a litell tyme to be remoued from his stewardship: consulteth with his owne mynde, and aduiseh himselfe, sayinge: what shall I now best doe, seeyng that my lorde and maister taketh awaie from me the power and office any longer to haue the dispensyng of his gooddes? And whereon to liue I haue not. For I gathered nothyng together for myne owne behoufe whyle I might haue doen. There is nothing leaste now for me to doe, but either to digge in the fiede for hire wages from daie to daie, or els to goe about euerie where on begging. But to digge and delue I lacke strength, and to begge I am ashamed. But (as happe is) I haue euen now suddainly deuised in my braine, how to make a ioly prouision for my selfe. I will procure and geat my selfe some frendes with my maisters gooddes. And the saied frendes bearyng well in minde my beneficiall goodnesse towarde theim, will receiue me into theyr houses, whan I am putte out of myne office of stewardship. Hereupon he calleth together all his maisters debtours, one by one, and saith vnto the first: how muche arte thou behinde with my maister indebted vnto him: the partie answered: An hundred bates of oyle, (and a bate, as some wyrters doe accounte, was a kynde of measure among the hebrewes, containyng seuen gallones of liquour, or thereabout.) Than (quod the stewarde) haue here, take thyn obligation, and sittynge downe quickly, wyte thou fiftie in stede of an hundred. My maister is ryche enoughe, I will haue thee saue the one moytie clere to thyn owne auantage by my good helpe. Thys doen, he sayed to the seconde: and howe muche oughst thou: who answered: an hundred quarters of wheate. Than quod the stewarde: take the bille of thy hande, and wyte sower scoze. As for twentie quarters, whan it is abated, my maister will neuer perceiue: and to thee beeyng a pooze man twentie quarters saued will dooe good seruice and stede. And after the same sorte plaied he with the other debtours also. In case thys fraude had been espyed or knowen to the foresaied ryche man: his stewarde had neuer escaped unpunished for it: But yet the Lorde Iesus for an example of beneficiall liberalitie, praised vnto his disciples, y deuise of the saied stewarde, though guyleful, yet wyse and politike: and exhorted all his to the folowynge of him: geuyng a sharp checke to our sluggishnesse, in that, that men seruyng thys worlde, are moze prouident and soze castynge, and also moze diligente and industrious in prouidyng for their bodyly susteinaunce and liuyng, then suche persones (who hauing clerely renounced the worlde, do ensue thynges eternall) are in makynge prouision for theimselfes towarde y euerlastyng lyfe in heauen. And a soule shame it is for vs that they in theyr kynde are so wyse & so full of good prouision, all the buisynesse beeyng onely for light trisyng matters, and thynges that shall anon after come to nothyng: whan we are slacke by dooyng

What shall
I dooe, for
my maister
taketh fro
me steward
ship. &c.

Take thy
bille. &c. and
wyte fiftie.

by dooyng good turnes and pleasures to our neighbour, to purchase and great sure staighes of the lyfe immortall: seeyng that by reason of the vncertain terme of this present lyfe, euerie of vs ought to looke for no lesse to come, but that we muste heare spoken to vs by our maister, the wordes which y^e saied steward heard spoken vnto hym: Thou maiest no more from this tyme forwarde expecte or occupie thy roume of steward.

And this tyme forasmuche as it is bothe to euerye manne vncertain whan it shall come, and also otherwyse to no man any better then a thyng of veray short continuance, we must make haste, y^e all our worldely goodes bestowed on the poore in the waie of almes, we maie prepaire and great our selves prouision to serue and bryng vs to the lyfe euerlastyng. For by that meanes shall it come to passe, that we also shall be made partakers of the good dedes whiche other men haue dooen, forasmuche as we haue with our tempozall gooddes holpen them. For whoso dooeth with parte of his substance helpe to aide and mainteine any man beeyng buisily occupied about the cause or affaires of the ghospell to bee sette forth: the same shall again in the kyngdome of heauen bee relieved and made partaker of the well dooynges of an Euangeliste, that is to saie: a wytyer or a preacher of the ghospell.

Therefore saied the Lorde: And take ye good waies for yourselves in season whyle time is, after the example of the saied worldely wyse and politique steward. Procure vnto yourselves good frendes of an euil thyng, to y^e ende that at suche tyme whan ye shall at the commaundemente of the Lorde bee copelled to departe out of y^e tabernacle of this mortall bodye, thei maye receiue you into tabernacles euerlastyng. In happie permutacion it is, whan transitorie thinges make chaunge with thinges eternall. And what is more vile, or ferther from vertue, then the rycheesse of this worlde? They are vneath at any tyme gotten without guile & falsehood. And other waies or meanes, either to saue them, or els to encrease them is there none, but the same that they are gotten by. It is a possession of muche buisynesse and encumbzaunce, and yet is it neither out of daungier of miscarryng therewhyle, ne any waye a thyng of long continuance. For they folowe not they^r maister whan he departeth heng, yet notwithstanding with the same a man maie bye that is euerlastyng, and whiche maie do hym good stede and seruice in the lyfe to come. So shall it come to passe, that the thing whiche in case it bee hoozded by and hiddē, maketh a manne vnrighteous and thral to many cares: the same, if it bee laied out and bestowed in dooyng charitie, shall bee an instrumēt of euāgelicall righteoursnesse, whyle bothe he that is a minisre of the ghospell, is relieved with necessities, and a rewarde cometh to the geuer with a large increase of entresse.

¶ He that is feithfull in that whiche is lesse, is feithfull also in muche. And he that is vnrighteous in the lesse, is vnrighteous also in muche. So than if ye haue not been feithfull in the vnrighteous Mammon, who will beleue you in that whiche is true? And if ye haue not been feithfull in an other mannes buisynesse, who shall geue you that whiche is your owne? No seruaunte can serue twoo maisters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God & Mammon.

Whoso, as a steward, hath the disposyng and bestowyng of a mortall mannes gooddes, by suche meanes and none els is found to bee feithfull and trustie: if he after a veray pinchyng sorte bestowe that he his put in truste with all. But contrariewyse God, who is ryche for and towardeg all creatures, would

The paraphrase of Erasmus vpon

would fain haue it moſte bountifully laied out, & he hath purpoſely deliuered out of his handes to bee euerie where diſtributed: & taketh him for an vntruſtie ſeruaunte, whoſoeuer kepeth to himſelfe as his owne proper gooddes, that the Lordes will and mynde was to bee made common to all people, as often as the neceſſitie of the neighbour doeth ſo require.

Be that is
faithfull in
that which
is left is
faithfull al-
ſo in much.

Therefore, whoſo in diſpoſyng a thyng of & leſt value behaueth himſelfe otherwiſe, then his moſte liberal maſter would haue him, ſhall he not ſeme a perſone vnwoorthie to whoſe honeſtie his maſter ſhoulde committe & diſpenſacion of higher thynges? All that euer we haue, is the Lordes and not ours: corporall rycheſſe, and whatſoeuer this worlde produceth, is the only bounteous goodneſſe of God. The doctrine of the goſpell, & the other ghoſtly giftes, are the gooddes of almighty God, not for any ſuche purpoſe geuen vnto vs, that our ſelves and no mo ſhould haue the fruition of theſame: but to beſtowe the in lyke good ſtewardes to the vtilitie & profite of our neighbour. But thus muche oddes there is betwene thoſe two ſortes of gooddes or treaſours, that ſuche thynges as pertaine to comfortyng or cheriſhyng of the body (becauſe they be without vs and not in vs) they neyther bee our proper owne, nor continual vnto vs. They are the gooddes of the worlde rather then ours. Moreouer becauſe they haue an outward lykneſſe of felicitie after the worlde, (wheras in veray dede, they are a ſoze lette and hindreauce to the happie or bliſſefull ſtate of man,) they bee not the thyng neither, that they are named to bee. For they are named gooddes, wheras in veray dede they are & thynges whiche bring a man to the ſtate of extreme miſerie and wretchedneſſe. The rycheſſe therefore of the mynde and ſoule are the true rycheſſe in dede, & rycheſſe that maie bee called our owne: not as though we were not bounde to God for them, but becauſe they leaue not their poſſeſſour in the life to come, at leſt wyſe if a man vſe them now in this preſent life as he ought to doe: And lyke as in a comon weale no man is auanced to the head office of gouernour, as maiouraltie or ſuche others, excepte he haue firſt in the roume of Counſtable, and in ſuche other inferiour offices ſhewed a ſaunple of his perfect honeſtie and vprightneſſe: and as in a priuate familie the diſtributyng of precious thynges is not comitted, but to ſuch an one as hath euidently ſhewed himſelfe faithfull to ſoze in matiers of leſſe weight: ſo doeth & lord teache vs, that the diſpenſacion & beſtowynge of the rycheſſe euangelicall, (whiche onely and none els are true rycheſſe in dede and our proper owne) is not to be put to the credite and truſte of ſuche an one, as hath nothyng faithfully diſtributed money, beeyng a thyng, as moſte vileſt of all, euen ſo beeyng an other man: nes, and none of his owne. For whoſo cannot ſet worldly rycheſſe at nought, will not ſyncerely diſtribute the rycheſſe of the ſoule. And the lord ſtill beating ſuche thynges into the myndes of his diſciples, ſaied: whoſo is faithfull in a thyng of leſt value, it is a veray great lykelyhood, that the ſame will be faithfull in a great matier to. And againe he that is vntruſt in a litell thyng, will bee vntruſt in a great matier alſo. For that man, whoſe herte the care of a thyng nothyng woorth in the worlde maie bee hable to moue to dooe amysſe: will muche ſooner with a greater occasion bee drawen to doe amysſe. That if in the wicked mammon, that is to ſaie, in falſe rycheſſe & gooddes gotten with falſchood (as comonly in veray true dede it is) ye ſhall not ſhewe yourſelves faithfull to the lord who hath deliuered you the ſame to bee diſburſed and diſtributed

And he that
is vnrighte-
ous in that
leſt &c.

distributed abroad: what man will committe vnto you the bestowynge of the true rychesse of the mynde? And if in a thyng of an other mannes, whiche can not perpetually continue with any man, ye haue been nothyng trustie, who will putte in your handes suche a thyng as might perpetually in tyme to come bee your owne? And a lighter offence and trespasse dooeth he, whiche vnfeithfully handleth the rychesse of this worlde: then he whiche vnfeithfully dispeseth the treasoures of the ghospell. The kyngdome of God requireth to haue all the wholle mā. And the mynde, it requireth to haue free from the loue of all worldly thynges. Neither is it for any man to attempte or goe about to make a medley of the worlde and the ghospel together, whiche ghospel is the kyngdome of heauen. For if noman can bee a seruaunte common and indifferente vnto twoo maisters at ons, (because that scarcely any twoo men doo so well agree within theiueselues, that one seruaunte is hable with his due attendaunce to satisfie them bothe at ons, but that, the one or the other sette at naught, he must of force bee compelled to sticke to the one of them alone:) howe muche lesse can ye bee hable to serue God and Mammon bothe at ons, beeyng maisters so ferre discordyng together, that there is not so muche as any one point wherein they agree. And seruaunte vnto Mammon is that man, whatcuer he bee, that setteth a great piece of his heaue in rychesse, and for that cause labourerth with all earnest applying of his minde to great veray great aboundaunce, and the same to vpholde, mainteine, and increace, whan it is gotten. And suche an one leapeth for ioy, whan his substance multiplieth, and is soze vexed in his herte, if it bee taken awaie from hym by any mysfortune. And seruaunte to God is he, who either shakynge of from hym the gooddes of this worlde, or els possessyng them, as though he possessed them not, dooeth with all earnest applying of hymselfe, gooe about the prouision of the thynges, whiche make to euerlastyng saluacion.

No seruaunt
can serue
twoo mai-
sters. 3c.

¶ And these thynges heard the Pharisees also, whiche wer courteous, and they mocked hym. And he saied vnto them, Ye are they whiche iustifie your selues before men: but God knoweth your hertes. For that whiche is highly esteemed among men, is abominable in the sighte of God.

The texts.

All the wordes and talke afore gooyng, (though it wer specially and purposely spoken to suche, as beleued theiueselues possible enough to bee Christes disciples, though they wer charged and laden with the carefulnesse of richesse) the Pharisees also did heare, whose hertes, beeyng as it wer old bottels could not holde ne receiue this newe muste of the doctrine euangelicall. For they wer courteous and greedie not onely of money, but also of glorie. They wer haulte mynded, fierce, and men that would bee auenged of euerie matier. Therefore they scorned the doctrine of Iesus, who moued me to charitable liberalitie, to not caryng for to bee auenged, to the not passyng on glorie, ne on theyr lyfenether. And certes this worlde also hath and euermore shall haue his Pharisees, who trustyng to theyr owne force, will haue in derision the doctrine of humilitie, of fauour in pardonyng offences, of tractablenesse, and of liberalitie. A mouth enured and accustomed to þe soure turned wyne of worldly wyledome & policie, abhorreth fro this heauely muste. Woe it also please God to bouche-salue one date, to dampe the tauntyng mockes of suche persones, lyke wyse as he did at this present sharpe ly reproue these Pharisees beeyng scorners, whan he saied:

The paraphrase of Erasmus vpon

he saied: Yet wel in pride with the vain countrefaictes of goodnesse, setting
foorth your peincted Cheate in the face of men, who esteeme a man of his ry-
cheffe, of his gaie apparell, of the obseruaciō of ceremonies: and of those thyn-
ges dooe ye purchase vnto yourselves also a laude & praise of helynesse, where
in veray dede ye are neither ryche, nor holy, nor in happie or blissefull state, nor
yet great men. For God, who onely seeth and beholdeth your hertes, esteemeth
a man by the veray gooddes of the soule. And suche a man and none other is ry-
che, who is ryche before God: he is iust, that is iust in y^e sight of God: that mā
is great, who beeyng litell in his owne estimation, is great by the iudgemente
of God. For mooste commonly it chaunceth, that suche a thyng as to men se-
meth some high matier, and to bee had in high veneracion, is with God repu-
ted a thyng abominable.

Ye are they
which iusti-
fie your-
selves afore
men.

But God
knoweth
your hertes

The text.

The lawe and prophetes reigned vntill John, and senn that tyme, the kyngdome of
God is preached, and euery man striveth to goe in. Easier is it for beaue and pearch to
perfor, then one tittle of the lawe to faile. Whosoever forsaketh his wyfe, and marrieth an
other, committeth aduoutrie. And he whiche marieth hit that is diuorced from his house-
bande, committeth aduoutrie also.

Ye dooe yet still holde the rynde of the lawe fast in your teeth, and ye glorie
in the shadowes of thynges: wheras now the kernell within is to bee opened,
that the lighte of euangelicall trueth arising, maye on euery syde driue awaie
all shadowes. Ye must now disacquainte & estrange yourselves from y^e soure
old wyne of Moses lawe, & drynke in the newe muste of more souder doctrine.
The figures of the lawe had their tyme: what y^e holy sayinges of the prophe-
tes did promise, was looked for. But figures ceasse now that the trueth hath
appered foorth: neither is propheticall promisyng any longer looked for, now
that the thyng whiche they had promised, is in veray facte perfourmed and ge-
uen. From shadowes ye must goe forwarde and growe to the veritie. And
from the feith of the promyses, ye muste growe by to the loue of the thyng
beeyng now sent and geuen in dede. John was (as ye woulde saie) a mar-
chynge boorde or a particion diuidyng and seuerieng the lawe with his figures,
and the prophetes with their promisses, from the ghospell: whiche ghospell
dooeth in veray facte & dede geue, as well that the lawe had with his figures
signified and appoynted, as also that the prophetes beeyng inspired with God
had promised shoulde come. John preached that the kyngdome of God was
alreadie come. And that veray thyng forsooth it is which the lawe had in sha-
dowes marked out: & that veray thyng it is, that the prophetes solenely spoke
of afore. And ye see the thyng selfe to bee agreable to Johns preachyng. For
euer sence his tyme the kyngdome of God is continually preached vnto al people,
and many dooe with glad hertes greedily take the blissefull and heauely newes.
Thei drinke new muste, thei take y^e doctrine of God: thei contene yearthly thin-
ges, and growe ryche with goodes & treasures heauenly. They cast money
awaie from theim, but they weake miracles: they haue no armour ne weapō,
but they cast out deuils. They are not men of wealth, or rycheffe, of power, of
glorie and renoume in worldly estimaciō: But in humilitie, in tractablenesse,
in patient suffreance, in charitable geuyng, and in the other gooddes of the
mynde, they are in veray true dede, bothe ryche, & men of power, and also full
of glorie in the sight of God. And y^e high pathwaie vnto this felicitie is shutte
by to no man. That if ye Pharisees will not bouchealue to entre, others will
preuente

And euery
man striveth
to goe in,

presente you, and take by your rounes : the Gentiles will entre in, and all the nations of the worlde will enter in. Thei cannot bee kept out now that the doore is sette open : they breake in by plain force and violence, if they be not re-
 ceived in. Ye see publicans, souldiers, synners, and harlottes how thei come re-
 nyng thither. These sortes of people despising all that euer they are oweners
 of, contemnyng all voluptuous pleasures of this worlde, trusing to the pro-
 mises of the ghospell, dooe with all their herie applye themselves to the true
 gooddes of the mynde: and whereas ye stande without doores (whose partes
 it had been first of all others to enter, yea and also to byng in others which
 would entre:) thei whome I haue rehered, dooe through the seruente of
 feith, through their promptnesse of mynde, breake in whether we will or will
 not. And suche kynde of violence dooeth the kyngdome of heauen loue. Neither
 is there any cause why for the affectionate louers of the lawe, to make suche a
 great cryng out, that the lawe is now a brogate, that the prophetes are now
 abolished. Nay this same is not an abolishing of the lawe, but an accomplishing
 and perfectyng thereof. For mothers dooe not vse to make wepyng and wail-
 yng that their soonne is loste, whan he is of a boye weared & growen by to
 bee a man. Now a verai great poyncte of folpe it wer, for one to embrace in his
 armes the countrefaite portraiture of a man, whan he maie embrace the verai
 mannes selfe who was so portured out: and no lesse poyncte of folpe, to speake
 to y^e maker of a promise, whan one maie be sure (if he will) to haue presentely
 in his handes, the verai thyng selfe that was promised. The thyng than muste
 bee compared with the image, and in case they doe agree the one with the other,
 thā acknowelage thou the thyng that hath been sette out in shadowes, and en-
 brace thou, that is perfourmed and geuen in facte. If the prouise of y^e thynges,
 dooe agree with the promises of the prophetes, discharge theim as true men
 of their promise, and embrace thou that is truly perfourmed and brought to
 effecte. And fethermore, if thou see with thyne eyes right many thynges to haue
 come to passe, whiche wer marked out by the shadowes of the lawe, (for the
 lawe is spiritual and ghostely,) if in a great maignie causes, the ende and prouise
 of the matier bee answerable to the olde and auncient foresaynges of the pro-
 phetes: than beleue thou that all the other thynges also shall with sen-
 blable assuraunce bee perfourmed in tyme to come, whatsoeuer the lawe and the pro-
 phetes haue saied, shall hereafter come to passe. What in the lawe was carnall
 and grosse, the same geueth place to thynges of more perfeccion: but what in
 the same is spirituall, that same not onely is not a brogate or fordoon, but also
 is brought to his iust and full perfeccion. For the lawe permitteth to y^e wedded
 housebande bypon geueyng his wyfe a testimoniall of hir diuozement, that he
 maie putte his wyfe a waie from hym, and byng an other newe wyfe home in
 her stede: but by the lawe of the ghospell, who soeuer refusyng his true wedded
 wyfe, maryeth an other, dooeth committe aduoutrie. And he that maryeth the
 woman diuozed committeth aduoutrie. For neither of the men hath his owne
 wyfe, nor neither of the weomen her owne housebande. And as well the comū
 reason of nature, as also euangelicall synceritie dooeth in all earnest wyse re-
 quire perpetual amitie without any breache, and an vnion not possible to bee
 dissolued or plucked in soondre, not only in matrimonie, but also in al frendship.
 Neither is there any occasion or grounde why any should fynde cauillacions,
 that the doctrine of the ghospel is repugnant to the thynges prescribed by Mo-

Who se
 cure for
 saith his
 wife and
 maryeth an
 other com-
 mitteth ad-
 uoutrie. &c.

The paraphrase of Erasmus vpon

les. For Moses in consideraciō of your hardenesse of herte, durst not precisely require of you þ thing þ he rather willed, the conceiued any hope of, afoze against his mynde did he leat you haue diuorcement at your willes, lest if it had been denyed, your hatred against your wiues would haue brast out into some moze furious and cruell dedes of myschief towardeg theim: he therefore whiche requirerth that is of moze perfeccion, dooeth make vp the lawe, and not abrogate þ lawe: as a father is not contrarie to hymself, if þ same hauing a great whyle afoze been somewhat w the tendrest ouer his soonne to leat hym haue his owne bzidle whyle he was of tendze age, doe require moze of him whan he is come to full age, then he dyd require of hym befoze. And as for this I assure you of, (and saye I tolde it you:) that bothe skye and the pearth (and yet is therenochyng that shall longer endure then those twoo,) shall yet bothe of theim soone passe, then any one litell iote oz title of the lawe shall perishe, but that all bee perfourmed whatsoeuer hath been foresaid oz propheted, so veraiue true it is, that I am not come to bee an abolisher of the lawe.

Wast it
is for heauē
and pearth
to perishe
.96.

The text.

¶ There was a certayne ryche man whiche was clothed in purple and fine linnen, and fed deliciously euery daie. And there was a certayne begger named Lazarus, whiche laye at his garte full of sores, despying to be receyued with the crummes which fell fro the riche mannes bountie, and no man gaue vnto him. The dogges came also and licked his sores. And it fortuneth that the begger dyed, and was carryed by the Angells into Abrahams bosome. The ryche man also dyed, and was buried. And beeyng in hell in tormentes, he lift vp his eyes, and sawe Abraham a ferre of, and Lazarus in his bosome, and he cryed and said: father Abraham haue mercie on me, and send Lazarus, that he maie dippe the tippe of his spunge in water, and coole my tongue, for I am tormented in this flame. But Abraham said: sonne remember that thou in thy lyfe tyme, receiuedst thy pleasure, and contrarie wyse, Lazarus receiued paine. But now is he comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space sette, so that they whiche would gooe from hens to you, cannot, neither come from thens to vs. Then he said: I praye thee therefore father send him to my fathers house (for I haue fyue brethre) for to warne them lest they come also into this place of torment. Abraham saied vnto him: they haue Moses and the prophetes, leat them heare theim. And he said: Nay father Abraham, but if one come vnto them, fro the dead, they will repent. He saied vnto hym: If they heare not Moses & the prophetes, neither will they beleue though one arose from death again.

Nowe because the Lord Iesus, vnder a parable of a wilie steward & lyttell afoze by hym propounded, had exhorted men to exercise charitable libertie towardes the needie, to the ende thesame parties might after this lyfe receiue vs into euerlastyng habiracions, at what tyme thei by a contrarie chaunge and course of thynges shalbee plenteously endewed with all good thynges: and the ryche, who had their heauen afoze here in this worlde, shal lye in pynes and bee tormented with all extremities of woe and distresse: he here (as it wer in a plain picture) setteth out an example of the thyng, to the entet it should cleue and sticke the faster in mennes myndes. There was ong (saierh he) a great ryche man, who seemed to lacke no manier thyng to the higheste degree of fortunate & happie state of this worlde, a manne of great name & muche spoken of among men, but of no name at all, ne acquaintance with God. This man went apparelled in his purple and his beluettes, no lesse nicely then gorgeously. And because he would lacke nothyng for the delectacion of his bodye, he would daye by daie haue his delicate fare, and his banquettynges, and would bee serued after a portely sorte & princely, as a man whiche all in one was a bondseruant aswell to ambition, as also to gluttonous excess, & to voluptuousnesse. There was also at the same tyme, a certayne begger muche vnylike vnto this man, that

is to saie, a felowe of lowe birth, a felow destitute of any acquaintaunce emōg men, but famous and noble afore God. For he had his name euen of the state & case þ he was in, called Lazarus, because he was a man destitute of al worldly straigh or maintenaunce, and rested onely on the helpe of God alone. This Lazarus had neither house, nor apparrell, ne meate, no nor yet prosperous health of his bodye. For he was all full of sores and borches in his bodye, euen suche an other in manier as it is read in scripture, þ Job was. This Lazarus was lying at the saied ryche mannes gate, looking that some reliefe should haue be sent him of the crummes and scrappes, whiche fell from the ryche mānes table, wherwith to swage the gredinesse of his stomacke, now frettyng & gnawynge, and as ye might saie, euen barkyng for hounge. The Lazare man beeyng full of borches and blaines, might not bee suffered to come in, lest with the sight of hym beeyng deadly to beholde, he might haue been an yre soze to all the companye, and might turne the mery chere of all the wholle feaste into sadnesse, whereas in all other behalves it was all neate and finely appoynted. Thou hearest now the pompous pryde of welthynesse; but emong all this excessiue fare, and wastefull prodigalitie otherwyse, yet was ther so muche pynchyng & niggardship towarde the neighbour beeyng at the verai poynct to dye for hounge: that there might not so muche as the crummes & scrappes bee geuen hym, whan he made earnest petition for them, wheras the dogges wer fed there euen panchefull, with great lumpes and whole loaves of good breade. Yea and the dogges dooe euen in the verai teeth laye inhumanitie and vncurtessie to the ryche man, scowmyng aboute the eares in his desclousnesse. For the dogges came and licked the sores of Lazarus. Who would not haue iudged that same ryche man to haue been a perfecte example and paterne of moste welthie and happie state: and this pooze Lazare man to bee a paterne of vtter miserie? But felicitie is in no wyse to bee measured by suche thynges as fortune geueth to me in this lyfe. But in þ matter that we now speake of, altogether was soodainly turned in and out clene arlie versie. For death hangyng ouer the head of euery creature, lyke as it is vnto ryche folkes an ende of all sensuall pleasures, so vnto the whiche lyue in care & woe it is an ende of all sorowes. For so it fortuneth, that the begger dyed: and where he was nothyng passed on ne regarded emong men duryng his lyfe tyme: as soone as he was dead, he was of the Angels carryed into the lappe of Abraham. God vouchesalue to shewe hym thus muche honour, whom the ryche man would not vouchesalue to leat bee with in his house. And euen at the verai selfe same tyme dyed the same ryche man too. For death alone beeyng equally indifferente vnto all folkes, teacheth the ryche soze this lesson: that thei are men to, as well as others. And as for the Lazare man had not so muche as the honestie of burial, to bee laied in a graue: but the ryche man was carryed to his buriall with as great solēnitie as might bee about a corpe. But whan thei wer bothe departed out of this worlde, and the ryche man in hell, lying there in greuous tormentes, and was no lesse hardely hādeled as well with the lacke of thynges delectable, as also with the aboundaunce of all kyndes of euyls, then he had duryng his lyfe tyme cherished hymselfe nicely and deinielye: at laste lyfityng vp his eyes, he sawe Abraham a great waye off: he also espied Lazarus and knewe hym of olde whom he had suffered afore to lye as an abiect at his gate, and sawe hym in Abrahams lappe takyng the full frucion of moste perfecte quiese and consolation, in the moste swete and tendre

And there was a certain beggar named Lazarus.

the dogges came also and licked his sores.

The paraphrase of Erasmus vpon

embracyng of the same his moste holy father. For Abrahā acknowelaged hym
for his soenne, whom the ryche man would not vouchesalue to acknowelage
for a man. The sighte of an other mannes blisse in heauen, was to hym an en-
creace of his tormentes. And here in this case the ryche man bryng in vain be-

And he
cried. For
ther Abrahā
haue mee:
cie vpon me

come a faire mouthed crauer and a begger, cried with a pietreous noise: O good
father Abrahā haue thou pietie and compassiō vpon me, and send Lazarus
to diepe but euen the tippe of his synger in the water, that he mafe but euen so
much as ons coole my tounge with onelitel droppe and no moze, so soze am
I tormented in this burnyng syer. To whom Abrahā aunswered. Soonne
the coolyng and refreashyng whiche thou doest no we ouerlate make peticiō
for, thou shouldest with refreashyng of thy pooze neighbour haue purchaced
for thy selfe whan thou wer liuyng. But at that tyme thou thyngyng thy selfe
well with the present thynges of þ worlde whiche thou haddest thā, wouldest
not vouchesalue so muche as with þ crummes of thy table to relieue Lazarus
beeyng readie to dye for hōungre. Knowe thou now the course of thynges to
bee rightfully chaunged. This must thou knowe, (if thou bee disposed to calle
it to thy remembraunce,) that in thy lyfe tyme thou hast receiued thy gooddes:
a Lazarus contrarie wyse passed ouer all his euils, and mysshappes in his life
tyme. Now alto gether turned bpsyde down, he here after manyfolde afflictions
patiently suffred, is refreashed: and thou after all delicious sensualitie wher-
with thou hast naughtly taken thyne owne pleasure, art woorthily tormēted.
Thou turnedst thy face from the Lazare beeyng full of sozes, a biddest awei
with hym out of thy sighte, wheras for thyne owne parte thou wer all in thy
swete sauours and perfumes: and now is he in myne armes, sinoothe and clere
skynned from top to toe. Thou wouldest not vouchesalue to leat hym come
within thy house: and I am content to haue hym sitte in my lappe. Thou did-
dest neither with meate ne drynke refreashē hym beeyng in extreme penurie, and
nowe is he refreashed with eternall rest whiche knoweth no vexacion of hōun-
gre ne thirste. And with what face doest thou at his hande aske refreashemēte
of coolyng thy mouth: seeyng that he not betra long sens, could obtaine no re-
freashyng at all of the. In case thou haddest cladde hym whan he was naked,
if thou haddest fedde hym whan he was hōungrie, if thou haddest geuen hym
drynke in his thirte, if, whan he laie without thy gates, thou haddest gathered
hym into thy house, if thou haddest dooen some cure on hym beeyng all full of
sozes: he would now again obtaine some counfozte for ther, and some releasse
of thy tormētes, and would receiue thee again on his partie into his brother-
hood and compaignie. Thou wreatched miser, where is now thy fyne sylkes
and thy purple: where bee thy perfumes: where be thy feastinges and baquet-
tynges: where is thy pyping and dauncyng: where bee so many thy pleasures
mixt with ambicion and vain glorie. While thou wer aliue, no kynde of wyne
could please thee for beeyng cloied with theim, so great was the deliciouse-
nesse of thy mouth, neither wouldest thou all the while so muche as geue a lyttell
water to Lazarus beeyng thirte: and now thou canst not obtaine, no not so
much as a pooze droppe of water to refreashē the scaldyng heate of thy tōge.
In stede of thy galaunte manours whiche thou haddest than, thou haste
now the derke doungeon of helle: for thy delicate pastymes, euerlastyng peine:
for thy iestynges and songes, continuall wepyng and owlyng. And so muche þ
moze past remedie is your extreme distresse, that an huige great gapyng holle
doeth

Betweene
us and you
there is a
great space
betwene.

dooeth kepe vs and you in soundre, in sorte, that if any would gooe from hens
thither where ye are, and helpe you, thei cannot: nor if any of you would assaie
to come by from thens hither he cannot, now that by the iudgemente of God
(whiche cannot bee chaiged,) there is vnto all sortes their due place limited for
them to remaine in. In the lyfe season, there was a tyme to refreache y^e neigh-
bour by dooing good turnes and pleasures one man to an other, and to bee re-
lieued the one of the other again: now is it ouer late here to wille or desire, that
cannot possibly bee dooen. In thy delicate pleasaunt pastymes thou wouldest
nedes bee alone with suche as thou wer thy selfe: but Lazarus, and suche other
as Lazarus was, thou wouldest not suffre to come on in thy counpaigie.
And now art thou again serued of the same sauce for thy labour. Whā Abra-
ham had this spoken, the ryche man beeing put of from all hope that hym selfe
should obtaine any reliefe, is desirous at leste wise to prouide some good wayes
for certain brethzen of his, which he had yet alyue, leste that if thei ledyng their
lyues after the same facion should come into the same place, the felyng of his
peine and woe, should by suche counpaigie beeing ioyned vnto hym, increace
vnto hym, whereas he was in miserie and extremite enough alreadie. But he
dooeth now in vain become an humble suiter, whiche tofore bled to putte of
from hym the lazareman, when the same made muche crouchyng and knelyng
vnto hym for succour. If the great derke doungeon (saith he) bee a lette, y^e there
can no helpe bee ministred or dooen to my self, yet thus muche I praiſe thee, that
thou wilt send Lazarus to my fathers house: (For I haue syue brethzen aliue)
that he maie geue warnyng and aduertisemente vnto theim, leste that, in case
they folowe my steppes, they shall come hither to bee felowes and partakers
here with me of these woful sorowes and peines that I am in. But rather leat
theim relieue the necessitie of the poore with suche gooddes as thei haue, and
leat theim not vse their rycheſſe to the sensualitie of the fleashe, but to the godly
deuocion of the mynde, ne leat theim not sette theyr fantasie and loue on suche
thynges as for a season are swete and delectable in the worldly lyfe: but on suche
thynges as maie purchase reste for euer to endure. Thus saied the ryche man,
whom the extreme tormentes whiche he nowe had experience of, made both
an humble supplyaunte, and also a teacher of other, though it wer nowe ouer
late. But after death there is no pzapers that will serue: ne yet maie a man haue
lycence to geue any warnyng or counsaill. For nothyng haue the dead to
doe with the liuyng. Abraham therefore made him this aunswere. It is no-
thing requisite that Lazarus bee for any suche cause as this called a waie
fro his quiete reste. Thy brethzen, (if they bee disposed to bee honeste men and
to doe well,) haue Moses and the prophetes, leat thei herken to them. For they
in their bookes speake vnto all creatures. Than the ryche mā beeing an hard
suiter, and a petitioner that would not bee satisfied, (yet neuerthelesse ouer-
late) saied to Abraham: O father Abraham, as for Moses they wil not heare,
no nor the prophetes neither: but yf one of the dead myght come to theim,
to byng theim sure and perfect worde, how sore and gieuous tormentes
tho persones doe here suffre, whiche doe there passe their liues after myne ex-
ample, whiche all ryche folkes for the moste parte doe, they will amende and
frame theimselfes to better reuole and gouernaunce. Herunto Abraham saied:
yea, that thou speakest, is the colourable laiyng of excuses of suche persones
as are disposed neuer to leaue, ne forsake that they doe naughtily and viciously.

Than he
saied: I
praiſe thee
send hym to
my fathers
house, &c.

But if one
come to
them fro
the dead,
they will re-
pent, &c.

The paraphrase of Erasmus vpon

ly loue . The auozitie of Moses and of the prophetes is greater with them, then the auozitie of Lazarus a pooze begger should bee . That if they geue no eare ne regarde to theim : truely if one should arise again fro death to life, they would not heare him neither . Than would they fynde stoppes & cauillacions, that it were the walkyng of some ghoſte, oz to bee some euill ſpirite. By theſe wordes did the Lorde Jeſus couertely geue a nippe to the vnbellefe of the Jewiſhe nation, who becauſe they did not in verai true dede beleue Moſes and the prophetes, dooe eue yet ſtill at this preſent crye out againſt Chriſt alſo , beeyng reſtozed alſue out of his ſepulchre, and now ſittynge on the ryght hande of his father , wheras in verai dede they would beleue that hath bee doem, if they had truely beleued Moſes and the prophetes tellyng & ſhewyng long aſoze, that it ſhould ſo bee. By this parable did Chriſte coumforzte hys diſciples : who ſhould after ward for the loue of the kyngdome of heauen endure and abyde many afflictions in this worlde: and by the ſelfſame parable dooeth he feare the phariſeis, the Scribes, the experte lawiers, the prieſtes, & headmen, the ryche folkes, the proude ſozte, the fierce perillous men, and ſuche as liue to the behouſe & comoditie of themſelves , and no mo : to the ende they myght at leſte wyſe for feare of puniſhement (if they would none other wyſe) reſourne their vngodly lyfe . For other wyſe it ſhould come to paſſe, & they ſhould there an other daie bee mocked again: whiche here in this worlde were mockers and ſkozners of Chriſte, whan he called them to better waies.

The xvij. Chapter.

The tezte. The ſafed vnto his diſciples: It cannot bee, but offences wyll come. A neuertheleſſe woe vnto him throu gh whom they come. It were better for him that a milſtone were hanged about his necke, and he caſt into the ſea , then that he ſhould offende one of theſe littell ones. Take heede to your ſelves. If thy brother treſpaſſe againſt thee, rebuke him: if he repente, forgiue hym . And though he ſynne agaynſt thee ſeuē tymes in a daie, and ſeuē tymes in a daie turne again to thee, ſaying: it repenteth me , thou ſhalt forgiue him.



Now, ſo was it decreed by the heauenly father , & ſo was it expedient for & ſalaciacion of mankynde , & the proude Phariſeis ſhould bee offeded with the weakenelle of & humain bodye & nature, whiche the Lorde had taken: and that the ſame Phariſeis ſhoulde puniſhe hym with affliction , yea and alſo ſhoulde putte hym to death beeyng in fourme of pouertie & of low degree, & brought in fourme of mekenelle & humilitie: & & they ſhould alſo be in mide to ſhew neuer a whit moze of merce oz fauour to his diſciples neither, if they ſolowed the ſteppes of their maiſter. But as the vnbellefe of the euil diſpoſed & vngacious ſozte, dorth wrappe the godly in afflictions: ſo is & patient ſuffreyng which the good mē haue in them, an occaſion of the greater dānacion to & euil. But yet neuertheleſſe, God vſeth the malice of ſuche, ferre other wyſe thē thei meane it, to & benefite of & whole worlde. Jeſus therfore ſaſeth vnto his diſciples , enōg whō was Judas, who was after ward to bee the cauſer & firſt begynner of offence (that is too ſaie of ſlaundze & grutche of conſcience) & an eccaſioner to betraie Jeſus vnto death, beeyng a mā after the worldeſtimation ſelie & of lowe degree. Albee it & wickedneſſe of the ſaid Judas made & redēpcion of the worlde the ſooner to come, and

This dānāble ende was an holosome ensaūple to all creatures. It cannot bee auoided ne chosen (saith Iesus) but y^e offences must a^lshal happē: but yet is y^e none excuse to hym through whose defaulte suche offence of cōsciēce shal arise. For it wer a great dele moze expedient for suche an one, to be cast headlōg into the sea with a great lidger milstone tied about his necke, then to be an occasion of suche flaundre or offence to one of these that are suche litel tendre ones to the worlde ward. For thei haue God to be an auenger of their cause: who thynketh hymself to bee hurted in the same litell ones, whan thei are hurted. And a lesse mysauenture it is for a man to endure punishemēte here in this worlde, (bee it neuer so sharp,) then by offēdyng the consciēces of litel ones, whō God loueth, wilfully to seke & procure euerlastyng tozmetes in helle. Beware ye therefore. It lyeth not in you to auoide, but y^e suche flaundres of conscience shal arise: but it is your partes to beware that none suche arise through your faulte or occasion. And the best waie or meane how for you to auoide that no suche offence of conscience maie bee imputed to you, is, if not onely ye shall not geue any occasion of flaundre or offence of conscience to any bodye through your faulte: but also if any suche thyng bee ministred vnto you by others, ye either wype it clene a way through your myldenesse, or els suffre it with your good example of patience, and in no wyse dooe the lyke to any of them again. For ye shall haue veracion and bpōares arise against you, not at the handes of the wiesked sorte onely, but also beeyng, as ye are, mortall men made of fraill metalle, there shal euen among your selves many tymes arise offences and trespasses, whiche ye must remedie with brotherly and charitable admonicion, whose propriētie and condicion is, neither to bewraie or disclose the offēdour, if there maye bee any reformation in hym, and yet to haue pardone readie for hym, in case he repente and bee willyng to emende. If therefore it shal by any chaunce happen, that thy brother haue committed any trespass against thee, dooe not wyne at the fault as though thou knewest it not, lest y^e leatting it to escape vnspoken of, maie bee to the other an occasiō of moze boldenesse eftsongs to doe the lyke: but plaie thou the feithfull physician, that is to saie, shewe thou hym his disease with a light chydyng in secrete, to the ende he maie bee reformed with beeyng ashamed of that he hath dooen. He will sooner heare a frendely man that shal tell hym of his faulte, then a troubleous or bradlyng accuser, whom he must repete and take for an open enemy. For suche is the nature of man, for the moste parte, that he will with a better wille sette hymself in a staigh and quiette by good aduise and counsaill, then he will yelde to bee overtroden with wrong. It cannot but appere to bee a great poynte of gentilnesse, whan one secretly telleth a bodye of his faulte. But he that openly detecteth a man, and requirerth to haue hym punished: semeth not to bee of any suche minde, or wille, to cure his brothers soze, but rather to notifie and publishe the same to his dishonestie and open confusion.

That in case thy brother beeyng tolde of his faulte by the, shal emende and acknowelage his offence: leat for geuēnesse bee readie, whiche maie familiarly and louyngly receiue him again, as soone as he is reformed: and so ferre bee thou fro ong thynkyng how to redress it by auengemēte, that thou saue the parties honestie also, as muche as in thy power lyeth. That if the same partie through humain frailtie shal eftsones be fallē in relapse of the same or an other suche lyke offence: yea although he trespass against thee seueⁿ tymes in a day,

The paraphrase of Erasmus vpon

and than doe seuen tymes in a daie repente again, and earnestely applying himselfe to pacifie thee, shall saie: I haue dooen amysse, I am sorre for it, forgeue me: forgeue thou hym the faulte fro the botome of thy herte. This lenitie of forgeuing and releasyng one an others offenses and trespasses, shall after a muche better sorte mainteine peace and concord among you, then mutuall requirying of one shrewd turne or displeasure for an other.

The text. And the Apostles sayed vnto the Lorde: increase our faith. And the Lorde saied: if ye had faith lyke a grain of mustardsede, ye shoulde saie vnto this Sycomine tree, pluche thy selfe by by the rootes, and plant thy selfe in the sea, and it shoulde obeye you.

The Apostles, because they well perceyued by these sayinges of Iesus, that faith is the fountaine of all euangelicall vertues, whiche faith the Lorde did so diligently require in them as a thyng necessarie if they shoulde bee habble to worke miracles, whiche faith he did so many tymes allow and comende yea euen in many alienes too that wer not borne in Iewrie, whiche faith could obtayn any maner thyng what euer it were, and through whiche faith euen their owne selves also had putte awaie soondrie diseases from men, and had cast out deuils: and because they knewe and remembred well, y only through defaulte and want of faith in theim, it had happened, that they could not deliuer a certain person afoze, beeyng possessed with a dumme deuill. Albeit one shall not bee a fitte man for the other necessarie preceptes of the ghospell netther, onlesse he haue conceiued an vndoubted faith and truste in his herte. For whan will he despise the sensuall pleasures of this worlde, whan will he poure out his gooddes to bestowethem on the pooze, whan will he releasse and clerely forgeue a displeasure or a wronge dooen vnto him by his brother, whan will he dooe suche persones good, as haue dooen hym the contrarie, whan will he mekely and pacientely take enprisonmente, scourgering with rodde, and the peines of death: whiche is not fully and thoroughly perswaded, that he hath an vnestimable large rewarde prepared for hym in heauene.

**Lorde
increase
our faith.**

This thyng, (I saie) because the Apostles well vnderstood, they saie vnto the lorde: Maister, for as muche as we haue no goodnesse at all but of thee, we praise thee, that thou wilt increase our faith in vs. The Lorde herupon, as one that well knewe the Apostles to bee as yet grosse and vnperfekt, and to make requeste to haue their faith increase chiefly for suche a purpose, that they myght haue the more powerto shewe miracles: dooeth in dede allowe and ratifie the strength and power of faith, if it be sincere and pure in a bodye as it ought to bee: but he opened vnto theim, that the same ought to bee coupled with humilitie and sobrenesse of the moste perfect degree, and that it ought not to bee shewed forth for bainglorious boasting, but at suche times alwaies as either the preseruacion of the neighbour, or els the glorie of God dooeth at the pointe of some extremitie necessarily require it. And herupon saierh he by a similitude or comparison: If ye haue faith as a graine or cozne of mustardsede, whiche is litell in quantitie, and lowe by the grounde, ne putteth not forth his vertue of bityng the tounge excepte it bee brysed in some thyng or broken betwene the teeth: ye shall saie to this Sycomine tree, whiche by reason that the rootes are taken of a great wydecoumpace within y groude, semeth vnpossible by any strength or power to be plucked by out of his place, bee thou plucked by by the roote and bee thou remoued into the sea, there to stande as fast rooted as thou standest here now, & it shall obey your bidding.

**If ye had
faith lyke a
graine of mu-
stardsede
&c,**

Certes

Certes by the graine of mustardseede, y^e Lozde signified himself, who, whereas he shewed and vsed hymself the mooste lowest and meaneest of all creatures: yet did he hyde within hym a secrete power of the nature of the godhed, which thā a neuer afore vttered it self, whan the graine of his bodye was brysed on the crosse, & was in death (as it wer) buryed within the ground. The effectuall strength of this grain wrought in the disciples, wherof thei ought not to haue vsurped any porcion to their owneselfes, as the which wer not the principall autours ne head dooers of the thynges that thei wrought, but onely ministres and seruauntes, assured to bee punished if thei had linged o^r slacked to goe through with exccuting that was geuen them in charge & commission to dooe: and bound to putte ouer all the laude & praise vnto god, if any thyng had o^r should by meane of them bee iolyly o^r royally well dooen.

¶ Who is it of you, if he had a seruaunte ploughyng o^r sedyng catalle, that will saie vnto hym whan he cometh from the fildes: Goe quickly and sitte down to meate, & saierh **The text.** not rather vnto hym driece wherewith I mate sup, and girde vp thy self and letue me, till I haue eaten and dounken, & afterwarde eate thou and drinke thou? dooeth he thanke the seruaunte because he did the thynges, that wer commaunded vnto hym? I rowe not. So lykwys ye, whan ye haue dooen all those thynges whiche are commaunded you, saie: we are vnprofitable seruauntes, we haue dooen that, whiche was our durtie to dooe.

This good lesson afore goyng the lozde did by addyng therunto an other parable, engraue in the hertes of his disciples. Whiche of you (saied he) is a maister so muche for a seruauntes ease o^r commoditee to dwelle withall, that in case he haue a seruaunt that is a tiller of his grounde, o^r his hearde to kepe his catalle, will saie to hym byandby as soone as he is come home from his wo^orke out of the fildes: Seat thee ponder, & goe sitte thee down to meate: and will not rather thus speake: come on, make readie somewhat for me to haue to my supper: and girde thy clothes to thee, and come & awaite vpon me vntill I shall haue taken my repaste of meate and d^ynke, and than shalt thou take thee some meat and d^ynke afterwarde. And yet this notwithstanding that the said seruaunte did vp^rightly and feithfully that his durtie was to dooe in the fildes, dooeth his maister vse to geue hym thanks because he hath dooen all that was geuen hym in commaundemente to bee dooen? I thinke not: but he would haue punished hym well and truly in case he had not dooen it. And why so: veraily for none other respecte o^r consideration, but because they are seruauntes, and euen of durtie oughe all their seruike to their maister, to whom thei themselves and all are due as to the true owener. And as for the thanke and praise of all that euer is dooen, the maister taketh to hymself, who is accounted for the dooe^r of y^e thynges, whatsoeuer he doeth by meane of thei, who without hym can vtterly dooe no manier good thyng at all. And in lyke maner euen ye too, take not vnto your selves the glorie of your well dooynges, but onely do ye your feithful labour as your durtie is. And whan ye shall haue dooen all thynges, whiche been enioyned o^r commaunded you, yet saie ye: Vnprofitable seruauntes we are, what our durtie was to doe, we haue dooen, and no more. For this humilitee shall conserue and kepe the Jewel of feith perfeite in you. All the reste of thynges leaue ye vnto your Lozde. Let none of you take into his owne handes as due vnto hym any honour, ne p^reuente he not the iudgement of the Lozde. He best knoweth his owne tyme: and he wil defraude no man of his rewarde. Ye in the meane whyle remember

Whiche of you if he had a seruaunte ploughyng, &c.

Dooeth he thanke that seruaunte because he dyd, &c.

We are vnprofitable seruauntes, &c.

The paraphrase of Erasmus vpon

your selves to bee none other but seruauntes, oughpyng all your worke and
la bour of a bounden duetie.

The text. And it chaunced, as he went to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certain town, there mette hym tenne men that wer leproses. Whiche good a serce of, and putte forth their voices, and saied: Iesu maister haue mercie on vs. Whan he sawe theim, he saied vnto theim: Goe, shewe your selves vnto the priestes. And it came to passe, that as they wet, they wer censed. And one of the, whā he sawe, that he was censed, turned backe again, and with a loude voice praised God, and felle downe on his face at his fete and gaue him thankes. And the same was a Samaritane. And Iesus answered, and saied: Are there not tenne censed; but where are those nyne? There are not found that returned again to geue God praise, saue only this straungier. And he saied vnto hym: arise, goe thy waye, thy faith hath made thee whole.

And so it befell that as the Lorde was goyng towarde Hierusalem, he made his waie yethrough the countreyes of Samaria and Galilee. For he had oftentimes a fansie, whā he myght haue any occasion, to rake Samaria and Galilee in his waie, y he might enbryde the inhabitauntes of Hierusalem with their hardenesse of belieuyng, wheras they abhorred y Samaritanes worse then the heathen, and reputed y Scilleans for more the half paganes & miscreauntes. And as he was entreying into a litel villiage, there met him tene men being leproses euerie one of theim. Ye maie wel thinke y by these leproses are signified hereticall persones, beeyng within forth altogether defourmed and corrupted w euill affections, y skynne without forth spotted a speckled, (as by this resemblance to vnderstande, y in heretical persones vnpure doctrine altogether extremedly false thynges w the true. An infectiue kynde of people and soze to bee abhorred: a therfore be they straightly kept fro coupaignyng emong men: per no kynde of soze there is, whiche Iesus dooeth not heale, so y the diseased come in his sight, and so that the disease bee vttered vnto hym, and perfecte affiaunce rest in the parties.

These leproses agnised and knowelaged their disease, & therfore they ap-
proche not nere to the persone of Iesus, but standyng aserfe of, they lifte vp
their voice on high, & crye aloud vnto the Lorde. O Iesus our maister haue
thou mercie and pietie vpon vs. Iesus hearde their crye (whiche was a good
witnesse of their affiaunce in hym) and turned his eyes towarde theim. Blis-
sed is suche a crying, as maketh the Lorde earnest to geue care: and blissed is
that calling of the eye on the, whiche moueth hym to shewe mercie. But none
other aunswere made Iesus vnto theim, sayyng that they should goe theire
waies, and shewe theimselfes to the priestes. For in the priestes rested the au-
toritie to discern the lepre from a cleane man. They dooe as he biddeth them,
and departe theire waies replenished with faith and assured truste in god for
their health. And euen in their goyng they wer made all cleane. They had
euerie one of theim equall sapeth and affiaunce, but they had not euerye one
equall thankfulness of herte for the benefite receiued. The Sama-
ritane only and no mo of theim, whan he perceiued and felt himself plainly
in vbraidede deliuered from his disease: he made no counsaill of the beneficiaill
goodnesse of God towarde him; but returned immediately vnto Iesus, glo-
rifying god with a loud voice: and fallyng downe prostrate on his face, he
laied hymself at the fete of Iesus, wurshippyng him, & geuyng him thankes.
But Iesus knowyng well enough, that the benefite of health had come vnto
all the tyme, but myndyng to checke the vnthankfulness of the, who did as
much

Goe, shewe
your selves
vnto the
priestes. &c.

And one of
theim. &c.
turned
backe. &c.

much as they could in their minde by priuite stealth to enioye so great a benefite, saied: were there not tenne leproses made whole, and nyne of theim where are they become? For the Lorde knoweth none vnthankfull people, and sheweth suche ones to bee vnworthie a benefite receiued, as dooe not geue thanks to hym that hath dooen them good. For god cannot abyde to haue his benefites kepte secreete in hugger mugger. Whan the Samaritane kept silence beeyng a man not only thankfull, but also full of humilitie & sobyrenesse, as one þ was come thither to dooe his owne duetie, and not to accuse any others: Iesus turnyng to the cumpaignie whiche stood round about, saied: of al the tennethat re: turned. &c.

God, but this one straungier beeyng a fozeiner bozne in an other countrey. But it had more becomed the others thus to doe, who because thei be Jewes, haunte theimselfes to bee true seruers and wurthippers of God. And yet in the veray thyng self this Samaritane passeth their deuout holynesse. And whā the Lorde had thus muche saied, he spake to the Samaritane lyng strate on the grounde. Arise bp (saied he) and goe thy waies, assured that this my benefite shall continue with thee fozeuer, whiche benefite thy feithfull affiaunce in me hath purchaced and obteigned vnto thee.

There are
not found
that re:
turned. &c.

Thy feith
hath made
the whole.

Whan he was demaunded of the Pharisees, whan the kyngdome of God should come, he answered them and saied: The kyngdome of God shall not come with waiting for, neither shall thei saie: loe here. or loe there. For beholde the kyngdome of God is within you.

The texts.

Now for because Iesus had the kyngdome of god oftentymes in his mouth, the Pharisees, (who did not yet vnderstande the kyngdome euangel: call to bee a ghostely kyngdome, but dreamed that it was some other kyngdome, wherein the nation of the Jewes should haue dominion ouer other nations,) came vnto hym, & demaunded whā the kyngdome of god should come. But Iesus, who at all tymes whan any mention was made of the last Daye, vsed euen of a custome to aunswer doubtfully, saied: The kyngdome of God will not come after the manier of a worldly kyngdome, in sorte that either the tyme therof, or the place maie bee watched for and espyed. For it is not a kyngdome of the bodyes but of the solles, neither dooeth it stande by visiblenaintenance, but inuisible. Therefore it shall not bee saied vnto you: loe here, or loe there. For what nedeth it to awaite for any place, seeryng the kyngdom of God is within you: why dooe ye looke withoutfoorth, for the thyng whiche ye haue within you, and is carried about with you whereuer ye goe, if ye bee so disposed your selfes? Why dooe ye looke for the thyng, as though it wer yet hereafter to come, whiche is already presente? Wherefoeuer is a mynde or hert beeyng maister ouer ryches, sensuall pleasures, dignities and promotions of this worlde, yea, and finally a contemner of death: wherefoeuer is a mynde strong and stout in feith, burnyng in charitee, enspired with the holy ghostr: in that same place is the kyngdome of God. There is now no moze to doe, but that ye embrace the thyng whiche is present, lest whan that same daie shall suddainly come, whiche shall make perfect and shall shewe this kyngdome, it fynde you vnready.

The kyng-
dome of
God shal
not come
with wait-
ing. &c.

And he saied vnto his disciples: the daies will come, whan ye shall desire to see one daie of the sooune of man, and ye shall not see it. And thei shall saie to you: see here,

The texts.
see

The paraphrase of Erasmus vpon

see there. For not after theim nor folow theim . For as the lightening that appereth out of the one parte that is vnder heauen, and shyneth vnto the other parte , whiche is vnder heauen:so shall the soonne of man bee in his daies:but first must he suffre many thynges, and bee refused of this nacion .

And wherethe disciples neither, did not well vnderstande this, who on their partes also dreamed that the yearthly kyngdome of Israel should bee greatly enlarged: Iesus turnyng vnto the, did so tempre his woordes, as he might make the to bee alwaies readie against the last daie of iudgement, and yet take awaie from them, the carefull searchyng of the tyme whan it should bee, and might rather arme the to the tempeste of the crosse euen than alreadie beray nere appochoyng. The tyme (saith he) vndoubtedly shall come, whan ye shall desire to haue the frucion of the sighte of the soonne of man but euen so muche as for one daies space, (wheras now that he is presente, many an one dooe set naught by hym:) and yet ye shall not haue your wishe ned desire.

And they
shal saye to
you se here
etc.

And yet shall ther not want some persons, who flatteryng the earnest fainnesse of men, shall attempte and make some what a dooe to shewe hym as though he wer present, sayng: loe here, loe there: but geue ye no credite to suche manier prophetes. If thei shal saie: Here he is emongst vs, goe not ye: if thei shal saie: loe yonder he is a ferre hens, gooe ye not thither to folowe theim . Let your belief bee to credite suche thynges, as ye see to haue been told and spoken afoze by the holy prophetes, and to be now at this present fulfilled. This onely one thyng it was not goddes pleasure, that it should bee made open to the worlde, and therefore it pleased hym not, that the tyme therof should bee knowne afoze hand, because it is so most expedient for the health and saluacion of all men, whom his will and mynde is, that thei bee in a readinesse against all tymes and houres. Therefore lyke as lightenyng soodainly flashyng soozth, dooeth shewe his fierie brightnesse from one syde of the aier as ferre as the other syde against it, befoze ye haue any perceiuraunce that any suche thyng is to come: so shall the cummyng of the soonne of man bee, (certes with no small glorie, but yet vnloked for) at suche a daie as hymself and no mo knoweth, & will in any wyse haue thesame to you vknowne. But his maiestee he shal not shewe soozth, befoze that he shall haue thoroughly fulfilled the dispensacion of his lowenesse and humilitee. For the waie to the brightnesse of the kyngdome of God, must first bee shewed: and the dooze of the kyngdome of heauen must first bee opened, that men maie enter in. Otherwyle to a veral small benefite or commoditee should the kyngdome of God come, for suche persones partes, as haue not prepared themselves to thesame. Than ere the maiestee shall shewe it self, whiche ye dooe affectionately desire befoze the due tyme, the soonne of man must suffre many thynges, and must bee condemned of this nacion: to the ende that as in a fier mounteth the smoke, and than afterward shooteth vp the flame: so maie the glorie of god moze clerely shewe sozth it self, after the open shame and reproche of this worlde.

But first
must be suf-
fere many
thynges. &c.

The texte.

¶ And as it happened in the daies of Noe: so shall it bee also in the daies of the soonne of man. Thei did eate and drynke: thei married wiues and wer married, euen vnto that same daie that Noe went into the Arke: & the floud came and destrued them all. Lykewyle also as it chaunced in the daies of Lot. Thei did eate, thei dranke, thei bought, thei solde, thei planted thei, builded. But euen thesame dai that Lot went out of Jodome, it rained with fire and bymstone from heauen, and destrued them all. Euen thus shal it bee in the daie, whan the soonne of man shal appere. At that daie, he that is on the house toppe & his suffle in the house, let hym not come down to take it out. And let not hym that is in the fiede, turne backe again to the thynges that he leaft behynd. Remembre Lottes wife.

But

But that the saied daie maie not take a man tardie, the remedie and provision is easie, if euerie one so pzepraite himself to bee in a readinesse, as though the same daie wer euen now euerie momente cuminyng at hande. But men being wedded vnto the woorld, will promise and wataunte thei themselves of a longer daie ere it come, yea oz that suche a daie will neuer come at all, a beyng carelesse by reason of suche hope, thei wil idly gene thei themselves to their owne lustes and appetites. Therefore the same chaunce shal come in the daies of the sonne of man, whiche happened in the daies of Noe. Thei tooke wiues and thei gaue out their daughters to mariage, as though the floudde, whiche was differred for a tyme, would not haue come at al. But the euil misauenture came soodainly vpon thei and tooke them tardie. Onely Noe with a fewe mo was saued by meane of the Arke. The residue perished euerie one of thei. And euen a muche lyke sighte also there was to bee seen in the tyme of Lot: for because there was some delaie made of goddes vengeance, thei conceived an opinion, that it should bee brypunished, whatsoeuer synne thei committed. And therupō breying void of all care, thei eate and dranke, thei bought and solde, thei platted a set trees, thei made buildynges. But the stroke a vengeance of God lighted soodainly vpon thei also, whan thei wer all boide of eate, a thought nothing vpon it. For the self same daie, whan Lot forsooke the citee of Sodome, and departed his waie thei, it rained down fier and brimstone from heauen; and soodainly destrued thei all. And euen the betai same thyng to see to, shal there bee in the woorld, whan the sonne of man shal soodainly thewe forth his maiestee. Whan soeuer that daie shal growe a come fast vpon the woorld, leat all care of woorldly thynges be shaken of. Leat euerie man in the present perille no moze but looke for sauyng himselfe to escape as he maie. Therefore whosoever that same daie shal fynde in y house toppe, al his gooddes leat beneath in his house, leat him not goe down to take a waie with him such gooddes as he hath there: but leat him onely thinke bpō sauyng of himselfe. Sembleably if y saied daie shal by chaunce soodainly fynde any manne abrode in y fieide, leat him not flee home to escape it: for y peril shal come ouer fast bpō him, to leat him haue any tyme of laisure at al. Euerie bodye as he shal bee found, euen so leat hym with remmyng a waie as fast as he can, saue his life. Calle ye to remēbraunce what chaunced vnto Lottes wyfe. She did no moze but turne hit to looke backe, a perished immediately, so ill doeth y swift stroke of the saied euil suffre any moze delaie oz tariaunce at all. Suche an one what euer he bee, shal be the moze safe from the peril, as shal bee lighter burdened then an other to flee.

And it happened in the daies of Noe. Gen. viii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Apheypse also as it chaunced in the daies of Lot, Gen. xix. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

At that daie be that is on the house toppe 16.

Remēbr: Lottes wife,

¶ Whosoever will goe about to saue his life, shall lose it: and whosoever shal lose his life, shall saue it. I tel you: in that night there shal bee two in one bedde, the one shal bee receiued, a the other shal bee forsaaken. Two shal bee a geyndyng together, the one shal bee receiued, and the other forsaaken. Two in the fieide: the one shal be receiued, and the other forsaaken. And they answered, a saied to him: where lord? He saied vnto thei: where soeuer the bodye shal be, thither will also the eagles bee gathered together.

The terte.

And at that houre oz daie, to goe seke oz prouide suche thynges, wherewith we commonly vse to sette a sure staigh for our life to come, as (for exauple,) apparel, money, dwellyng places oz suche other thynges, shal bee none other but castyng a waie a lesyng of the life. But suche an one as castyng a waie from hym all pestreauce and heauie carriage, shal not regarde the helpes a statghes of this present life, but shal leat the goe: suche an one shal bee sure to winne life.

For

The paraphrase of Erasmus vpon

In that
night there
shall bee
two in one
bedde, &c.

For at that daie there shall be no laisurene space to thynke of the life of þy bodye, whan the life of the soule shall turne in the whele of beeryng in hassard and icoperdie. Neither gooddes, ne place, ne this or that kynde of liuyng, shall in that peril saue any man: but a mynde that is ready to departe awaie hens. For of twoo persones beynge as nere together as is possible, sodainly shall the one bee taken to life, & the other shall bee leaſte behynd to damnaciō. Thus muche I tel you to abide vpon. That night in whiche the soōne of man shall come, there shall be twoo persones liying in one bedde, & theim twoo shall the diuersitee of rewarde sodainly parte in soondre. For the one shall be taken vp to euerlasting blisse, and the other shall be leaſt behynd to endlesse damnacion. There shall be twoo persones gryndyng in one mille: of whiche the one shall be taken, and the other leaſt behynd. Twoo persones shall be at their househōdie labouryng in the fieldes: one of theim shall be taken vp, the other shall be leaſt. Whan the disciples heard al this as it had bee half in a dreame not vnderstandyng what it ment, thei saie vnto Iesus: where maister? Thei wer still in a dreame of the fleashe, and seke to knowe the place of this kyngdome. Than Iesus myndyng vnder a derke couert to signifie vnto theim, þy the holy people, wher soeuer thei shall be found, shall not be disseuered from the Lorde, answered: wher soeuer there shall be caryan, thither will the Eagles also drawe and gather together. It forcéth not in what place ye be, so that ye be with me, whiche am the feder of your folles, and doe fede theim with myne owne selfe, who am the foode of endlesse felicitie.

The. xviij. Chapter.

The texte. And he put forth a parable vnto them, signifying that men ought alwaies too praise and not to be wery, sayng: There was in a certain citee a iudge, whiche feared not god, neither regarded man. And there was a certain wedowe in the same citee, & she came vnto him, sayng: auenge me of myne aduersarie. And he would not for a whyle. But afterward he said within hymself: I feare not God, nor care for mā, yet because this wedowe is importune vpon me, I wil auenge hir, lest she come at the last and raiſe on me. And the Lord saied, here what the vnrightheous iudge saierh, And what not god auenge his electe whiche crie day & night vnto hym, yea though he differre theim? I tell you that he will auenge theim, and that quickly. Reuerthelesse, whan the soōne of man cometh, shall he synde seith on the earth?

What men
ought al-
waies to
praise, &c.



And forasmuche as the last ende of the worlde, beeryng at hande, there shall arysse moste grievous persecuciōs against the godly, in so muche that if it may possibly bee wrought, euen the verai elect and chosen persones shall be seduced, (albeit in verai dede the insatiablen peruerfnesse of þy euil doeth neuer at any tyme surceasse to bee cruell & full of tyrātie against the good :) the Lord Iesus teacheth his disciples and seruauntes, that in al their aduersities thei shall from none other place aske helpe or succour, but at the handes of God: neither goyng about any auenge-mente in the meane whyle, nor defendyng one displeasure receiued, with dooyng an other for it. That if God dooe not at the first houre deliuer theim from affliction: yet must thei not therfore surceasse from praiyng. For he wyl undoubtedly heare the prayers of his seruauntes, when oportunitie of tyme shall be

ſhall be, and the delayng therof ſhall turne to the benefite of the Godly: yea, and ſo muche the more grievouſly ſhall the vngodly bee oppreſſed, as thei had perſwaded themſelves, that whatſoever thei did therein, thei ſhould dooe it, and no man to ſaie blacke their eye. This leſſon did the Lord Jeſus with ſuche a parable as here enſueth enpriente in the hertes of his diſciples & ſervantes. There was (ſaith he) in a certain citee, a certain iudge or gouernour, beeyng bothe a wicked man, and alſo void of all ſhame & honeſtee, as one that neither ſtood in any feare of God, ne had any reuerence towardes any moztall man, his wickedneſſe made hym in caſe that he feared not God: & his great power brought hym too the poyncte that he would ſhewe no reuerence too man. And ſo it was, that in the ſame citee there was a certain wedowe, who beeyng ſoze oppreſſed of her aduerſarie, went vnto the ſaid high iudge, in whoſe handes reſted the higheſt power, and ſhe prayed hym of his helpe & aid agaynſt the violent oppreſſion of hir aduerſarie. Sir (ſaith ſhe) my matier is veray good and true, and yet am I ouertroden through the racheſſe and frendſhip that myne aduerſarie hath in your courte. I am a pooze wedowe and alone woman deſtitute of freedes. I praye you ſee a redreſſe in the cauſe of my right agaynſt y^e violence of myne aduerſarie. Where he was often tymes thus ſpoken to by the wedowe: yet neuertheleſſe a longe tyme he would not bee acknowledged of the matier, nor would not helpe the wedowe, wheras ſuche great power is geuen to certain men euen for ſuche a purpoſe onely, that thei ſhould be helpers and ſuccourers of orphanes, of wardes beeyng in nonage, of wedowes, & of pooze folkes, agaynſt the riche men & mainteiners of brawlyng matters. At the laſt whan ſhe would make none ende of cryng vpon hym, the iudge begoonne thus to thinke within hymſelf. Although I neither ſtand in feare of God, ne beare any reuerence to any man aliue: yet becauſe this wedowe is importune vpon me with hir vnfaciableneſſe in that ſhe will not bee answered, I will helpe to ridde hir fro the oppreſſion of hir aduerſarie, not for any good mynde that I beare hir, but leſte ſhe will els at length come again, and beeyng ſo many tymes ſhaken of, will with hir railyng ſette a great blurre on myne honeſtee and good name, in that I occupying the rounne of the chief iuſtice and iudge in this citee, haue yet neuertheleſſe wilfully and ſtiffely leat a wedowe bee without helpe or redreſſe, whan ſhe was wrongfully ouertroden. Whan Jeſus had thus told out all this parable, he ſaid by and by after it: Dooe ye heare what this iudge ſaith, beeyng bothe an vngodly man, & an ill diſpoſed: Beeyng overcome with the importunee of praying and entreactyng, he holpe the wedowe: and God who is moſte iuſte, and mercifull towardes his elected beeyng called vpon with nightly and alſo dailly prayers and crynges, will he weare deaffer and deaffer, and not deſpyer his ſervantes from the violence of ſuche as oppreſſe them, but will with a ſlowe & a patiente mynde ſuffre them to bee oppreſſed with afflictions and neuer ſee any auengement ne redreſſe therof. Mai, this I ſaie vnto you to bee bold on: he wil not ſuffre it to bee ſo: but either he wil conuerter their hertes, in ſorte that their wille beeyng chaunged, thei ſhall ceaſſe to dooe you any more affliction, or els he will take a waie from them habilittee and power to dooe harme, or els ſuche as bee his elected, he will ſo altogether quickly deſpyer from all euil, and remoue them to a place of reſt euerlaſtyng. I wyſe whan that ſame laſt daie of iudgemente ſhall bee once come, no w^e ſhall neither Satan, nor his woorkyng tooles cheill

There was
in a certain
citee a iudge
which
feared not
God, &c.

And ſhall
not God
avenge his
elect? &c.

The paraphrase of Erasmus vpon

Peruerthe
 lesse whan
 the soonne
 of mā
 cometh. &c.

men, bee of power any thyng to doe against those, whom God hath specially chosen asyde to bee partakers of his kyngdome. For whan the wickednesse of the euill sorte shall bee wearen so high, that it can growe no higher: than shall the soonne of man, soodainly come, and in verai dede sooner shall he come then the euill men thynketh for. But at the tyme whan the soonne of man shall come, shall he (trowe ye) fynde feith vpon the earth: For aswel the multitude as also the peruersenesse of euill persones shall bee so great, that feith shall remaine perfect and whole but with a fewe. Yet not withstanding with whom soeuer that same constaunt feith and trust in God shall be found, the same persones shall be delyuered, God beeyng the auenger of their cause.

The text.

And he tolde this parable vnto certain whiche trusted in theim selves that thei were perfect, and despised other. Two men went vp into the temple to praiſe: the one a pharisee, and the other a publicane. The pharisee stood and praiſed thus with hymself: God I thanke thee that I am not as other men are, extortioners, vniust, aduocaters, or as this publicane, I fast twyse in the weeke, I geue tythe of all that I possesse. And the publicane standyng a fette of, would not lift vp his eyes to heauen, but smote vpon his brest, sayng: God bee thou mercifull to me a synner. I tell you: this man departed home to his house iustified more then the other. For euerie one that exalteth hymselfe, shall bee brought lowe: And he that humblyth hymself, shall bee exalted.

So with the parable afoze goyng he putte suche people in a feare, as beeyng openly wicked, wer daily scourges vnto the godly. But there was a pharisaicall sorte of righteous men, puttyng their truste in their owne weorkes, and presumptuous: y takyng vnto theim selves the laude and title of righteousness by the same weorkes, wheras no creature is iust afoze God: and suche did not onely stande in their owne conceytes lyke fooles, but also in comparison of theim selves despised others, as synners, wheras the humilitee of the others is more acceptable befoze God: then the weorkes of any suche. The Lorde Iesus aswell against persons of suche pharisaicall righteousness, as also to the counsaile of synners from the botome of their hertes mislykyng theim selves, putte forth suche a parable as here ensueth.

Two men
 went vp
 into the
 temple to
 praiſe. &c.

So it befell that twoo certain persones went vp into the temple for to praiſe, of whiche persones the one was a pharisee, and the other a publicane. The pharisee standyng nigh to the propitiatorie or merciesrate, as if ye should saie in Englishe, the high altare: Like one that was woorthie to talke with God euē at his verai elbowe, praiſed in this sorte within hymself. I thanke thee o God, for that I am not lyke vnto other men, whiche lyue by robbing and stealyng, whiche encrease their substance by fraude and guyle, whiche pollute other married mennes beddes with aduourtie, or finally, whiche beating offices of infamie and slaundze, dooe piete the people of God for their princes pleasure, of whiche sorte this publicane here is one. I doe not geue my self to excessive eatyng and drynkyng as the moste parte of people dooe, but I fast twyse in the Sabbath, that is to saie, twyse euerie weeke, and so ferre am I from defraudyng of any bodye, that I geue continually the tenth parte of al my gooddes in almes to the poore. This was y maner of prayyng of this the swelllyng proud pharisee, who although he rected thynges that were true, and gaue thanks to God: yet euen in this veray poynte he displeased the eyes of god, that he lyked hymself well, playyng the flaterer toward hymself, and full of dispitfull woordes against the neighbour. The publicane contrarie wyse altogether mislykyng hymselfe, because his conscience yeldded hym

hym guiltie of many ſynnes, ſtood a farre of from the holy thynges, ſo muche aſhamed and repentant in hymſelfe, that he durſt not ſo muche as liſt vp his eyes to heauen: but he knocked his bzeſt, ſaying: O God be thou mercifull vnto me a ſynner. The Pharifee did no moze but geue thankes, as one y thought hymſelfe to want nothyng vnto perfeict godlyneſſe: neither doeth he confeſſe any offences, wheras euen in this very praying he did moſt grieuouſly ſinne, making bauntes of his owne dooynges, and deſpiſing one that was penitēt, a proud preſumptuous prayſer of hymſelfe, and a raſhe accuſer of the neighbour. The publicane on the other parte maketh no rehearſall ne mention at all of his well dooynges. He onely acknowelagynghis euils, knocketh his bzeſt, that knewe what ſtate it ſtoode in, and lamentably calleth for the lordes mercte. Wyl ye knowe the ende of theſe contrarie maniers of praying? The ſaid publicane who had come a ſinner into the temple, went his waye home moze righteous in the ſyghte of God, then that ſame phariſee who thoughte hymſelf a man of moſte perfeict iuſtice. For whoſoeuer magnifieth hymſelfe in his owne mynde, ſhall bee caſt down in the ſight of God. And whoſo caſteth hymſelfe down in his owne herte, ſhall be exalted on high in the ſyght of God.

I ſaye vnto you: that ſuch a departed iuſtified more then the other.

They brought vnto him alſo young chyldren, that he ſhoulde touche them. When his diſciples ſawe it, they rebuked them. But Jeſus (whan he had called theſe vnto him) ſayed. Suffre chyldren to come vnto me, and forbyd them not. For of ſuch is the kyngdome of God. Verailly I ſay vnto you: Whoſoeuer receiuethe not the kyngdome of God as a chyld, ſhall not entre therein.

The ſerpe.

And beholde, an other occaſion, wherby for the Lorde to couniende vnto vs humilitee and ſofternes coupled with ſimplicitee and plainneſſe. Mothers brought their younge babes vnto Jeſus, to the entent he ſhoulde touche them and bliſſe them: thynkyng that it ſhoulde come to paſſe that the ſame chyldren ſhould by that meanes bee in the moze ſafetie from ſuche chaunces & diſeaſes, as that age is commonly woont to bee in daungier of. The diſciples, whan thei ſawe the thyng, rebuked the weomen, becauſe thei did with ſuche triflyng matiers trouble the lorde, hauyng otherwyſe (as they thoughte) his handes full enough of buſyneſſe already. But Jeſus, although he knewe all thys ſame to bee dooen by his ſayd diſciples of a certain good diligence, declaryng their readineſſe, to dooe their duetie towarde hym, yet to expreſſe vnto vs an example of ſimplicitee, of humilitee, and of innocencie, and al vnder one to geue a leſſon vnto paſtours, that they ought not to deſpiſe any body, be he neuer ſo meane or ſo weake, he called his diſciples together vnto hym, & ſayed: Suffre ye the chyldre to come vnto me, nor be not againſt it, that they maie be brought vnto me, for vnto ſuche belongeth the kyngdome of god. Let an example be ſhewed forth vnto all creatures, that thei maie vnderſtande to what degree of perfeccion thei ought to growe. Theſe litell ones knowe no factions of clokyng ne counterſayting, they are not acquainte with pride ne haughteneſſe of looke, thei knowe not the waye to ſtrike agayne whan thei are ſtriken, thei can no ſkyl to geue reuiling woꝝdes again, thei know not what auarice meaneth, thei can no ſkill of ambition, it is mere innocēcie that is in them, it is mere ſimplicitee without any fraude or guile. This woꝝde I ſaye vnto you to truſte vnto: the kyngdome of God receiuethe none, but ſuche as bee reſorged and chaunged accoꝝdyng to this paterne. Therfoze unleſſe a man come to the doc-

But Jeſus ſayed: Suffre the chyldre to come vnto me.

Whoſoeuer receiuethe not the

The paraphrase of Erasmus vpon

trine of the gospel with the lyke simplicitie that these chyldzen are of, he shal not entre into the kyngdome of God.

The text.

¶ And a certayn rewlre asked hym sayng: Good maister, what ought I to dooe to obteyne eternall lyfe? Iesus sayd vnto hym: Why callest thou me good? None is good saue God onely. Thou knowest the commaundementes: Thou shalt not committe aduoutrie: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: honour thy father and thy mother. And he sayd: all these haue I kept from my youth vp. When Iesus heard that, he sayd vnto hym: yet lackest thou one thyng. Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come folowe me. When he heard this, he was sorie, for he was veray ryche. When Iesus sawe that he was sorie, he saied: With what difficultie shall they that haue money, entre into the kyngdome of God? it is easier for a Camell to go through a needles eye, then for a riche mā to entre into the kyngdome of God. And they that hearde it, sayd: And who shal can be saued? And he sayd. The thynges whiche are impossible with men, are possible with God.

Good maister what ought I to do.

¶ Than agayn came there vnto Iesus one of the great states and the headmen, as one that shoulde be euen in veral facte a plain declaracion, what it ment that Iesus had saied concernyng the state of chyldzen: And thus saied the great man: Good maister what maie I dooe to atteigne euerlastyng lyfe?

Why callest thou me good?

¶ Than Iesus willing to notifie that this surname, Good, serueth to none, but to God onely, who of his veral propre nature is good, answered him thus: Why doest thou call me good? None is good, sauyng God onely: not for that

Thou knowest the commaundementes.

the lord dooeth not acknowlage the surname of good, as due vnto hym, as touchyng that he was God: but because the saied ryche man attributed the woorde good vnto Iesus, as beeyng a man, yea and woulde peraduenture haue taken it to hymselfe too, if any suche occasiō had come in place: He therfore did not after a right softe call Iesus good, whome he did not yet beleue to be god. And for this cause did the lord at that tyme refuse the honour of this title, because he well vnderstode the demaunder of the question not to bee vntersly voyde of swelllyng pryde, as one that thought hymselfe to abound in many good woorks. And Iesus because he woulde shewe forth the mannes soze,

saied: Thou knowest the preceptes of Moses lawe, that is to wete: Thou shalt not kyll: thou shalt not committe aduoutrie: Thou shalt not doe thefte: Thou shalt not beare false witness: Honour thy father and thy mother. To these wordes sayd the other, as one myndyng to beare awaye a prayse and commendacion of perfect righteousnesse: All these poyntes euery one of them, haue I duely kept euen from the begynnyng of my youth.

Sell all that thou hast,

¶ This saying was not sette from that saying of the Pharisee aboue specified: but it was a great deshozt of the simplicitie of the young chyldzen last afoze declared. One faulte therfore there was opened hereby, but there was an other priuie faulte hidden besydes also, whiche made hym vnapt for the kyngdome of God. Iesus therfore because he woulde discover the other faulte to, sayd: Thou lackest one pointe yet. That if thou wilt entre the kyngdome of the gospel, goe thy wayes, sell all that euer thou haste in thy possession, and by distributyng it abrode in almes to the poore, late vp a treasure for thy selfe in heauen. That dooen, beynge free, and rydde from all lette and encombrance, come than, and folowe me.

He was so ryche, for he was veray ryche.

¶ The saied demaunder whan he had heard these wordes, was stricken with great sorow, for he was excedyng ryche. He was not yet reduced nor broughte to the paterne of a young childe, forasmuche as the loue of rychesse had possessed his herte. Than Iesus sayng hym to departe an heauy mā, who did in suche softe sue for to come to þe blysse

of the

of the kyngdome of heauen, that neuerthelesse he coude not contemne the rycheſſe of this world: turned to his disciples, and as one beeyng in a great merrail, he ſaid: How hardely ſhall thoſe whiche are heauie ladē with the burden of rycheſſe, entre into the kyngdome of God through the narrowe gate? for an eaſier thing it is for a camell to perce through the eye of a nedel, the for a ryche man to entre the kyngdome of God. The disciples beeyng with theſe woordes ſooze troubled in theyr myndes, ſaid: If no ryche man doo entre thither, who than can be ſaued: for one ſhall fynde but a fewe perſones, but either they haue richelle or couet to haue. But he recomforted the diſmayng of his disciples agayn, ſaying: The thyng which with men is ynpoſſible, is poſſible enough with God. It is not of mannes power to deſpiſe rycheſſe, and ſuche other commodities as folowe at the rayle of rycheſſe. But this ſtrength and ſtouteneſſe of herte dooeth God geue vnto ſuche as through ſimple and vnfeined beleeuyng dooe ſhewe themſelues apte for to receiue his gyftes. And he is with God no longer taken for worldly ryche, whoſoeuer hath laied aſyde from hym the loue of money, and in ſuche wyſe poſſelleth his moneye, that he wyll with all his herte leaue the ſame, as often as reſpecte of health and ſalvation euerlaſtyng ſhall requyre it.

It is eaſier for a camell to gooe through a nedels eye.

The thynges whiche are ynpoſſible.

¶ Then Petur ſayed: Loe we haue forſaken all and folowed thee. He ſaid vnto them. Verailly I ſaye vnto you, there is no man that hath forſaken houſe, either father or mother, either brethren, or wiſe, or children (for the kyngdome of goddes ſake) whiche ſhall not receiue muche moze in this world, and in the world to come, lyfe euerlaſtyng.

The texte.

Of theſe woordes the Apoſtles concelue a good hope, the moze parte of tohom had leſte altogether whatſouer it was that they wer owners of tofoze. Therfore in the behalfe of them all ſpeaketh Petur, ſaying: Loe we haue leſte all, and haue folowed thee, we haue perſourmed euen y ſame poynt alſo, which thou diddeſt earneſtly require of the ryche man. Than although it was but a verai ſmall porcion that Petur and Andrey we had leſte (albeit if they had had moze, moze would they haue forſaken:) the Lorde cometh them thanke for their readineſſe in that they had dooen, and becauſe they ſhould not neede to repente them of that they had dooen, ſheweth that great gaine it is, to haue loſt worldly rycheſſe for the kyngdome of God. For in lieu and place of tranſitorie and vyle thynges by them contēd, bothe here in this world the mynde and ſolle is enryched with goodes heauenlye, and alſo in the world to come endleſſe felicitie is repayed for them. Than ſeethermoze hereupon: thus ſayed the Lorde. This I auiouche vnto you for a matier not to bee doubted of: not to you onely ſhall it turne to great gaines in the ende, to haue leſte for my ſake the litle ſlender poſſeſſions that ye had: but alſo, whatſouer perſone ſhall for the reſpecte of the kyngdome of god forſake either houſe, or father, or mother, or brethren, or wyſe, or children: he ſhall bothe in this preſent life receiue muche mo thynges and alſo better then he leſte: and mo power in the world to come he ſhall receiue lyfe euerlaſtyng.

¶ Jeſus tooke vnto hym the twelue, and ſayed vnto them: Beholde we go vp vnto Hieruſalem, and all ſhall bee fulfilled, y ate wyrtien by the prophetes, of the ſonne of man. For he ſhall bee detyured vnto the Gentiles, and ſhall be mocked, & deſpitefully entreated and ſpurred on: and when they haue ſcouged hym, they wyll put hym to death. And the thirde daie he ſhall ariſe agayn. And they vnderſtood none of theſe thynges. And this ſaying was hidde from them, ſo that they perceyued not the thynges whiche are ſpoken.

The texte.

The paraphrase of Erasmus vpon

After that he had with these sayings somewhat lifted vp and cheered the hertes of his disciples agayne: he tooke with him the twelue apostles, whom it was not behouable to bee ignorant of any thyng whiche were wroughte & doon for y^e redēpcio of mākynde. And now beginneth he enē somewhat opely and plainly to beate the matier into their heades cōcernyng y^e death, which he should at Hierusalem wittingly & willingly dye, according to the foresayinges of the prophetes. For he knew verai wel y^e they should bee verai soze dismayed and discourtoyed with the death of their maister, and for that consideracion he dooeth often beate this tale into their heades, to the ende that at the laste it maie bee engrauen in their hertes, and that by a litle and a litle, they might be entured to abyde the matier, whiche as yet their eares abhorred to heare meci- oned or spoken of. And veraily this was none vnbeliefe in them, but a certaine earnest loue strongly working in the towardes their maister. Severally there fore fro the cōpaignie, he begonne to open vnto them, that the time of his death did now approche. Beholde (saith he) we are now goyng by towardes Hierusalem: & there shall all thynges bee accomplished that haue been wyrtē by the prophetes concernyng the sonne of man. For he must bee deliuered into the handes of the Gentiles, and of them shall he bee scorned and scourged, and spitted on. And after that they shall haue scourged hym, and shall haue iniured vnto hym all kyndes of reproche and villanie in wordes, they shall in fine put him to death: but he shall arise agayne the thirde daye from death to life. But this talke, because it was nothyng swete ne pleasant, coude in no wyse make into the Apostles stomakes: (as commonly we are hard of beliefe in suche matiers as we would not with our good willes haue to bee true.) And they coude in no wyse perceiue the misterie of the crosse, wherence redempcion & saluacion should by a newe found conueghaunce of God, come forth & issue vnto the worlde. They had no lust ne easye to belieue that a man whom they loued so entirely should dye of suche a violent kynde of death: neither coude they possibly beleue it lykely, that suche an one should bee put to death by the handes of the iudees, as was hable to doe suche wonderful actes, and which had so many tymes escaped quite of the handes of suche as had attempted to assaile him & fallen vpon him: and finally they doubted not, but that it might bee afterwarde an easier thyng for hym to byng to passe, not to dye at all, than to reuiue againe from death, as he saied he would, yea and they thought it better not to dye at all, then after death to bee restored to life againe.

And althoughe they coude not doubt of their maisters tructh in his wordes: yet did they in this maner flatter their owne affectiōs: and they interpreted that in these wordes of Iesus there laie priuely hidde some figurate, & mystical maner of speakyng, suche as the lord did of a speciall propertie that was in hym veraye muche & ofcōble to byng in, beguyllyng by meanes of that same colourable speakyng, not only the people, but also y^e verai apostles selves: as (for exāple) whā he wylled the to beware fro the leane of y^e pharisees whan he answered y^e he had an other kynde of meate whiche he houghted for: whā he taught the for a lesson, y^e a camel might sooner passe throughe a nedels eye, then a tyche mā entre into the kyngdome of heauen: whan, (signifyng y^e his doctrine must be receiued and conueghed throughe into the verai bowels les of the soule,) he saied that no man should haue lyfe in tyme to come, onlesse he same should firste eate his fleshe, and drynke his bloude: And finally whā

All thinges
that be tal-
led in which
are written
by the pro-
phetes, &c.

he promysed that himselfe woulde within thre dayes space reedifie the temple, after it were destroyed by the Jewes, with suche suspicions & coniectures as these, did the Apostles flatter their affection, and in dede hearde the wordes of Iesus, but they hearde them as it had been halfe in their slepe, but as for the pith and effectuall meanyng of the wordes, they did vtterely not vnderstande. And this was doen as the state of the tyme than required, by the Lordes permission and sufferance, to theend, partely that they might by a little at once better and better bee enured to the thyng, whiche shoulde afterwarde bee incomparably bitter vnto them, & partly because thei shoulde not befoze the tyme scatter themselves abrode by fleeing from their maister, by whose communication they wer yet in many matters to be schooled. What could not yet thzoughlye see ne perceiue the pziuities of goddes weorkyng and conuicghaunce, because they had the yyes of their mynde in maner sterke blynd with muche foggie derkenesse.

The text.

¶ And it came to passe, that as he was come nigh vnto Hierico, a certayn blynde mā sate by the wayes syde beggyn. And whan he heard the people passe by, he asked what it ment: And thei said vnto hym, that Iesus of nazareth passed by. And he cryed, saying: Iesu thou sonne of David, haue mercie on me. And they whiche went before, rebuked hym, that he shoulde holde his peace. But he cryed so muche the more, thou sonne of David, haue mercie on me. And Iesus stoode still, and commaunded hym to be brought vnto hym. And whan he was come nere, he asked hym, sayng: what wilt thou that I do vnto thee? And he sayed: Lorde, that I may receiue my sight. And Iesus sayed vnto hym, receiue thy sight, thy faith hath saued thee. And immediatlye he receiued his syght, and folowed hym prayseing God. And all the people, whan they sawe it, gaue praise vnto God.

But yet muche more wer the others dymme of sight, which were of lesse familiaritie with the Lorde. For the fountaine of health is the knowing of Iesus. For to know hym, is to haue perfect sight. Feith is bright light, pyearthly desires and lustes of this world are derkenesse. And behold a casuall chaunce, which maie laye plain befoze our yyes, how we maie see Iesus: & in one blind man is set forth an example, how the blindnesse of the soule maie bee taken awaye from many. There sate one in his waye, a man depziued of the sight of his bodilye yyes. But (Lorde) how many were here folowing the traine of Iesus, which sawe a great deale worse in their soules, whā eue the verrat twelue Apostles had they yyes yet still ouergon with the derke nyne of ignoraunce, that thei could not vnderstande the Lordes manifest sayinges. Than so it befell, that when Iesus beeyng on his waye towarde Hierusalem, was nowe not ferre from Hierico, there sate a certayne blynde manne by the highe wayes syde beggyn. This blynde creature, whan aswell by the noyse of hearyng folkes speake, as also by trampleyng of feete, he perceiued betay well that a great multitude of people passed by, Demanded what the matier was (as in dede suche kynde of people are so muche the more curious and inquisitiue of suche thynges, because they lacke their yyes.) Answer was made vnto him: that Iesus of nazareth was passyng by that same waye.

The partie immediatly hauyng conceiued in his herte a feithfull trust by reason of suche thynges as he had hearde of Iesus: cryed out aloud, saying: Thou Iesus the sonne of David, haue pietie and compassion vpon me. Vnto this importunitie he added also sweete woozdes of flatterye, and that was euemetely well accorzyng to the faction and guyle of beggers. But the company that went afoze Iesus, rebuked him, and bidde him to holde his peace, suspectyng that he would haue craued an almes of the common rate, and also fea-

He cryed saying: Iesus thou sonne of David haue mercie vpon me.

The paraphrase of Erasmus vpon

rynge leste beeyng a slouely felowe and vnsightly in his geare, and a common begger by the high waies side, he should haue been somewhat noyful or troublesome vnto the Lorde.

But the blynde manne the more that the people clattered against him, so muche the more earnestly did he crye, repeatyng styll thesame wordes whiche he had spokē afore: Thou Iesus sonne of Dauid haue mercie vpon me. Because he could not see Iesus, he did so muche the more streigne his voyce, as a man beyng ignoraunt how ferre Iesus whom he called vnto, was of frō him. Thā Iesus who had made as though he heard him not, though he had cried out with a loude voyce once or twyse or thryse afore, of purpose to make the faithfull truste of the partie the more euidēt to all the companye, at the laste straighed on his waye, and commaunded the blynde man to bee brought vnto hym, of purpose to occasion the eyes of all the wholle cumpanye to the diligent beholdyng of the myracle.

What wilt
thou that I
doe vnto
thee.

And whan he was come to Iesus, the lord asked this question of him: what is thy wyl that I should dooe vnto thee? It was not ignoraunt to him what thyng the blynde man wished to haue: but he would haue the confession of the euill vttered in wordes, to thende the miracle might bee the more euidēt. For some are wont to feigne a blyndnesse in themselves, that they maie thereby receiue the larger almes: yea, and some there were, peraduenture in the company, which if they had been in the blynde mannes case, would not haue been bolde to hope for any fether thyng, then some almes or rewarde in moneye. For the Lorde also, though after the estimation of the world, he was but pooze, yet did he vse to geue vnto the pooze, some porcion of suche thinges as were geue hym by his frendes for his sustentacion. But the blynde man with a great assurance and faith, sayed: lorde make thou, that I maye haue my sight agayne.

Thy sayth
hath saued
thee.

In these wordes did he craue the thyng, whiche by any that was no more but a mere man could not bee assured vnto hym, castyng no doubtēs but that Iesus footthwith, bothe could doe it as one moste mightiest, and also would, as one moste mercifull. Iesus therfore makyng a like quicke aunswere to this quicke and ready sayth, restored him his eyes with a worde again, saying: receiue thou thy sight again. Thy faith hath saued thee. He had seen Christ with his faith ere he sawe him with the eyes of his body. This sayth verily is that thyng which obteyneth all without exception of the moste mercifull lord: this sayth it is whiche in the thickest derkenesse of synne, yet calleth a ferre of to Iesus, that he maie shewe mercie. The conscience and proue knowelage of his naughty synnefull actes paste, doeth tangle against him whan he cryeth: but feruentenesse of faith doeth so muche the more eagrelly streigne the voyce.

Suche maner beggers doeth the lord Iesus loue: and for none other consideration doeth he many tymes make delaie of that that is asked, sauyng that the partie whiche is the begger maye be worthe to haue the more benefite. And in moste diepe derkenesse do suche people lye, which worship stockes and stones in steede of God: to whome their money, to whome their bealpe is their god: who are bondeferauntes to ambition, to lecherie, and suche as set the world in an bppeare though furious rageyng warres. Suche persones if they cannot yet come, to appoche nere vnto Iesus, because they cannot see: yet at leste, wise at the noyse of suche as doe throughout the wholle worlde preache the glorie of Iesus, leat them aske: what matier is this? And whan they shall knowe

knowe that Iesus is passing by leat theim not suffice the present occasion to slippe awaie, but leat them with piteous crying werte his eares: And in case the priue consence of their naughtie and euill dedes afoze past, counsayl the to kepe silence: leat the clamour of the faithfull belieuyng herre so muche the more instantly knocke at the doores of his eares. Iesus is not deafe ne harde of hearing to any body that asketh with faithful trust in him: a he is of power hable to geue that is asked. he certes passeth by, but he will not go very ferre passe, if one streigne the voyce. And happie is the begger that euer he was bozne, at whose voyce Iesus saygheth on his waye. And what meruail, if he staighed at the voyce of one speaking vnto hym, sence he bouchesalued to coe so ferre a iourney, vnto a shepe that was losse. But more happie is the blinde man, after he is brought vnto Iesus. For now is he berat nere to his health. Neither can he long be blynde, whoso hath approached to the fountayne of all lighte. That same lozde beyng the fountaine of all glozte doeth not put awaie the begger from hym: and manne beyng a synner disdeigneth the neighbour. After that thou arte come in presence afoze Iesus, after that thou art gone awaie from thy selfe, there is no nede of any long praying: no more but speake the worde what thou wouldest haue, (but speake it with a perfect feith and asfiance conceyued not on thyne owne merites, but on his great power, and no lesse goodnesse.) And immediately shall thy sight come agayne and saluacion bothe together. For at once, as soone as Iesus had saied: Looke thou vp, he had his sighte. and of a begger became a folower of Iesus trayne, and an open declarer of Goddes goodnesse. Yea, and mozouer the people also whan thei had seen so notable a miracle gaue laude and prayse vnto god.

The. xix. Chapter.

¶ And he entered in, and went through Bethercho: and beholde, there was a man named **The tenth** Zacheus, whiche was a reueler among the publicanes, and was riche also. And he soughte meane to see Iesus, what he should bee, and could not for the presse, because he was litle of stature. And he ranne before, and clymed vp into a wilde fygge tree, to see him: for he was to come that waye. And whan Iesus came to the place, he looked vp, and sawe hym, and sayed vnto hym: Zachee, come downe at once, for to daye I muste abyde at thy house. And he came downe hastily, and receiued hym ioyfully. And whan they sawe it, they all gratched sayng: he is gon in to tarry with a man that is a synner. And Zacheus stoode soorth, and sayed vnto the Lozde: behold Lozde, the halfe of my gooddes I geue to the poore. And if I haue don any man wrong, I restore hym folwer folde. Iesus saied vnto hym, this daye is health hapened vnto this house, because that he also is become the childe of Abraham. For the sonne of man is come to seke, and to saue that whiche was losse.



¶ And this same blynde man to whome the Lozde restored the vse of the lyght, doeth in a figure not vnaptely signifye the people of the Gentiles. For as for the Jewes, I sawe gaue some piece of light vnto them. But the Gentiles laye in moste deepe darknesse of ignoraunce, in so muche that among thesame a great manye there were, which verily believed, that there was no God at all, and some others beleued that there were goddes innumerable, but thesame more full of mischief and a bominacion, then the heret men selfe. Again some thought, that God tooke no care for the gouernance of woorldly thynges. Yea and some also there were, which

The paraphrase of Erasmus vpon

reputed and vsed the sonne, the moone, oxen, dogges, apes, yea and lekes and onions for goddes. Among the Gentiles there wer, that knew no lawfull ne determinate bandes of matrimony, but fulfilled the luste of the bodye in goyng together one with another after the maner of brute beastes. Some there wer also with whom it was accounted a naturall thyng to haue killed their parentes whan they wer aged. Others again there were, among whom it was a thing lawfull and vsuall to eat mans fleashe. Some there wer with whom it was an highe poynte of deuotion and of seruyng God, to kyll their moste deely beloued childzen for a sacrifice to this or that deuill. What can there be moze lamentable then this blyndnesse? And yet this blynd man beeyng poore and destitute of all vertues, perceiued Iesus wha he passed by (whom the nation of the Jewes put a waie whan he came to them) he streined his voyce of feith, cryng aloude. Than sooone of Dauid haue mercie vpon me.

He constrained Iesus to staigh in his goyng: he deserued to bee asked what he would haue dooen to hym: he confessed his blyndnesse: he shewed the desire of his herte: Lorde, that I maye haue my sighte: he receiued that he plainly in fewe wordes craved. Of a worshipper of monstrous thynges he was made a worshipper of Iesus: of a bondseruaunte to deuils and to all maner vices, he was made a disciple and a folower of Iesus: of a common begger and crauer of a miserable almes, he was made a publissher of the power of god. And many a tyme moze then once or twyce are exammples of this hynde laied in the lappes of the Jewes, to thend y either they shoulde emende from thir vnbelief, or els they shoulde make it open & manifest for the tyme to come, that they were woorthely cast of, as mē that would not be made whole.

There was
a mā named
Zacheus.

And this figure certes was shewed at the entreauce of the citie of Hiericho: but another moze euident exammple sheweth it selfe anon after within the citie selfe. For as the Lorde beeyng entred into Hierico, was goyng alonge thorow the middes of the citie encoumpated on enerie side with an excedyng thicke presse of the multitude of all sortes: there was a certain man zacheus, hauyng his name of the thing and propriete that was in him (that is to wete, a man feruent in the earnest loue and desyre of righteousnesse,) whereas in dede he was an head man among y publicanes, yea & ryche withall, & whereas neither that kynde or trade of his lyuynge, ne the pāperynge of fortune, did be- ray well agree with suche an hearte. And holden he was with a great desire to see Iesus, to thentent he might knowe hym by sighte also, of who the brute and same had spred abroad thynges so woorthy to be meruelled at. He beleued and also loued that he had heard, & for that cause muche accor dyng to the exammple of y inwarde desire of Simeon, and of the Patriarkes, he did with an holy desirefulnesse couet to satisfie his yyes too with the blissful & happie sighte of hym, as one y would haue attempted greater thynges then that to, sauing y softnesse & humilitie was a let therof, & euen for that verat point the woorthier to haue the moze scutis of y presence & coupanye of Iesus. A desyre to haue a sight of Ies^{us} had a lōg tyme holdē Herode too, he sawe hi at last, & bid a waie to him in despite: for in vaine doeth he see Ies^{us}, who is not seen again of Ies^{us}.

But Iesus had seen zacheus, befoze that zacheus euer sette eye on him. Herode woulde fain haue seen hym that he might haue delited his curious yyes beeyng a kyng as he was, by shewyng of some miracle afoze hym. But zacheus beeyng desirous to see him what he shoulde bee, because he woulde knowe

what

what man he was, and as he was, that is to wete, that same onely sonne of
 God the authour and worker of all saluation vnto all creatures belieuyng
 and trustyng in hym. It is no great matier to see Iesus after the fleshe with
 suche lyke eyes as the Phariseis sawe him withall euerie daye, & yet had hym
 in derision. But the eyes of the Disciples are earnestly reposed to bee blessed,
 who had deserued to see, that was to many princes of the earth denied. Sundry
 the sonne of Jonas is by the mouth of Iesus pronounced blessed, in that he
 sawe who Iesus was, whan he gaue this testimonte of hym: Thou arte that
 same Christe, the sone of the liuing God: but þe Jewes sawe not who he was
 in that they sayed: Is not this Ioseph the Carpenters sonne? but vnto the
 godly desire of zacheus shamefastnesse was a lette, that he did not breake in to
 Iesus perforce through the company, and the great multitude of people sta-
 dyng so thicke rounde about Iesus on euerie syde, was another let. The hore
 stature of his bodye was also the thirde lette. For he was a verie lowe man
 of stature. And lowe men spirituallly are suche, as are incumbent and dooe
 rest on filthie or vile and transitoꝝy thynges. For lowe and basse it is, whatso-
 euer this world hath, if it be compared with the maiestie of the gospel. And
 of suche persones cannot Iesus be seen, except they conueigh themselves into
 some high place: Iesus beeyng aboue of a great hieght will not bee seen but
 of the lowe. Iesus beeyng in the myddes among the lowe and bulgare presse
 of the people, is not seen, but of suche as haue troden the highest toppe of all
 worldly thynges vnder their feete. And therefore to the ende that he might be
 seen of all the litle lowe persones on euery syde throughout all nacions of the
 worlde, hymself after ward clymed vp to the wood of the crosse standyng aloft
 of a great heighth. zacheus than beyng litle and lowe not onely of stature of
 his bodye, but also in humblenesse of herte: to the entent he would stand aloft
 and see Iesus beeing alowe on the grounde, canne afoze, and toke vp an high
 place in þe wale there as Iesus was to passe by. And an high standing as good
 as it had been in a pulpit he gotte readie for hym in a wyde figtree, whiche is
 there called a Sycomore, (because it byngeth forth figges of the owne right
 kynde that other figtrees bee of, and by reason therof it is also called a figg of
 Egypte, and yet in leafe it resembleth the mulberie tree.) A great presse of the
 Jewes enuironed Iesus round about on euery side. The lawe had gon afoze,
 þe Prophetes also had gon afoze, and that present age did both on the one syde
 and the other close hym in round about. Yea and yet at this dape the naciõ of þe
 Jewes dooe come behynd after hym: they learne what thynges Iesus dyd, &
 what thynges he taught: and yet can they not see who that same is, of whom &
 by whom they ought to hope for saluation. zacheus rennyng afoze, pꝛeuenteth
 this felicitie, bearyng verely a figure of the gẽtiles. What is the cause therof?
 forsooth because the Jewe remaineth yet still alowe on the grounde, & cleueth
 to the carnalitie of the lawe. And Iesus is not seen, but onely of suche as frõ
 the lowe and basse lette of the lawe do auance by themselves to the loftier sēce
 of the spirite. Down out of this high standyng one maye well see Iesus, who
 he is and where he is. Otherwyle in case a man remaine still beneath enõggt þe
 throng, that is to saie, if thou haue no smatche at all ne sauouring of any excel-
 lente good thyng aboue the common sorte: thou shalt oftentimes heare þe same
 deceitfull saying: loe here is Christ, and loe yonder he is. The Phariseis thei
 eric: loe here is Iesus. The Saducees, they crye, behold, here he is. The Ebre-

Math. xxi.
Luc. x

Math xvi.
Luc. ix.
Job. vi.

mar. vi.
mar. xxi.
Luc. xii.

And he came
before, and
clymed into
a wilde fig-
tree.

The paraphrase of Erasmus vpon

nites, they crye: beholde, he is here. An other poynteth to some one of the Phariseall sorte, clad in a blacke frocke or cope, and saith: loke this wale, here is Christe. An other again, sheweth towardes an other of the Phariseall sorte goyng in a whyte wede, and sayeth: beholde here is Christ: an other sheweth shewing many sondre coulours and shapcs of bestures, cryeth here is Christ; here, here, here. An other sheweth to one that eateth nothing but fishe, & saith: here is Christ. An other sheweth the gelded sorte that are forbidden to marry, and saith: here is Christe. ¶ Jewishe and vnbeleuing nacion. Art thou mynded or willing to see Christ? Clymme vp to the tree on high, and take vnto thee the eyes of zacheus. He is not sayde to see the robe of Iesus, but he coueteth to see and knowe his face. And the face of Iesus is couered in the holy scriptures. Drawe aside the vaille, lifte vp thine vnderstandyng to tho thynges which are within it: and thou shalt see Iesus, thou shalt see from whence true healthe & redēpcion issueth forth vnto vs. The Pharisee, he goeth setting bolt vpright, beeyng in an high conceipt of hymselfe, and taking vnto hymselfe as his owne due right, & praise of righteousnesse, and takyng vnto hymselfe the knowelage of the lawe: and whyle he thynketh hymselfe as great a man as nedeth to bee euen with the largest, and nigh enough vnto Christe euen harde at his elbowe: he wyll not vouchsafe but thynketh skorne to vie the sure helpe of the tree: but zacheus beeyng lobbe in his owne eyes, bothe clymmed vp to the tree, and seeth that he wissheth to see. ¶ Yea & peraduenture this figtree too was lyke vnto that same other figtree, whiche the Lorde accursed, because that by the freshe greenesse of the leaues, it made one that were hungrie beleue that he should fynde fruite vpon it, where as in dede it had none: yet it was nowe tyme that after the fygures of the law, and after the holy sayynges of the prophetes, it should bryng forth the fruite of euangelical godlinesse. This was that same figtree, whiche the Lord commaunded to bee cutte vp by the roote, onlesse, whā doug wer laied about the roote therof, it should leaue to bee still barain: and it was nigh barain in dede, had not zacheus clymmed vp and stādē vpon it. That same stemme of the Iudaicall figtree brought forth grosse, vnlawerie, and vnrype people: but after that zacheus had clymmed vp the tree, that is to saye, as soone as the people of the Gentiles was graffed in: now begoonne it to bryng forth fruite suche as the Lorde Iesus loueth. Of the Jewes he was many hundred yerres loked for: at laste he came vnto them, he walked to and fro dayly in company with them, and yet was not knowen among them. The people of the Gentiles had no moze but heard of the same and reporte of Iesus: and beeyng enkiendled with loue to knowe the same Iesus, whom the Jewes hāged vpon the tree, thei came befoze the Jewes in seruientnesse of feith: and acknowelagyng their owne vnrighteousnesse, lowe as thei wer, continued the letter of the lawe, contēned the ceremonies and figures (whiche the Jewes euen yet at this date embrace for the verai true substance of the thynges selves,) and through euangelicall feith they see Iesus passing by in his Apostles, and acknowelage hym, and thereby deserue to haue Iesus come to them to bee their gueste, and of his owne offere to sojourne in their house, forasmuche as the vnbelefe of the Jewes had expulied and banished hym awaye fro them. All this whyle doeth lytle zacheus sitte still in the tree with readye eyes looking for Iesus that was yet cumyng a good preatie wale of, and was not yet thoroughly taughte by what marke he might knowe Iesus, sayyng ouerly that he was in a perfecte hope

Math. xxi.
Marke. xi

Luke. xiii.

hope and truſte of the thyng which he earneſtely wiſhed and deſired. But whā the people came to the ſycamore tree, zacheus peraduenture was a matter of laughter, and a good ſporte to a great many, ſoꝛasmuche as beyng a welthie ryche man, and in the office of cuſtomer, he ſtoode aloſte in a tree to bee a gazer vpon one man and no mo. ſoꝛ he coueted not to knowe any other man ſauyng onely Jeſus. Than Jeſus beeing delited with the notable ſainneſſe of the mā, whiche ſainneſſe he ſhewed by his verai ſacte, by his cōtēnauce, and by his earneſte lookyng with his eyes: albeit Jeſus had eſpyed hym afoze too, yet to ſhewe vnto the Jewes an exauple of prompt beleuyng, he caſt bp his eyes on high, and ſawe zacheus. And looke ſoꝛ no leſſe at all tymes then ſome notable benefite of ſaluacion, as often as Jeſus dooeth vouchſafe to looke vpon any perſone. ſoꝛ his eyes haue a medicinable kinde of charming. The other ſought no moze but onely to ſee hym: but in bayn doeth ſuche a partie ſee Jeſus, whō Jeſus doeth not again vouchſalue to beholde with his eyes. Auaunce thyſelfe bp from lowe and vile thynges: and Jeſus will loke bp vnto thee. The looking of Jeſus vpon any man hath a poꝛcion of good lykelyhood to come: but a matter and token of greater bliſſe it is to heare Jeſus voyce. ſoꝛ where zacheus did no moze ne none other but beholde Jeſus, the Lord of his owne mere mo-
cion, ſated vnto hym, calling hym euen by his name too as a manne knowne vnto hym: zacheus come thou down quickly, ſoꝛ this daye muſte I ſojourne in thy houſe. We haue heard how the Lord hath oftentimes goen to dyvers to mēnes houſes whā he hath been deſired: but we haue not at any tyme heard that euer he dyd of his owne mynde come in and make hymſelfe a geaſte with any man whan he was not byddē. Yea and ſo to doe is of all men ſoꝛ the moſte parte taken ſoꝛ a poynte of homely curteſie, but the Lord had beholden the affection and herte of the man within, who ſette ſo muche by hauyng a ſighte of hym, as he paſſed by. He would haue aſſaied ſome what ſerther had not his owne priuie knowelage of his vnwoꝛthineſſe been a lette there of. Thus dyd he thinke in his owne minde: Blisſed are theſe that haue had y happe to cleue vnto ſuche an one, and whoſe happe it is to beholde his face daylye in preſence with hym, and whoſe chaunce it is to heare his voyce ſtandyng harde by hym. The Jewes and none others haue ſo muche good happe. I am a publicane. It is euen with the laꝛgeſt ſoꝛ ſuche an one as I am to haue had a ſighte of hym as he paſſed by. There had come no woꝛde oute of his mouthe to bydde Jeſus to his houſe, but ſuche an herte was an excedyng courteous bidder of a geaſte: and the Lord Jeſus loueth well to bee byddē after ſuche a ſorte. Suche an one, as vpon acknowelageyng of his owne weakenelle in his conſcience, dareth not bee ſo bolde as to craue the thyng whiche he wiſheth, & in his herte would ſayn haue, ſuche an one dooeth obtaine moze, then another that byddeth Jeſus to his houſe, as though he would bynde Jeſus vnto hym, ſoꝛ dooyng him ſuche a pleaſure. Petur neuer came nener vnto Chriſt, then whā he ſated: Goe out awaye from me maiſter, ſoꝛ I am a ſelowe that am a ſynner. That other mā alſo was a piththie and an earneſt bidder of Jeſus whiche ſayd vnto hym: Maiſter, I am not a man woꝛthie that thou ſhouldeſte entre vnder the rouse of my houſe: ſoꝛ Jeſus was now alreadie in the ſated parties houſe (whiche was a certain Centurion) whan his young ſelowe was made whole though Jeſus bodey came not there. ſoꝛ there is Jeſus, wherſoeuer is helth and recouerie. And here Jeſus thiſted the redempciō of mankynde, and there,

whā Jeſus
canic to the
place: he lo-
ted up.

Zacheus
come down
at once.

Luke. b.
Luke. vii.
Matth. viii.

The paraphrase of Erasmus vpon

foze he biddeth zacheus to come down quickly. For now was it time that redemption which was to passe awaye from the Jewes, should bee transposed and putte ouer to the congregacion of the Gentiles: for there muste Iesus sofourne and abyde vntill the consummacion and very last ende of closing vp of all tymes to come, because he might not bee suffred to abyde among the Jewes. From an high he had stand watching for Iesus through faith: he came down to the office and duetie of godly deuotion: for it is not enough to vewe Iesus & to gaze vpon hym, as often as he nedeth a place of sojourning: and thereof hath Iesus nede, as often as the neighbour hath nede. And what doeth zacheus here: upon: not a worde doeth he geue to answer (for earnest affection of the herte doeth often ble to take awaye a mannes speaking) but he doeth as he is bidden without makynge any taryauce, down cometh he quickly. For it is not conuenient to tarrye, whan soeuer Iesus calleth vs. The Jewes wer called, and thei make their excuses: but zacheus beeyng verai soze ward and full of reioyng, entretained Iesus in his house. O miserable synagogue that it was, which losse a geaste of Iesus: and O happie house of the churche that it is, which through hir good promptnesse did prouoke Iesus the authour and geuer of all heauenly blisse to come vnto it. Well thus now thou seest the original begynnyng of the churche beeyng gathered together of the gentiles. Now consider well a saumple and paterne of the Jewishe enuie. The people, whan thei sawe Ies^s so muche enclined towardes the fauour of the Publicane, that of his owne voluntarie mocion he had bid himself as a geaste into his house: made a murmouring because he had gon to sojourne with a felowe that was a synner. O righteoufnesse foule stained and odious befoze god, which could rather mynde to disdeigne, then to bee healed: & could rather minde to grutch at the neighbour, then to leat the same haue any parte with it. O a felowe (q^u they) that is a synner: & as though it were not the principall sinne of all other to haue enuie at the neighbour, and as though suche an one maye bee an honest man, which grutcheth that his brother should bee in the state of grace. Why standest thou without the doores of the congregacion, thou enuious Jewe: It is open for thee to entre in also, if thou wilt. That in case thou refuse so to do, yet hath Ies^s determined to abide in zacheus house. The Gentiles are not a litle proude of suche a geast, whom they had neuer looked for. And so muche the better welcome it is, because it hath so happened, not onely without any thei deseruyng, but also contrarie to thei expectation. And euen as murmouring was made now at this present agaynst Iesus: so was there a great mutmoutyng made afterwarde agaynst Ierem for Cornelius the Centurion, whan it was sayed vnto hym: wherfoze haste thou gon in vnto menne vncircumcised: but what is here dooen all this while: zacheus contemnyng the murmouring of the people Iudaicall, standeth befoze Iesus, maketh suit also to bee taken into the noumbe of his disciples, shewyng thereby how ferre he had growe and proceaded forwarde. For he saith vnto Iesus: behold O Lord, I geue away halfe of my goodes among the poore, and in case I haue defrauded any man of a ferthyng, I here promise to geue him sover times as muche agayn for it. Hearest thou this thou Pharisee: zacheus maketh no rehearsall of his oblations or sleaghyng of beastes in sacrifice, not choyce of meates, not fastynges, not holy dayes, not solemnysyng of sabbothes, not washynges: he maketh no vauntes ne bragges of his besture, or of his secte of religion: but

And he c^{ame} down h^{astily}.

He is gon to tarrye w^{ith} a man that is a synner.

Actes. x.

behold, lord halfe of my goodes I geue to the poore.

Luce. xviij

he bynageth with hym the woorkes of charitie. In these poyntes, the synner is better then the iust persons, & the publicane passeth suche as glorie of their owne holynesse. For the sayde Pharisee beeing a setter forth of his owne manifold good dedes, he gaue but only the tenth part of his gooddes to the poore: this man gaue the one halfe, and gaue it not of his polling gaynes: but if any peny hath been gotten with falsehood, he restored the same with thence of fouer tymes double so muche again. And moouer of his gooddes that he had trustely and truly come by, he gaue the one moite in charitie vnto the neble. So the course of thinges meruailously turned in and out. What was both in forth in the Pharisees, the same was replest with raine and guile: and of zachaeus we haue an vpright true deapng mā and a libeall, wher eas he is a man not onely ryche but also a publicane, yea and an head manne of this trade, wherby he was so muche the more abhorred among the Jewes. But the Lord passeth not of mennes titles or styles: he beholdeth the mynde of the manne and esteemeth hym by his dedes, yea of suche dedes (I saye) as dooe procede forth of feith and charitie. Neither did zachaeus speake the premises on hymselfe in the waie of making any vaunt or boiste, in soyte as the foresaid Pharisee did, beeyng as a trumpe of his owne righteounesse, and a scorn of the publicane. zachaeus doeth not sette his owne righteounesse before an other parties righteounesse: but as a man bothe a synner and a publicane he openeth in plain wordes without dissimulation that he had an earnest mynde and desire to pexercise of righteounesse, yea euen before he had any sight of Iesus, of whome he is desirous to bee instructed whether he did well, or no: and what was fether to bee dooen for the geattyng of everlastyng life. For so was it expedient that these wordes of zachaeus should be heard of the eniuous Jewes, and should bee allowed of Christ in the hearing of the same Jewes. For it was not possible for hym more pitthely and effectuallye to laye vnto the Jewes their polling facions, their auarice, and their catchyng of other mennes gooddes: who did not only grue out nothyng of their owne vnto the neighbour beeyng in nede, but also vnder the colour of godlynesse defrauded the parentes of the succore due vnto thein at their childzens handes. Iesus therefore turning to the murmuring Jewes, said: This I plainly affirme vnto you, that heaith is come to this house this present date, forasmuche as the same also pertyneth to Abraham, as beeyng father vnto it, in whome is all your glorying that he is the first founder of your generacion. For whatsoeuer persone doeth in feith, in sinceritie of lyfe, and in godly deuotion resemble Abraham, the same is the sonne of Abraham & free partaker of the blessing so olde time promised vnto Abraham. The stocke of this man beeyng of an other blood then the stocke of Abraham, is no lette vnto hym, nor his soyte and trade of lyfe ha-
 nyng heerefore been passed over in misfulesse, but whatsoeuer persone con-
 sientyng and intending from his former life doeth embrace the doctrine of the
 gospell, whosoever folowynge the steppes of Abraham, doeth ensue true
 righteounesse: the same is the chyldre and true heire vnto Abraham. For of
 suche will myght the sonne of manne thynke disdeigne, who came into the world
 for þe verai purpose, to seke that was gon astray, and to saue that was lost.
 Suche synners as this, are more acceptable vnto God, then these that swell
 in a false persuasion of righteounesse.

Luke. xi.
egat. xliii

Luke. xliii.

This daye
is heaith
happened
vnto this
house.

¶ As they heard these thynges, he added thereto a parable, because he was nigh to Ierusalem, and because they thought that the kyngdome of God should shortly appeare. He said therfore: A certain noble man went into a fere cuntrye to receiue hym a kyngdome
and

The ferte.

The paraphrase of Erasmus vpon

and to come again. And he called his tenne seruantes and deliuered theim tenne pound saying vnto theim: Occupie ye till I come. But his citezens hated hym, and sente a message after hym saying: We will not haue this man to reigne ouer vs. And it came to passe, that when he had receiued his kyngdome, he returned, and commaunded these seruantes to bee called vnto hym (to whom he had geuen the money) to wete how muche euery man had doon. Then came the first, saying: Lozde, thy pounde hath gained tenne pounde. And he saied vnto hym: well, thou good seruante, because thou hast been feithful in a veray litle thyng, haue thou autoritie ouer tenne cities. And another came saying: Lozde, thy pounde hath made fyue pound. And to the same he sayd: bee thou reuoler also ouer fyue cities. And another came, saying: Lozde, beholde here is thy pounde, whiche I haue kepte in a napke, for I feared thee, because thou art a strenght mā, thou takest vp, that thou laydest not downe, and reapest that thou biddest not sowe. He saierh vnto hym: Of thyne owne mouthe wyll I iudge thee, thou euill seruante. Knowest thou that I am a strenght man, taking vp that I layed not downe, & reaping that I byd not sowe? And wherfoze gaucst not thou my money in to the banke, and at my cummyng I might haue required myne owne with vantage? And he sayed vnto them that stood by: take from hym that pounde, and geue it to hym that hath tenne pounde. And they sayed vnto hym: Lozde he hath tenne pounde. For I saye vnto you, that vnto euery one whiche hath, shalbe geuen, and he shall haue aboundaunce: and from hym that hath not, shalbe taken awaye euen that whiche he hath. Forouer those maye enemies, (whiche woulde not that I should reigne ouer them) bying hithe, and sleagh them before me.

By this talke Iesus did declare that from henceforth none ought to glorie in the obseruyng of the lawe, but whatsoeuer good qualite or gyfte of grace had happened vnto any mā by the bounteous liberalitie of god, yf same should bee wholy employed to suche ende, yf we maye drawe veray many men to grace and saluacion thereby. For with suche kinde of gaires is God moste specially delited, who had sent his owne sonne for this purpose, that freely forgyuing their synnes he might soyne all the naciōs of the woorld vnto him. And in dede some there were among the disciples which thought, that as soone as he were once come to Ierusalem, whiche he begonne nowe to drawe somewhat nere vnto, the kyngdome of heauen would immediatly appere, of whiche he had so many tymes made mencion: wherin their imaginaciō ranne bpō some kyngdome lyke to a woorldely reygne, whereas Christ ment of a reigne of the spirite euangelicall, by meane wherof, the tyrannie of synnes is oppressed and trode vnder foote. And that kyngdome certes consisteth not in puissaunce of armed soldiers, in weapon, or in foze of handes, but in feith and truste in god, but in beneficiall goodnesse towarde the neighbour, but in mercifulnesse towarde offendours, but in sincere and liberrall dispensyng of the woorde of God. But as for the maiestie of this kyngdome, which shall honourablye rewarde the godly with immortall glozpe, and shall adiudge the wicked vnto endlesse tormentes, he declared that it should not straightwayes bee shewed forth, but shoulde bee made open and manifest at the due tyme beeyng to vs unknowen. And fether that we should in the meane season by all meanes and waies employe our earnest diligence, that the good gyfte or qualite that euery bodye hath, he should first remembre to bee the lozdes money, to whom we are debtours for al that we haue: and that yf money which we haue so receiued, ought vprightly and feythfully to bee distributed abroad to the gaires and profite of the same Lozde: not that he hath nede of any maner thyng: but because that of his charitie and loue towarde mankynde, he thirsteth the redempyng & saluacion of all creatures, and thynketh himselfe encreaced with a great auantage and gaine, if one man emende by an other from viciousnesse, and bee conuerted from vice to the earnest exercise of godly deuociō, wherby he maye haue what
to re

to reward in bothe parties aswell the one that helpeth with dooyng benefite, as also the other which hath been holpen. For there is nothyng that we maie in this behalfe take into our owne possession either of payse ozels of thanke. We are seruauntes every one of vs, and of bounden ductie ough our beste labour and seruise.

All the stocke of the money is his euerye whyt of it, yea and owner he is of vs ourselles too: we muste nomoze but labour euerye man to the beste of his power, to encrease the Lordes substance. As touchyng the reward, leaue vs leaue the arbitrement thereof to the Lord, who will at his conueniente tyme moste largely reward our prompte wyll, and our feithfull endenouryng. The discourse of the parable is this here ensuyng.

A certain man of nobilitie and great power, tooke a voyage into a ferre countrey to recouer the possession of a royaume into his handes again, whiche an other had thzough tyrannie vsurped and preuented the possession of afoze, and that dooen, to returne home again. But this great man befoze he entred his iourney, called together certain of his seruauntes whiche he had, to the nymbze of tenne, and deliuered tenne poundes vnto theim, in sozte, that there was an egual diuision of this stocke of money indifferently among them all: and therewithall gaue theim in commission. This money (saith he) I deliuer vnto you, not to consume it wastefully or to kepe it idle in your handes, but that it maie encrease by the trade of occupyng, and to the ende that beeyng returned home again, I maie fynde my substance well encreased at home. And all chynges thus sette in ordze at home, he went forth on his voyage.

A certain
noble man
went into a
ferre coun-
treie.

And so it was, that the inhabitants of the citie whiche he was retoler and gouernour of, hated hym. Wherupon as soone as he was gon forth on his iourney, they begoone to treacte of a chaunge, attemptyng suche a matter, that whyle he wer in recovering his other kyngdome, he should be expelled out of that that he had than already in possession. Upon this they sent ambassadors vnto hym beeyng nowe a good waye onwarde on his iourney, to make relacon vnto hym, that his subiectes were of suche mynde, that from henceforth they would no longer haue hym to their kyng, and that therfoze he should not make the labour any moze to returne home again to them from whence he had taken that present voyage: But so it befel that whan he had recovered into his possession the other kyngdome, for whiche he had taken the said voyage, he returned home agayne to his owne realme: and commaunded his seruauntes to bee called befoze him, to whome he had tofoze deliuered the stocke of tenne poundes, that the audite and accouptes duely made, he mighte knowe howe muche euerye of them had gotten of clere gaynes. The firste cae forth, who beeyng demaunded of his account, saied: My Lord, thy poude is enpowed to the summe of tenne poundes.

We will not
haue this
man to reig-
ne ouer vs,

Whose industrie and fidelitie his Lord muche praisyng, answered: wel saied my good seruaunte, sozasmuch as whan my substance was suche as might haue lye in a narrow rounce, thou hast in a litle summe of money declared thy selfe feithfull, trustie and louyng towarde thy maister: nowe that my substance is enlarged, it is reason and conscience, that thou bee partaker of my welthier state.

For he thy
poude hath
gained ten
pounde.

Take thou vnto thee the reiole of tenne ceties. After this seruaunt, cometh the seconde, who beeyng required his account, saied: My lord, thy poude whiche

The paraphrase of Erasmus vpon

whiche thou deliueredst me for a stocke to occupie, hath encreased fīue pōndes to thy behoufe. Thi; mannes industrie also though inferiour to the other, yet his lordē did verat well commende: and accōrdyng to the rate of thyne industrie (sayeth he) bee thou also a reuoler ouer fīue citiees. Whā the residue also vpon their accompte and rekenyng made and geuen bp, had been rewarded with some dignitie euerie one accōrdyng to their rate moze or lesse: at laste cā a seruaunt euen one alone the moste slouthfull luske of all that euer were, and of the worste honestie to bee put in truste or credite. Who, whan his mayster required his streight accompte, made him this aunswere. My lordē, behold, here I byyng you agayne the pōunde whiche ye put me in truste withall. I haue kepte it euer sence that tyme hitherto safely layed bp in a cloute, because ye shoulde haue it agayn safe and sound as it was. I haue so well auoided to bee a wastefull spender of it, that I haue not so muche as once touched it with my handes. And so thought I better to dooe, then to come in hāsarde or perill, least if mine occupying had ill framed, I shoulde haue had buisinesse with you. For I was afrayed of you, as one not ignorant what a rigorous cruell mā ye are, and couetous of lucre, in so muche that ye wyll not onely geue nothyng of your owne: but also will take awaye from thence where ye layed nothing at all, and will gather in haruest, frō suche places, where ye neuer sowed graine.

Of thyne
own mouth
I iudge the
thou cupll
seruaunt. &c

Then the lordē not onely offended with the slouthfulnesse of his seruaunt, but also for that he laied his owne faulte on the condicions of his maister: beeyng thzoughly out of patience he sayed: Thou slouthfull seruaunte, and betrūstie felowe, yea and mozeouer a falsc accuser of thy maister, thou hast geuen sentence against thine owne head. Thou knowest, (thou sayest,) that I am a rigorous cruell man, and couetous of lucre, takyng bp money frō thence where I layed doone none, and reaping there where I sowed nothyng at all. And yet that same very pointe ought to haue quickened the to some acūtutie in beeyng thee to haue deliuered forth my money to the keepers of the banke. For I would doubteleſſe haue comen, and would haue streightely required it together with the encrease of entreſſe, because I had for suche a purpose put it into thy handes, that it shoulde encrease thzough thee. At these wordes of the lordē, whan the vnprofitable seruaunte helde his peace and had not a worde to speake, the lord said to the others that stood by: Take ye awaie the pōunde from hym, and geue it vnto hym that hath the tenne pōundes. The other seruauntes meruaylyng therat, sayed: my lordē, what nedeth to geue hym here any moze: he is ryche and welthie enough. for he hath tenne pōunde. Then said the lordē: It forceth not to you what he hath: So haue I thoughte it good: and so doeth it stande with reason and equitie in thi; rekenyng, that whoso hath with his saythfull industrie encreased his masters substance, my bounteous goodnesse must vnto suche an one geue some ferther surplūſage, to the ende he maye still haue moze and moze aboundaunce. Contrarie wyſe, whoso hath by reason of his slouthfulnesse gotten hymselfe no gaynes at all, suche an ones nede shall my liberalitie so litle helpe, that euen the veraiſe same that he hath to, shall be taken awaye from hym. The stocke was myne, and the gaynes and encrease thereof due to me: your partes it was, to performe your due labour. Now I bountifullly geue vnto you both the stocke, and also the encrease of the same. Thus ferre the lordē Iesus did by a derke and mysticall fourme of speakyng teache his Disciples, that in the buisie trade of preachyng
the

Unto every
one whiche
hath shal be
geuen,

the gospell, euery man oughte to shewe himselſe fapthfull and indurſtrious euen to the vttermoſte, and as for their rewarde to looke for, at the ſeconde coming of the loꝛde, at what tyme he ſhall now appete mightie & high after that the kingdome of the church ſhalbe recouered into his handes & deliuered vnto his father. For at the firſte Jeſus was knowen but in Jewry only, he ſemed to bee but a litel king or duke of one citee & no more, whan the deuill reigned without reſiſſe throughout all the vniuerſall nations of the woꝛlde, as in a royaume that was a nother mannes & none of his. And the ſame Jeſus coueting to recouer into his owne poſſeſſion againe through preaching the goſpell, that Satan had by tyranny entred vpon:leaſte the lande of the Jewes, and toke a voyage into heauen:but not till he had firſt diligently enſtructed his diſciples to the trade of occuppying in the affayres of the ghospell, whiche his diſciples he put in truſte with the deſpenſacion of the woꝛde of god conſeyned in the ghospell, as a certaine ſtocke to play the occupiers withall, wherof great gaynes might grow vnto the loꝛde beeyng right couetous of ſuche manier encreaſe:and he put them in truſt that they ſhould draw vnto the kingdom of the goſpel whomſoeuer they might, Publicanes, harlottes, ſouldiers, Grekes, Romaines, Scythians, Frenchmen, Gothians, Sarmatians, and all others. And that this they ſhoulde dooe vntill the lordes retorne, who will come again in the end of this woꝛld to diſtribute vnto euery one euerlaſting rewarde for their dedes. And come again will he not, onleſſe he ſhall firſte haue ſubdued the woꝛld to the dominion and empire of the ghospell, and all the nations of the whole woꝛld to ioyne together into one church and congregacion. But while he earneſtly goeth about this by meane of his diſciples:the Jewes, (among whome alone & no mo, God hitherto ſemed for to reygne, by reaſon of their knowledge of the lawe and of the auerſitie of being in the right trade of religion:) beeyng his ſubiectes, of whome and among whome he was boꝛne, wheras they ought ſpecially aboue all others to haue loued him, and by all maner meanes to ſticke to him in recouering his kingdome: did not only doe him no helpe at all, but alſo were a lette againſte him, crying befoꝛe the chiefe Juſtice and iudge: We haue no king but Ceſar. And the ſelfeſame thyng did they agayne afterwarde, playnly denouncyng vnto the Apoſtles and commaundyng them to make no moꝛe mencion from that tyme furthward of the name of Jeſus. Moſes they were willyng to haue to theyꝛ kyng: Chriſte would they none of. For they hated hym, becauſe he cottried theyꝛ naughty luſtes & appetites. We ſee euen yet ſtill at this daye to, after what ſoꝛte the nation of the Jewes haue withdrawen themſelves from the kyngdome of the ghospell, & with how ſtiſſe and ſtubborne hatefullneſſe thei haue conſpired againſt him, vnto whom is geuen by his father all power in heauen and in yearth. We will not haue this man, ſay they, to reigne ouer vs: and while they will in no wyſe ſerue Chriſte, they are as bonde ſlaues vnto all the tyrannes of this woꝛld: they are bonde ſeruauntes to Satan a moſte mercileſſe tyrant: & wher they ſee here & there in euery place throughout the whole woꝛld the Chriſtians to reioyce in the freedome of the ſpিতে: they dooe yet ſtill holde faſt with theyꝛ teeth the vnſauerye lette to whom they are bounde, lyke vnto men aſſigned and appoynted to the glebe or turfe.

But the ſayed Jewes in vayne crying againſte him, the kyngdom of the

The paraphrase of Erasmus vpon

church is recouered and establiſhed: in geatting and eſtabliſhing wherof as many as ſhall haue doen their feithfull trauail, ſhall bee crowned with glory and honour in the kingdom of heauen, according to the quantitie or rate of the fruitte, whiche they haue brought in the lordes vineyarde. But now the Jewes heeping obſtinately vnbelleuing, what rewarde ſhall they haue? Euen that thing alſo did the lord declare in the reſidue of the ſame parable at the later ende. For after that he had puniſhed the vntreaſurable ſeruaunte, he ſaid mozeouer: yea and thoſe ſubiectes of myne, in naciō my countrey men, but in herte enemies, whiche by a ſedicious amballaſſade ſent vnto me, prayed me that I ſhoulde no moze come to bee their kyng, ne to reigne ouer them, bying ye them hither that they may bee put to death euen herte in my ſighte, and bee puniſhed of me for their rebellion. This puniſhmente is deathe ſuerlaſting, whiche abyrdeth all ſuche as obey not the goſpell and glad tydings of the ſonne of God. For at that tyme ſhal they woorthily finde him vnpoſſible to be appeaced, for ſo muche as they nowe obſtinately continued him beeyng mylde and full of mercie

The text.

And whan he had thus ſpoken, he proceeded forth taking his iourney, to goe vnto Hieruſalem. And it fortuned whan he was come nigh to Bethphage and Bethanie, beſyde the mounte whiche is called Oliuete, he ſent two of his diſciples, ſaying: goe ye into the towne whiche is ouer againſte you: into the whiche as ſoon as ye are come, ye ſhall fynde an Aſſe colte tied, wheron yet neuer man ſate, looſe him, & bying him hither. And if any man aſke you, why doe ye looſe him? Thus ſhall ye ſaye vnto him: the lord hath nede therof. They that were ſent, went their waye, and founde euen as he had ſaid vnto them: And as they were a looſyng the colte, the owners therof ſaped vnto them: Why looſe ye the colte? And they ſayed: for the lord hath nede of hym: and they brought hym to Jeſus, and caſt their raiment on the colte, and ſet Jeſus thereon. And as he went, they ſpied their clothes on the way. And whan he was now come nigh to the going downe of the mounte Oliuete, the whole multitude of the diſciples began to reioyce, and to prayſe God with a loud voyce, for all the miracles that they had ſeen, ſaying: bliſſed be the king that cometh in the name of the lord, peace in heauen, and glory in the higheſt.

The lord whan he had ſpoken the premiffes, went forth on towarde Hieruſalem, wher he ſhoulde afterwarde accompliſhe that ſame excellent ſacrifice for the redemption of mankind, and out of the beakon place of the croſſe he ſhould (like a couetous & an ambitious king) plucke all thynges vnto himſelfe. For although there haue euer where ben many in times paſt, and many hereafter ſhall be, whiche will crye by their betray debes, we will not haue this man to be king ouer vs: yet is there no naciō ſo ferre diſtānt or out of the way from the Jewes, from whence he ſhall not plucke a betray great nōmbre vnto him. Wherefore he doeth eftſons beate into their heades in ſacte, that he had afore repreſented in Zacheus: whiche thing he did anon after in a longer parable expreſſe moze at large. For the lord dooeth in the meane while procure the ſame thing, whiche he procured many times afore alſo: whiche was, that it might bee clere & euidente vnto all creatures, that whatſoever he ſhould afterward ſuffre, he did of his owne accorde willing. In a weringly ſuffre it, & otherwiſe that he was of power to doe whatſoever his will was to do. And now ſo muche as he had detremiſed by the meane of the moſt extreme worldly ſhame & fall that might be, to recouer into his poſſeſſion the higheſt glory poſſible among men, & the diſciples beeing not yet fully apte ne hable to receiue the vnderſtādyng of this miſterye byd looke for ſome matier (whatſoever it was) of greates royaltie, and a thing

of some high entrepryse to the estimation of the worlde at the lordes handes: It pleased him afore his death for a litell season, to flater or rather to mocke their affections, and also to mocke the glory of this worlde shewing howe vaine it is and howe slippie to truste to, seeing that after so great tokens of ioyfull receyuing of him, after so many crynges and shoutes made in his honour, after so muche earnest fauour of the people, death on the crosse did immediately folow in the necke therof. Whan Iesus therfore was come to the mount which is called Oliuete nere vnto twoo litel townes situate in the side of the same mounte, from whens Hierusalem was now afore them within sighte: he sent out two of his discipies on an errand. Goe your wayes (saith he) to the litell towne that ye see yonder for right aynste you, at the entrepyng wherof ye shall see a yong colte of an asse standing tyed without the doores, vnbroken as yet for any man to ryde on, on whome hath neuer any man sitten: vntie him and bring him to me. That if any body shall bee against it, and demaund: wherfore doe ye vntie the colte? Ye shall thus answer him: the lord hath nede of him. The disciples departed, they founde the colte tied, they addresse to looce him. And in the while were there certain persones present who asked, as ye woulde say, being againste their doyng, why do ye looce the colte? They (as they had tofore ben commaunded) made answer: The lord hath nede of him. The name of y lord being ons heard, they suffred the colte to be led away. Then brought they him vnto Iesus. And whan they saw that the lord was minded to mounte vpon him, (the like wherof for all that he had neuer tofore that time vsed to doe) the disciples because he shoulde not vpon the bare ridge of the colte sitte to much vneasily, cast their robes abrode vpo the beastes backe. And now Iesus sitting on y coltes backe, & goyng onward, some spred abrode their garnettes euen on the betay way, partly for to do him honour, & partly lest the colte being vnbroken, & also vnshod shoulde hurt his hooves with stubling at the stones. And whan they were now come to the foote of the hill, & were going directly towarde the citie of Hierusalem, a certain wondrefull affection sodainly toke y herdes of all the people, of whom some had come in the trayne of Iesus, and some had come furth of Hierusalem to mete him. For every body who coulde doe best, strawed the way that the lord wente on, with the bjaunches of trees euery where broken of, & both with great ioy & also with loud voices they begoon to laude god for al his benefites & miracles whiche they had sen & heard wrought by Iesus. There sounded on euery side y voices of people reioycing at his cumming, as it had ben to God cumming in triumphe, & of men cryng in houour of him: O sanna in the highest: Blessed bee he that cometh in the name of the Lord, peace in heauen, & glory in the highest. This was the voyce of the multitude of all sortes, and especially of young folkes, who as it had ben by a certayn inspiration of God, the enuie and grutching of the Pharisees contened, did in the open face of the worlde geue testimony vnto the lord Iesus.

And as he went, they forced their clothes on the wale.

Blessed bee the king y cometh in the name of the lord.

¶ And some of the Pharisees of the compaigny said vnto him: Master, rebuke thy disciples. He saied vnto them: I tell you, that if these holde they peace, than shall the stones crye. The text.

But there wer in the same multitude certain Pharisees, whom this same cryng out to Chyste in welcumming him, did muche aggrieu: because the same did outwardely shew as though they woulde haue all the worlde to knowe

The paraphrase of Erasmus vpon

I knowe that some thing there was in Iesus (whatsoever it was,) about the rate of a man. And among these Pharisees some there wer that warned Iesus, that himself with his own mouth by his autoritie should reſtraigne these same vngodly shoutes of the multitude procedyng of a certayne vnmensurable fauour of the people towarde their maister, & therfore vnpleasaunt euen to the lord selfe, who did not vse to acknowlage suche high praises. Maister say the Pharisees rebuke thy disciples. But Iesus neuer went about to still the deuout profession of the playne meaning people, but by a byword checked the blindness of the Pharisees, who wer not ashamed to attribute vnto Beelzebub the prince of deuills suche thinges as Iesus highly well did and wrought. But he made aunswere agayne: With what face shoulde I suppress theim that worthely sing glory vnto god, and with deuout voyces now singing the same which was many a long day sung spoken by the prophetes: Thus much I say vnto you for a certaintee: God so muche willeth this his laude not to be vndeclared, that in case men woulde altogether holde their peace, the veray stones here woulde crie it out. And truely harder then the stones be those, which being with so many benefites, with so many miracles prouoked, can not yet bee moued in theyr hertes to speake in the aduancement of goddes glory. Than with suche pompe as this, triumphaunt lyke, and with such a trayne about him, did the lord Iesus goe vnto Hierusalem. For such a litel tast of this worldes glory it liked him to take, before he would take the crosse vpon him: and this professing of his godhed did he perforce wyng out of the same nacio: by which he should anon after bee moste cruelly dooen to death, to the ende the Jewes might be condemned by their owne sentece: for that they had crucified their Messias and saluour. But now in this story of these gesses there is hidden and comprised no small poynt of mystery. The she Ass that was the dame, was standing, & the colte also was standing which was the Asses sole. The dame had already been vnto to be riden on, as beeyng of long continuance enured to weare the yoke of the law, signifying doubtlesse the nacio of the Jewes. The colte being the sole of this she Ass, (for redemption toke the first beginning of the Jewes,) the colte (I say) berokening the people of the Gentiles, was yet vnbroken, neyther at any time charged with the yoke of the law, nor yet through euangelicall obedience carryng Iesus as a sitter on his backe. Both beastes wer tyed: for on the one side the synagoge liued in bondage vnder the carnallitie of the lawe, not atteynyng to the freedom of the spirite: and the Gentiles on the other side wer entangled with the decrees of the philosophers, & subiect to the wurshipping of Idolles and deuills. They had at that season owners indifferēt as well of the one as of the other: yea a such maisters not a few. For in the peoples aswell of the Jewes as also of the Gentiles a greate many were bounde to couetise, to leachery, to ambition to enuie, and to many other both filchy and also mercilesse matters. Than two Apostles doe at the lordes commaundemente vntie theim; that is to wete, Peter the teacher of circumcisiō, that is to say, of the Jewes: and Paule the teacher of the Gentiles, whan through euangelicall faith, & baptisme they forgeue both the one & the other al the transgressions of their former life. So that being now loosed they may fro hencefoorth be woorthy to haue Iesus a sitter on the. For this power gaue he vnto his disciples, not onely among the Jewes but also among the Gentiles, that whatsoever they loosed

If these
holde their
peace, than
shall the
stones cry.

loosed in yearth, the same shoulde be loosed in heauen too. And what mervail if the other former owners can not let the vntying of them: seeing that they which doe vntie them, doe vntie them by the commaundment of that same newe maister, whose will no creature can resist. This newe maister hath neede of such maner beastes, and on the backe of suche ones dooeth he reioyce to sitte, as doe simply obey without any fraude, or drawing backe: such as with good herte and intide doe take vpon them the swete yoke of euangelicall doctrine: suche as will not be skittishe ne prauising agast the sitter on them: suche as with a quiet and ientil softe pace doe beare and glorifie the loyde Iesus in their bodies, vntill they come euen full into the holy cite & temple of the lord: I mene not that same cite, the common mutterer of prophetes: but that other heauenly cite, which knoweth not what rebellion doeth mene. Woildely princes loue fierce stering courses, soled euen purposely for warres, and well broke and taught therafter: the Loyde Iesus loueth such maner asses, as will mekely and stilly carry theyr meke maister, and will not cast him whan he sitteth on them. This faction of carrying doe the hault princes of this world laugh at: the Philosophers with their disdainfull lookes doe laugh at: the Pharisees swelling in pride doe laughe at: and thinke themselves fortunate that they carry the deuill on their backes, the roughest sitter possible and the moste vnfauourable: that they lue in bondage of so many most mercilesse masters, wheras to serue this one maister Christ is an heauen. There is nothing in more happie and blisshed case then these liuel & simple ones, after they be once loosed from bondage, and after they haue once receiued Iesus vpon their backe. After woildely estimation, the ignorauntes, the simple sorte, and such as can no skill of fraude or falsehood, appere to bee of the assishe kinde: but they haue the loyde to their directour, who will not leat them straggh out of the way: who not onely bouchsalueth to sitte on their backes, but also to haue his habitation in their hertes, whiche he gouerneth with his owne spirite. And the beastes wer bare vntill tha: but the Apostles doe couer the al ouer with their robes, that is, with their doctrine, and with examples of holy conuersacion prepairing them for Iesus to get by vpon, which Iesus what he once did after the flesh, the same he neuer ceaseth to dooe after the spiritual sence. The way was rough: but the same way do the disciples make sure enough to goe vpon by spreading their garmentes abrode vpon it: that is, shewing the way of godly conuersacion to be easy, in case a man goring by the examples of the holy, submit himselfe to be vnder the loyde Iesus. Cha goe they vpon braunches of palmes, and vpon grene leaues of trees, that is, by the memory of the martirs, the virgins, and the confessorres, continually bearing floures, & keping their freashe grenesse. For what a great nombie of good examples both on euery side onre themselves vnto such as are entred in the way of godly deuocib. Great store of such exaples do the veray bokes of the Jewes ministre eue to the Gentiles also. And these shew tokes of gladnesse in this coltes behalfe, whosoener they be that acknowlage Christ for their loyde & owner. Neither doe there want Pharisees at this date too, ne neuer shall want or faile, in whome the glorie of Christ shall cause heriburning & enue. For they had lietter haue it cried vnto themselves: *O sanna in the highest*, lauded be he, which cometh in y name of y lord: wheras they come not in the lordes name, but in their owne. But the Jewes euen at this day ke-

The paraphrase of Erasmus vpon

ping silence of the gloꝝ of Christ whiche they haue enuy at, the stones vn-
cessantly crie it out being nowe become the childꝛen of Abraham. Here doe
the people of Hierusalem crie, away with him, away with him, dooe hym
on the crosse: Iſrahe men, Scottes, Engliſhe men, Frenche men, Sarmaci-
ans, Germaines crie: lauded be he that cometh in the name of y^e loꝛde. Suche
people as, while they ſette theyꝛ hertes on aduancing their owne gloꝝ,
doe labour to berken the gloꝝ of Christ, and thoſe whiche foꝛ the reſpect of
their owne priuate commoditie dooe ſuppreſſe and depꝛaue oꝛ corrupte the
ſinceritie of holy ſcripture: while they deſire to haue their owne greatneſſe
ſet out in mennes talke, and the gloꝝ of Christ to be leaſt vnſpoken: al ſuch
verayly play the partes of thoſe Phariſees which attempted to ſtoppe the
mouthes of the childꝛen of the Hebrewes, which childꝛen God had enſpired
to ſing ſurth the gloꝝ of his name and of his ſoonne, whome he had geuen
a ſalucout vnto the woꝛlde. Yea, and this poynte alſo hath ſome hoſſome
ſignificatiõ in it, that there is firſt a ſtepe cumming down from the mount
of Oliuete, and than afterwarde an euen and ſmoother way ouer a playne,
and anon agayne an other goyng vp vnto the mount of Sion, (foꝛ vpon
this mount of Sion was the temple of the Loꝛde builded.) Excepte the foꝛ-
mer mounte had oyle wherby the light of ſciith might be nourished a main-
teyned: there could bee no cumming downe from thaffraunce of the lawe,
by which y^e Jewes ſwel in pride, noꝛ from truſting in philoſophie, by which
the Gẽtiles thinke theiꝛſelves iolie ſelowes. Foꝛ the firſt ſteppe and degꝛee
of growing foꝛwarde in goodneſſe is through ſciith. But than muſt we ap-
proche the houſe of the cheke (foꝛ Bethſage is ſo muche to ſay in the Syrians
tounge.) Foꝛ this is the cheke, not that puffeth vp in haultenelle of mynde
oꝛ looke, but that is ready to come ſurth with the confeſſion of our offences
committed againſte God. Ne yther muſte we bee ferre from Bethanie, whiche
is called the houſe of obedience. Foꝛ all creatures are not obedient vnto the
ghoſpell. But yet herhens cometh the beginning of health. After the down-
hill, the way lieth ouer a playn, beeing on euery ſide ſtrauen with y^e bꝛau-
ches of good examles, vntill we eſſions come to the riſing vp of the hill
towards the mount of Sion, whiche is called the tooting hille, oꝛ peake, oꝛ
high beacon place oꝛ watching toure from whens to ſee a ferre of. Foꝛ this
is verayly that ſame high toppe of vertue, out of whiche, as it wet out of an
high peake oꝛ beakon place, al tho things are a great way beneath looked
down vpon, and contemned, of whiche this woꝛlde maketh great mouſtre
and ſhewe, as if they were high things aboue the moone. And the mynde
beeing nowe dꝛawing well towards heauen, beholdeth ſuche thynges as
are euerlaſting, & the which do ſurmount the compaſſe of all mans reaſon.

The ferre. ¶ And whan he was come nere, he behelde the cite, and wept on it ſaying: If thou
haddeſt knowne thoſe thinges whiche belong vnto thy peace, euen in this thy daye thou
wouldeſt take heede. But now are they hidde from thine eyes. Foꝛ the daies ſhall come vnto
thee, that thy enemies alſo ſhall caſt a banke about thee, and compaſſe the rounde, and
kepe the in on euery ſide, and make the euen with the ground, and thy childꝛen which are
in thee. And they ſhall not leaue in thee one ſtone vpon an other, becauſe thou knoweſt not
the time of thy viſitation.

And whan the loꝛde Jeſus was nowe come ſo ferre onward, that Hieru-
ſalem was ſomewhat nere, & was full in ſight afoꝛe him: biewing and be-
holding

holding the same citie, portely and gorgeous of buildinges, flourishing in men, in riches, and in opinion of holinesse & deuotion towards god, proude of their state that the worlde was in at that presente day, & voyde of all thought and care by reason they knew not of the extreme distresse and miserie that was to come vpon them: he being earnestly moued with compassion wept, & with woordes sodaynly basting out without any suche talke afoze going, as it wer one sighing and sobbing for sorrow, he much lamented the destruction of the same citee, and spake to this effecte ensuyng. If thou also diddest now, as well as I dooe, knowe this date of thyne, in whiche is offered vnto thee peace and remission of thy great synnes past: thou wouldest earnestly sette thy mynde to embrace that is offered.

Forsooth this is thy date, in whiche thou art occasioned to emendement, and in whiche the goodnesse of God prouoketh thee to repentance: and dooeth prouoke thee with the highest and bittermoste degree of bounteous goodnesse, and with so high a degree of goodnesse, that there can bee no more dooen to it. The mercifulnesse of God so often tymes despised of thee, vouchsafeth after a certain new maner to visite thee, to the ende thou maist at leste wise by this meane weare mylde and refozmable. There will come another date, not of thine, but of the Romaines, and of goddes vengeance, at whiche thou wilt bee plagued for all thy great transgressions, whiche thou hast had more mynde to heape more vpon more, then to lamente or be sorrie for that is past. But now thou neither knowest thine owne date, ne forescest that other date to come whiche shall not bee thyne: because both the one and the other is hidden from thyne eyes, whiche are in thee almoste vtterly blynded with the drunkennesse of thy flourishing welthie state that thou art in at this present. Thou neither hast any remembrance of the euils past, which thou hast dooen: ne forescest thynges to come, which hang ouer thy head, no; acknowelagest y prest goodnesse of god towards thee, which goodnesse of god because thou doest yet stil most obstinately sette at naught, & thou citee vnpossible to be recured, and a common murderet of all suche as byng vnto the any woode of thy saluacion or redemption, there shall come straunglers of an other lande againste thee whiche shall byng vnto thee destruction & ruine vpon thee. It will be thy lot to refuse and put from thee thy Messias, & in his steede to chose Cesar vnto thy king. Thou shalt therefore finde and feele thy kinges cunning vnto the with a ferre other furniture & prouision, then thy king dooeth now come vnto thee, being a bringer of health, and a peaceable quiet king. Thou wilt not now receyue him that cometh to geue health and safeguard: and ere long shalt thou of force bee compelled to receiue that shall come to geue thee vnto confusion. For the princes of Rome, whome thou haddest preferred before thine owne king, shall come as enemies in steede of kinges with bandes of men well armed and appointed for warre: and first of all they shall enuiron the round about with trenches, so that there shall be no way open to escape out, than shall they on euery side encoumpace thee with men & artillery, & shall with a most straight siege oppresse thee, and finally all thissame thy gay building, with temple & all, they shall cast down as low as the ground. And not satisfied with all thissame, they shall with an vniuersall slaughter destruye thy childe, of whom thou arte now proude, & doest seemeably set them in a pride & a pompe by thy gorgeous royaltie, and all thissame gloze of thine they shall in such sorte

But now
are they
hidden fro
thine eyes
ec.

By e
nemies shall
cast a banke
about thee,
& coumpace
the round.
ec.

And they
shall not
leave in thee
one stone
vpon
another
ec.

The paraphrase of Erasmus vpon

Because I
knowest
not the time
of thy visi-
tation.

Wipe away from the roote and foundation, that they shal not leaue so much as one stone standing faste mortised on an other, to the ende there shall no signe of thee remaine, ne yet any hope of reedifying thee againe in time to come. These thinges in dede shall bee miserable to beholde, but they shall chaunce by thyne owne desert, because that being so ofte times occasioned, long & many yerres gon by sondry prophetes, & nowe also by Iohn, & by thy Messias, thou doest obstinately despise the mercy of God. Thou shalt therefore fele the time of vengeance, which wouldest not knowe the time of thy visitation. Euen thou too aswel as others (if thou haddest would mightest haue embraced thy redempcion being offered. Now at least wise thou shalt by thy confusion, bee an holtsome example vnto others, that they may not in lyke manier despise the goodnesse of God, whan it prouoketh them to take better waies.

The text. And he went into the temple, and beganne to cast out them that solde therein, and them that bought, saying vnto them: It is written: My house is the house of prayer, but ye haue made it a denne of theues.

And he cast
out them
that solde
therein, & the
that bought.
Esa. lvi.

Iesus after he had spoken the premisses, came to Hierusalem, and entred into the temple, and drove out therhence such as wer bying & selling there, saying: God saierh in the scriptures: This same my house hath been dedicated, not for the trade of bying and selling, but for praying: but ye haue turned it into a denne of theues. spoyling al straungiers that come, and by your wicked lying in a waite, procuring your own lucre, with the losse & damage of others. By this fact the lord Iesus declared, how great destruccio those persones doe bying into the church, who vnder the pretence and coulour of godly deuocion applie their mindes altogether to filthy lucre: who vnder the title of deuout wurshipping of god, do attende their owne profite, not feeding their flocke, but taking away all the swete from them, & with their vnpure doctrine fleaghing the soules, whom their duties wer with pure doctrine to bring vnto life.

The text. And he taught daily in the temple. But the priestes and the scribes, and the chiefe of the people went about to destroy him, and couide not finde what to doo. For all the people sticke by him whan they hearde him.

This dooen, the Lorde, as one being now fully possessed in his owne kingdome, taughte day by day in the temple, the incurable malice of the Pharisees openly despised. But those whiche wer highest in dignitie emong the priestes, & also the scribes, and the ringleaders of the people, being nettled therewithall and stiered to wrath, soughte some occasion to cast away our saluour. They lacked no malicious mindes, but there appered no hope of bringing their will to effecte: They had heard the shoutinges of the people in honour of Iesus, they saw in the temple also the whole vniuersal multitude of the people to depende altogether of his sayinges: so great was aswel the effectuall pith, as also the grace of goddes woo:de. Their colde and feble doctrine concerning washinges, concerning the co:bone, that is, their treasoury of the church, concerning the true tyching of mintes and rue, stode against mennes stomakes euen like soure wine after that the people had ons tasted the new must of euangelicall hertines. On this behalfe they wer afearde lest they: auto:ritie shoulde abate, they feared decaying of their gaynes,

gaines, they feared lest their kingdome shoulde haue a falle. And as for the thing which at that tyme besel according to the litteral discourse of the storie, the same doeth often times happen after the mo:all sence also, whan soeuer, & as often as they which sitte in the topcastell o: high chaire of religion, & whiche be persones notoxious in the profession of teaching the doctrine of holy scripture, doe fall in conspiracy with the secular p:inces against Iesus. At suche a time great is the destruccion that hangeth ouer the people. And this thing so commeth to passe, as often as the autozitie of the p:iestes and of the doctours o: open professours of diuinitee, dooeth flatter the kinges & monarches of this worlde, and as ofte as the same doctours say, Amen, to the wilful affections and appetites of the saied wo:ldely p:inces with their autozitie, wheras their partes had been wth wholsome and franke monitions to tell the p:inces of their faultes, to restraine and bydle the power of the same: and whan the monarches again on their parties dooe with they: treasoures and possessions vnderp:oppe the others, and make themselfes as bucklers for the peruerse desires of the bishops and the diuines that is to wete, for their couetise, their ambicion, and their tyranny. And albeit neither of these both dooeth commonly loue the others: yet by wicked collusion they diligently aide, and maintaine either others forwarde to the suppressing and destruyng of the trueth of goddes wo:de. And truely the pernicious conspiring of suche, causeth moze mischife and casting away of men in the world now, then the conspiracie of the bishops, scribes, pharisees, and headmen of the people, did at those daies emong the Iewes.

The. xx. Chapter.

¶ And it fortuneth in one of those daies, as he taught the people in the temple and preached the ghospell: the high p:iestes and the scribes came together with the elders, & spake vnto him, saying: Tell vs by what autozitie dooest thou these thinges? Either who is he that gaue thee this autozitie? Iesus answered and saied vnto them: I also will aske you one thing, and aunswere me. The baptisme of Iohn, was it from heauen, o: of men? And they thought within themselfes, saying, if we say from heauen, he will say: Why than belue ye him not? But if we say, of me, all the people will stone vs. For they be perswaded that Iohn is a prophete. And they aunswered, that they could not tell whens it was. And Iesus saied vnto them: neither tell I you by what autozitie I doe these thinges.

The text.



Proccasib therfore is sought, that although their fainnesse to putte Chyste to death was vngodly, yet they might afoze men seme to dooe it of an earnest zeile and fauour to righteousnesse. It befell therfore vpon a certayne daie, that as Iesus was teaching the people in the temple, and was still diligently repeating vnto them the newes gladsome, & to be wished for, of euerlasting saluacion, the saied high p:iestes together with the scribes, the pharisees & the chiefe men of the laities being in a confederacie, did assemble together in a clustre, to the ende thei might at lest wise by their autozitie bydle Iesus from y teaching of his holy doctrine. Thei could not cōdemne his wondreful actes to be naught, which he had in so great a nōmb:re wrought in p:esence & sight of the people. They wer not hable to confounde his doctrine soasmuche as it was altogether consonant & agreeable with the law, and with the will of God. Vpon this grounde therfore doe they deuise their

laun:

The paraphrase of Erasmus vpon

Naund;eous querell againſt him, that this auto;ritie to bee a teacher of the
 people, he had taken vpon him of himſelfe, where he ought to haue receiued
 it at their handes: wherein their diſt was none other, but either to take ouer
 vnto themſelves the glozy whiche was due vnto God, oꝛ els thereupon to
 frame ſome ſurmifed querell of mouing a ſedicion to charge Chriſt with-
 all, in that he called the people together, and kept them about him without
 the publique auto;ritie of the princes. They goe therefore altogether into the
 temple to Ieſus, ſaying: If thy will bee that we alſo ſhould beleue in the,
 tell vs by what auto;ritie thou dooeſt all this ſame that thou dooeſt. Thou
 doeſt baptiſe, thou doeſt preache, thou healeſt folkes on the Sabbath daies,
 thou teacheſt in the temple, thou gatheſt diſciples about thee, thou calleſt
 people from their home and buſiſneſſe and kepeſt them with thee. Thou art
 a man to vs vnknown: and as foꝛ publique auto;ritie oꝛ power haſte thou
 none at all. Therefore who is it that hath geuen thee this auto;ritie? But
 Ieſus veray well perceyving thys queſtion to haue proceeded from a wies-
 ked thought in them, that is to wete, of a purpoſe to laye ſome ſurmifed
 matier vnto hym, & not to learne: went not about to teache them, but dam-
 ped their malice with an other queſtion again, as yf a bodye ſhoulde dyene
 out ene naille w an other out of a bourde. Foꝛ they had had John the Bap-
 tiſt in veray great eſtimacion, and had come veray thicke vnto hym, whan
 he baptiſed. And he ſaid: John alſo had gathered diſciples vnto hym, and
 he alſo preached to great multitudes of people in ſondꝛie places of the wil-
 derneſſe, & about flume Joꝛdan, the kingdome of god to appoche, he bold-
 ly & frankly declared the damnable vices of all perſones indifferently, &
 prouoked them to repentaunce. And yet had not John neyther any auto;ri-
 tie geuen hym of the pꝛieſtes, the Pharifees and the chief men of the laitie:
 but he had come foꝛth out of the wilderneſſe as a man but newly come bp
 of late, beyng enſpired and ſent of God accoꝛdyng to the pꝛophecie of Eſai.
 But the queſtion of theſe headmen being put ſooꝛth as a baite to take him
 in a tripp, ment none other concludiſon ne purpoſe, but this. In caſe Chriſte
 had aunſwered that ſame auto;ritie to had ben geue him of god, they would
 haue accuſed hym of blaſphemie, in that he beeyng but a man, tooke vpon
 hym that he had familiar talke oꝛ conuerſacion with God. And as foꝛ the
 biſhops, the phariſees, and the ſcribes, he had had no ſuche auto;ritie geuen
 hym by them. It remained than by the concludiſon of their argumente, that
 the power whiche he tooke vpon him was ſedicious, and cummen of the in-
 ſtincte of Satan. Foꝛ they wer veray liſſe in this poyncte, that all power &
 auto;ritie of God was by due ſucceſſion come vnto them, & none others, and
 that nothing was deuoutly oꝛ godly executed, which were not executed and
 doen by auto;ritie of them. And yet all the while being blinded with hatred,
 they had no remembraunce how they had highly regarded John tofoꝛe doing
 thinges ſembleable without any auto;ritie at al of men, yea in ſo much, that
 they woulde in any wiſe holde an argumente that John was the Meſſias;
 ſaying y John wrought no miracles. And yet foꝛ this behalfe of weoꝛking
 miracles, they ought ſo much y leſſe to haue iagled oꝛ murmoured againſt
 Chriſte. No no: this poyncte neither came not to their minde, that God of
 long continuauce afore times had geuen this kynde of power, whan he
 ſpake by his pꝛophetes: The auto;ritie of the pꝛophetes they receiued and
 alowed: but the thing foꝛeſhewed by the pꝛophetes, they would not receiue.

Tell vs by
 what auto-
 ritie dooeſt
 thou theſe
 thinges?

The baptiſ-
 me of John
 was it from
 heauen oꝛ of
 man?

The lord therfore being minded to deſeate the malicious policie, and the loutiſhe falſe packing of theim, ſhaped theim an aunſwer in this maner: Before that I make any aunſwer vnto your demaund, I on my partie alſo will demaunde a certain queſtion of you, which ye will be hable quickly to deſpeche with a woorde. And as ſoone as ye ſhal haue deſpeched that, than wil I make aunſwer vnto your queſtion that ye now demaunde of me. Tel me this: The baptiſme that Iohn miniſtered vnto the people, whether was it from heauen, or els from men? And by whole auctoritee did he baptiſe; whether receiuyng it from heauen by the power of God, or els receiuyng it at your handes? The peruerſe conſcience of the Iewes had at once a ſmel and ſelyng of this ſoked queſtion: (whiche the ſophiſters calle an horned queſtion, becauſe that to whether of bothe partes a body ſhall make a direct aunſwer, he ſhall tenns on the ſharp poynt of the horne, that is to ſaye, ſhall incurre inconuenience and bee taken in his aunſwer.) If they had mynded to aunſwer the veray trueth of the matier, the woordes of the trueth was a plain and a readie tale to bee ſpoken: but thei ſmellic themſelves to be laied fo; by the ſame policie, and craine, wherewith thei laied a baite fo; hym. Herupon goe they to a wylie counſaill together emog themſelves. For none there is a moze buſtie piece of weork, then the frampng of a coun- trefaict matier: and commonly one ſtraude haleth an other at his talle, and one guyle d;aweth an other after him. Therefore they laye their heades to- gether thus conſerryng emong themſelves: what aunſwer ſhall we make to this doubtfull queſtion? If we ſhal ſaye, that Iohns auctoritee came im- mediately from heauen, he will ſtreight waye hitte vs in the ſo;rehead with it; and will ſaye: Why than did ye not geue credite to him, whan he teſtified of me? He plainly confeſſed hymſelf to bee inferiour to me, and vnwoorthie to beare my ſhoes after me. He openly confeſſed hymſelf to bee an yearthly ma- n to ſpeake yearthly thinges, and beeyng a baſſe ſlendye perſone to ſpeake baſſe matiers, and that I beeyng iſſued from heauen was aboue all creatu- res. How doe ye receiue his auctoritee, as a thyng p;ocedyng from God, and dooe openly in the face of the worlde ſynde ſlauderous cauillaciōs at myne auctoritee, of whiche he gaue plain teſtimonie? That if on the other ſyde, we ſhal auouch that Iohn did nothyng by the auctoritee of God, but of an hu- main ſp;irite onely, all the vniuerſall people will vpon vs with ſtones, be- cauſe it is a thing rooted in the hertes of theim all full & wholle, that Iohn was a p;ophete, and that he wrought by the inſpiracion of God whateuer he wrought. Thei had no care to aunſwer trueth, but to aunſwer ſ; might beſt ſerue to their purpoſe. So doe falſe doctours aũſwer, not the thing that ſcripture teacheth, but takyng ſuche ſence therout by their interpretaciō, as maketh to their aſſecciōs. In caſe thei ſhould haue aunſwered trueth, their auctoritee emong ſ; people ſtood in great haſard: if they had aũſwered falſe, thei feared their liues. Thei ſtood in great feare of men, wheras they caſt of fro theim the feare of God. Wherupon thei aunſwered, ſ; thei could not tell. There was none other hole but this alone left open fo; theim to eſcape out at: but whā they had gotten ſuche an euasiō, thei dooe al vnder one, ſeblea- bly deliuer ſ; lord fro aunſwering to their queſtion. For he ſaid vnto theim: Becauſe ye ſynde ſuche euasiōs and ſterting holes, I will not aunſwer that ye know

If we ſaid
fro heauen,
et.

Why than
beliue ye
hym not?

But if we
ſaid of men.
et.

And thei
aũſwered.
et.

Neither tel
I you, by
what aucto-
ritee I
dooe theſe
thynges.

The paraphrase of Erasmus vpon

ye know well enough: no; I neyther will not tell you by what autortie I dooe these thinges whiche ye see: albeit ye are not ignorant of this thing neither, whiche ye now demaunde.

The text.

¶ Then began he to put forth to the people this parable: A certain man planted a vineyard and leat it forth to housbandmen, and went himselfe into a strange countrey for a great season. And when the time was come, he sente a seruaunt to the householders men that they should geue him of the fruite of the vineyard. And they beate him and sent him away emptye. And againe he sent yet an other seruaunt, and him they did beate & crucified him shamefully, and sent him away emptye. And againe he sent the third also, and hym they wounded, and cast hym out. Then said the Lord of the vineyard: What shall I doo? I will sende my oyle presse, peraduenture they will stande in awe of hym, when they see hym. But when the householders and men sawe hym, they thought within themselves, saying: this is the heresyme: let vs kill hym, that the inheritance maye bee ours. And they cast hym out of the vineyard, & killed hym. What shall the Lord of the vineyard therefore dooe vnto them? he shall come, and destroye these housebandmen, and shall leat out his vineyard to other.

¶ The priestes, the pharisees, the scribes, and the head men of the lattie beeing thus confuted, the Lord byanby brought in a parable, which might late plainly before their eyes their incurable malice woo: the of damnaciō, who hauing been so many wayes prouoked of god to amendement, had stil growen euermore to worse and worse, rennyng in contempte of the lawe, stricking the prophetes, and putting them to death, and intending no lesse then afterwarde to put to death the sonne of god also beeing the extreme remedie of al euils yea and to put hym afterward againe to more affliction in the Apostles and martyrs. The tenour of the parable is this. A certain man (or Iesus) plātēd a vineyard, which he was singularly in loue withal, doing all that might possibly bee doen, that he might at length haue some fruite of the same. so; he hedged it diligently rounde about, & builded a toure within it, so; watching and kepyng of it, he digged out a gutter to receiue the wine when it wer pressed, and he sette furthermore a wyne presse in it. And when it was thus well furnished with althynge apperteynyng, he putte it forth to the handes of housebandmen, that they should dooe all requisite housebandry vnto it, and gather the fruite therof at time conuenient. This doen, he taketh a voyage into a fere countrey, & continued a great long season absent from home. This same veraply is the vineyard of the Lord Sabaoth, which the same lord transposed & remoued out of Egypt, & set in the lande of beheaste: he hedged it about with the precincte of the lawe: he protected it with watching & keping of it his owne selfe in propre person: he beautified it with a goodly temple: he added moreouer in it priestes, iudges, captaines, & teachers: he omitted nothing that to the orderyng or dressing therof might appertain. And this vineyard being thus furnished to the point deuiſe, whā it had bee, a long season looked for, y it should bring furth good grapes did yet neuerthelesse though the default of the housebandmen bring furth wilde grapes. The Lord al this while, who in dede is no where not present, yet semed vnto them to be absent fere of, because his conuersation was in heauen. Therfore whā it was a time due & seasonable for the people of Israel at last to bring furth fruite according for such the boutiful goodnesse of God towarde them: the maister of the vineyard set a seruaunt of his, that is to say, one prophet or an other, vnto the housebandmen, that is, to the princes, to the priestes, & to the scribes, (who wer the bearers of all the swaigh and stroke,) that they shoulde rende and yelde vnto hym parte of suche fruite

Mat. xxi.
watche. xii.
A certain
man plan-
ted a vine-
yard. &c.

fruite as had growen vp in the vineyard. The housebandemen, who had tilled & vsed the vineyard to the behoufe of themselves, and not of the Lord, first pumbled the seruaunte about the eares, and beate him, and than thrust him out by the shoulders, and sent him home againe emptie. For to whom of the prophetes hath not crueltie been shewed? But so great was the Lordes gentlenesse and patience, that although he wer with an act of great despite prouoked to indignacion: yet did he shew none extremitie ne rigour towardes the housebandemen: but he sent an other seruaunte to assay whether he coulde call them home againe to dooe their ductie as becomed theim. But they handled the secounde messagier with no more gentlenesse ne fauoure then they had vsed the other afore. For whan they had soe coyled him, and had reuled him with much despitous language, they sent him also emptie home to his Lord: emptie (I say) of the fruite whiche he looked for, but laden with his backe burden of wrong & of ill handling. For whither should they goe, but to the Lord, who sayed: The redress be left to me, & I shall acquite it. The patience of the Lord, though it wer after this extreme sorte eftsones incensed to wrath: yet did he not for all this steppes furth to do vengeance neither: but sent yet the third seruaunt. And him too did the housebandmen soe wounde, & so send him home againe to his maister emptie. For the goodnesse of their Lord, which prouoked them to repentaunce, did incense their malice, yea worse the it was afore. And though al this despite, wherewith they had grieuously handled the seruautes that wer sent, did of good cause touche the maister that had sent theim, & though they ought nowe of good right to haue ben punished, which being so ofte occasioned to goodnesse had euermore growen forward to hainous dedes of mischief, euery one act worse then an other: yet did this Lord of his exceeding great mercifulnesse make yet a further delay of his stroke & vengeance therfore, as one that was more desirous to try the vttermost remedie possible, then to shewe or execute any rigor vpon the housebandmen. And thus he cast with himselfe in his minde, What may I dooe to bring these wicked housebandmen of myne to a better minde againe, though whose default the fruite of my vineyard doeth now of a long continuance perish vnto me. I haue sent so many seruautes, it is not one whit the better emended. The thing which onely is yet behind, that will I dooe.

I will send my onely soone, whome I loue tenderly. They whiche sette my seruautes at naught, yet peraduenture whan they shall see my sonne, though they wil not loue him, yet certes they will beare some reuerence vnto him, and will worshippe me my selfe in him. Naughtie persones are woont now & than at lest wise for veray shame to be bydded from a dede of mischief which they woulde els doe. This deuise therfore, that is, with the harsarding of his owne sonne to seke the sauing & recovery of his housebandmen, lyked the most mercifull Lord as a Lord being right desirous to saue men, and most slowe to stricke. The soone being obedient to his father, went.

The housebandmen, whan they saw the sonne, they did not onely not reuerence him, but also with wicked stomakes turned themselves full & whole to this deuises, & purposes of most extreme madnesse, saying emög themselves: Hitherto haue we shaken of the seruautes that haue come to vs: this same is the sonne and the heire who entendeth one daye to auenge the despyte done by vs vnto his father. Lete vs kille hym, and so shall wee recouer the

And they
hear him &
sent him a
way emptie

I will send
my dere
sonne. &c.

This is the
heire, come
leat vs kill
hym.

The paraphrase of Erasmus vpon

the inheritaunce of this vineyarde for our owne behoufes, stoutly setting the Lorde at naughte. This deuclishe deuise was well liked among theim being confederate altogethe: and so they cast the sone out of the vineyard, and slewe him. Whan the Lorde Iesus had with this processe plainly shewed to the priestes, to the Scribes, and to the chiefe rewlars their veray owne conscience, who euen at that presente houre with all their endeuour attempted the same that within a litel while aſtewarde they committed in facte and dede, (leding Iesus forth), and crucifying him without the cite:) turning himſelfe vnto theim asked this question of them: The matier going thus, what ſhall the Lorde of the vineyarde dooe vnto ſuche houſbandemen: Whan they cſtones vſe their euasions to auoyde making of an aunſwer, the Lorde ſaid mozeouer: The Lorde himſelfe will come, and will ſende a ſhamefull ende to thoſe houſbandemen, who coulde not bee wooonne with any ientill fauour, and thoſe ſame perſons vtrelly deſtruted by death, he will ſette furth his vineyard to other houſbandemen. By this ſaying did the Lorde ſignify, that the religion of the Jewes, ſhould euen by the roote bee aboliſhed, and the fruite of the goſpell bee tranſpoſed and remoued vnto the Gentiles by the miniſtery of the Apoſtles.

The text.

Whan they heard this, they ſaid: God forbidde. And he beheld theim, and ſaid: what is this than that is writtē? The ſtone that the builders reſuſed, the ſame is become the head of the corner, whoſoeuer dooeth ſtumble vpon that ſtone, ſhall bee broken: but on whomſoeuer it falleth, it will grinde him to poudre. And the highe prietes and the Scribes the ſame houre went about to lay handes on him, and they feared the people, for they perceiued that he had ſpoken this ſimilitude againſt theim.

But the Phariſeys (as men that could in no wiſe away with the hearing of this) aunſwered: God forbidde, it ſhall not bee ſo. For they well perceyued all this parable to had ben tolde againſt theim: and where they coulde veray well away with the deucliſh purpoſe and deuise to kil Iesus, yet do they vtterly deteſt and abhoze the iuſte vengeance of god due ſo: ſuche a wicked purpoſe. But Iesus purpoſely to ſhew that the veray ſame thing which they denied, had ben foreſaid of the Prophetes, that it would ſo fortune, caſt an earreſt ipe vpon theim, a (as ye would ſay) ſpeaking vnto their conſcience, ſayed: If ye geue not credite to my parable, what is it than that ye reade in the Pſalmes: That ſame ſtone which the builders caſt aſide and would none of, is become the head ſtone of the corner: whoſoeuer ſhal light on that ſtone to ſtumble on it, ſhall be al to cruſhed, and again on whom the ſame ſtone ſhal falle him ſhall it grinde to poudre. Chriſte ſignifieth himſelfe to be the celeftial ſtone, ſent of god, whom the Jewes reſuſed, building bp their Synagogue without Chriſte: but God made him the corner ſtone whiche knitteth together and cloſeth bp both the walles into one, and coupleth twoo ſoondre peoples into one church and congregacion through euangelicall faith without the ceremonies of the lawe. And this ſtone is a moſt ſure buckeler and deſeigne againſt all the aſſaultes of the world and of Satan vnto all ſuche, as beleuing on him, doe cleue faſt vnto him, and doe reſt o: ſtaygh on him.

But he is ſounde and vntreſiſtable vnto ſuch as will rebelle againſt him. For none there is ſo great a power of this world, but that it is al to cruſhed

if it

The ſtone
that the
builders re-
ſuſed, &c.

if it stumble on this stone. And certes stumble he dooeth at him, whosoever resisteth him and casteth him of. Nowe on the other side, driuen to poudre shall that persone bee, on whom that stone shall lighte in his falling. And certes on such dooeth he light, whom after they haue ben a great long time suffered, the stroke of God at last falleth sodaynly vpon, ere they bee aware or thinke on it. For one and the same stone, is life to those that reise thereon, and damnacion to suche as are enemies vnto it. These parables of the Lordes declaring, sette the hertes of the headmen, of the priestes, and of the scribes in suche an eage rage, that they were minded euen there presently to haue laied handes on him, but the dyede of the people did at that tyme streigne them from that wicked vilanie, among whom they sawe Iesus to be had in veray great price. For knowing themselves naught in their owne conscience, they had smelled the parable which was tolde, to touche and hitte them as right as any thing, and yet had the parable been tolde to suche intent as they might by the vnderstanding therof bee called backe againe fro their moste deuillish purpose whiche they had entended. But nowe are they made the more crabbed and fierce vnto dooing of mischiefe, by the selfesame thing, whereby they ought to haue ben cleue discouraged and driuen from their malice.

¶ And they watched him, and sente forth spies whiche shoulde saue themselves righteous men, to take him in his wordes, and to deliuer him vnto the power & autoritie of the deputie. And they asked him saying: Master, we knowe that thou saiest and teachest right, neither considerest thou the outward apperaunce of any man, but teachest the way of God truely. Is it lawfull for vs to geue tribute vnto Cesar, or no? He perceiued their craftynesse, & saide vnto them: why tempte ye me? Shewe me a penny. Whose ymage and superscription hath it? They answered and saide, Cesars. And he sayed vnto them: geue then vnto Cesar, the thinges whiche belong vnto Cesar, and to God the thinges that pertain vnto god. And they coulde not reprove his saying before the people: and they were amazed at his answer, and held their peace.

¶ Therefore being now departed, (by reason of standing in dyede of the people) from dooing the hainous acte in the open face of the worlde, which in their euill hertes they had already dooen, after they had once so determined: they goe about the bringing of it to effect by priuie traines of vndermining him: being euen so much the more vngacious, that they toyne fraude vnto their malice: like as a more mischeuous creature is he that sleaghet priuely with poyson, then one that killeth with a sword. Now heare thou, o Theophilus, the wiles & traines of the wicked priestes, whose desire was for this cause to haue Iesus for euer destrued, that is to say, to haue the truth euangelical vtterly oppressed, because that by the same veritie of the gospel was taken away from them the ferming of the vineyarde, the propertie owning and possession wherof they had promised vnto themselves both perpetual for euer, & also to come to them by title & succession of enheritaunce. They hide their angre shewing no maner countenance therof, & watche all occasions possible to put him to death. They colourably sende forth certain counterfeict persons, who shoulde feigne themselves to be iust & righteous afore God (& nothing is there in the worlde more pestilent or deadly then is counterfeict righteounesse) to the ende they shoulde out of his wordes hunt out one point or other, wherof he might be detected before the Emperour of Romes deputies, & before the lieutenant Pilate, who at that present

They sente
forth spies
whiche
shoulde
feigne them
selves righteous men
sc.

The paraphrase of Erasmus vpon

season was the high reueler in Jewry in Ceasars behalfe: and this did they; to thentent and purpose that all the grutch and querele of this facte might bee layed ouer from thei[m]selves to the others, as though he had ben putte to death by the sentence and iudgemente of Ceasars officers and that they on their parties as men vnculpable might appere to haue kept theyr haides from effusion of blood. But the more they gooe about by wo:ldely subtiltie to hide it, so much doe they more and more notoziously bewzaie their incomparable malice. The saied disguised masking esquiers therfore of the bishops do set vpon Iesus, & assaill him with suche kinde of woo:des as here ensue. Haister we haue throughtly seen thy perfecte vprightnesse: thou tellest thy minde playnly without any feare o: dissimulation: and teachest euery thing after the right so:te, neither is there with the any suche respecte o: acception of persons, that thou wilt tell me a lye fo: the fauour of any man, bee he of neuer so muche power and autozitie: but thou hast euermore onely God and none els before thyne eyes. What is acceptable to him and standing with his pleasure, the same dooest thou playnly and without any feare teach. Tell thou vnto vs therfore what thy veray opinion and minde is in a matier about whiche there is much controuersie and variaunce emong no smalle noumb:re of vs: whether is it a thing stāding with goddes pleasure and contētacion, that we geue tribute vnto Ceasar: o: is it not? Iesus than who had a perfecte vnderstanding of these smoothe & swete hony woo:des menyng fraude and deceypte towarde him, and knowing veray well to what ende this snarefull baited question was mēte, which was, that in case he had aunswered acco:ding as they: veray hope was he would, that it wer not standyng with goddes contentacion that a people beeyng consecrated vnto god, shoulde bee in subieccion, and shoulde pay tribute to an vngodly p:ince and an ydolatre, (which opinion the phariseis alowed, though they durste not openly speake it:) they woulde estones haue p:ocured and adressed out some counterfaict persones, which shoulde haue detected him of high treason befoze Pilate (beyng the emperours lieutenaunte:) he did by euangelicall policie in suche wise defeacte thei[r] malicious deceptfulnesse, that he did bothe take awaie from thei[m] the occasion whiche was soughte to doe him harme, & also put thei[m] in remembraunce what their duetie was to do, which thing vndoubtedly no man shoulde leaue vndoē without assured peril & icopardy of his life. Fo: Ch:ist was not come fo: any such purpose, as to teach how much was to be payed vnto Emperoures, o: to Emperoures deputies: but what was due of the spirituall substaunce to bee payed vnto god who is the Lord of all thinges. Why come ye to tempt me, (saith he?) Shew me a piece of your siluer coyne. Fo: he knoweth not the image of Ceasar, fo:asmuch as he had nothing in yearth. Whā the piece of coyne was shewed him in his hande, he demaunded whose phisionomy it was, and whose title o: possee was wrytten about it. Fo: this is a thing too, that a true Ch:istian dooeth not knowe. But they who knew it (that is men wedded to the wo:ld) sated: Ceasars phisionomy and p:iente it is. Than w: Iesus byanby: than rend: and paye ye vnto Ceasar, if any thing belongeth to his right. Fo: I fo:ce nothing what the p:inces of this wo:ld dooe requyre by their exaccions. But this is yet a greater poyncte of your charge, & more requisite to the purpose, that ye rend: vnto God that

saith
we know
that thou
saist and
teachest
right, &c.

As it la-
full for vs
to geue it
but vnto
Ceasar

Geue vnto
Ceasar the
things
whiche be-
long vnto
Ceasar.

ye oughe vnto hym, knowe ye therefore þe image of hym stricken and coined in your hertes, acknowlege ye his title and poisee. All the soule is due to him euerte whit of it, and ought not to bee in bondage to any other persone, then to hym, who created bothe the bodye and þe soule too. And bearyng (as it doeth) the image of God, wherefore is it paid for tribute to the diuill? The subtile awaiters to haue taken him in a trippe, meruaille at so warie and circumspect an answer. For the euangelicall simplicitie hath a politique cast of it owne too. Yet this notwithstanding, they woulde not acknowlege the heauenly wyse dome of God in hym: but sorowed because there was nothyng whiche they could reprove in all his talke.

The texte

Then came to hym certain of the Sadducees whiche denye that there is any resurrection, and they asked hym, sayng: Master, Moses wrote vnto vs, if any mannes brother dye hauyng a wyfe, and he dye without chyldren, that then his brother shoulde take his wyfe, & reise by force vnto his brother. There were therefore seuen brethren, and þe first tooke a wyfe, and dyed without chyldren. And the seconde tooke hir, and he dyed chyldlesse. And the thirde tooke hir, and yf hymse the residue of the seuen, and leaft no chyldren behynde them, and dyed: Last of all the woman dyed also. Now in the resurrection, whose wyfe of them shall she be? For seuen had hir to wyfe. Iesus answered and sayed vnto them: Ye errioure of this worlde marre wyues, and are marryed: but they whiche shalbe rounpedd wold, the of that worlde and the resurrection from the dead, dooe not marre wyues neither are marryed nor yet cannot dye any more. For they are equall vnto the aungels, and are the sonnes of God, in so muche as they are chyldren of the resurrection. And that the dead shall rise again, Moses also itethed by the bush, whan he calleth the lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of dead, but of liuyng. For all liue vnto hym. And certain of the Phariseis answered and sayed: Master, thou hast well said. And after that durst they not aske hym any question at all.

Whan the saied parties were departed from hym, there came vnto hym of the sect of the Sadducees, who vnder a false title of righteousness made much high solemnitie of themselves in lyke maner as the Phariseis had their name of excellencie in outward apparence to the sighte of men, wherein they thought themselves ferre to surmounte and passe the other sectes.

And the secte of the Sadducees hath this one propriete by themselves, that they dooe not beleue any arisyng again of the bodyes to bee after this lyfe, neither any parte of man to remaine after death, ne that there bee any Aungels.

The sadducees, denye þe there is any resurrection.

These Sadducees propoune to the Lorde suche a question as foloweth. Mayster, suche maner a lawe hath there been geue to vs by Moses, that in case any man, after he hath marryed a wife, shalbee deceased without chyldren: the brother of the partie so deceased, shall marre the wedowe least by hym: and succeeding in the place of his brother, shall reise succession and issue vnto his brother of the same womans bodye. So than it fortuneth, that there wer seuen brethren of whom the first marryed a wyfe, and dyed without issue. The next eldest brother tooke hir that was leaft to wyfe, and dyed hymselfe lyke wyse hauyng had no chyldren by hir. Nexte after hym succeeded the third brother into wedlocke, accordyng to the course of his age, who on his partie also dyed without chyldren. And thort tale to make in semblable maner was this woman marryed vnto every one of them vntill the seuenth, and all had hir, and yet made she neuer an one of them a father, ne brought hym forth any chylde. In processe of tyme dyed the woman too. Now than at the general resurrection, which of the seuen

Ex. i. brethren,

The paraphrase of Erasmus vpon

brethren shall recover the possession of this woman to his wyfe: For ong maryed she was to euerye one of theim, and she can not bee common to theim all, ne to any mo housebandes then one. By this toye hauyng in it neither tyme ne reason, the Sadducees supposed that the opinion of the Pharisees might bee topped cleue awaie, which Pharisees did stiffely holde argumente, that the soules doe remaine after the bodies bee dead, yea and ferthermoze that the bodies of the dead shall one daie returne to lyfe againe.

Now because these mennes apposyng of hym contened in it moze foolishnesse, the malice: Iesus vouchesafued to enstruete the, sayng: ye are in a wrolog opinion in that ye twagme the lyke state of thynges to bee in the lyfe to come, as ye see in this present worlde here. The children of this worlde, whiche worlde is neuer with out successe alteration of some dyng euery daie, and other some daily cummyng into the worlde: dooe remedilesse seke out and procure wifes for their soonnes, and doe sette out their daughters in mariage to housebādes, for mankynde cannot by any other possible meanes bee continued in progneracion of issue. And therefore matrimonie among them is not a thyng of blissefulnesse, but of necessitie. But those persones to whose lotte suche blisse shall falle, that thei maie bee reputed woorthie the resurrection of the iuste, and woorthie that same worlde, whiche knoweth no mortallitie: suche neither shall procure wifes for theyr soonnes, nor shall geue theyr daughters to housebandes in mariage. For what nede shall there bee of mariage or a carnall copulation, whan no bodye shall nowe dye. For they haue now alreadye succeeded any longer to bee carnall, and to bee subiecte to the incommodities of this worlde, but haue nowe receiued a bodye that shall neuer dye, and shall now from henceforth none other wyse lyue then the Angels doo lyue, amonge whome there is no mariage ne vse of wedlocke, because there is no necessitie of dyng.

Here in this worlde thei that of mortall parentes are borne mortall, dooe by the vse of matrimonie, make prouision and meanes for continuynge the succession of mankynde: But those others beeyng nowe by the vertue of the spirite newe borne again, and made the soonnes of God liuyng for euer without ende, shall fele no misse of matrimonie, because thei shall not knowe death, as beeyng nowe through resurrection restored vnto lyfe immortall. And because this same doubtfull question had been propounded of the Sadducees purposely, to mocke the arisyng again of the dead, because they beleued not that the soules dooe remaine alyue after the death of the bodye: Iesus vouchesafued to enstruete their ignoraunt hertes concernyng this case too, by autoritie of holy scripture, whiche holy scripture in dede they did not disallow, but yet they did reade the same, not hauyng their myndes on it to marke it as they should doe. Merailly (saith he): o bee a thyng possible enough, that y dead may arise again, and that the soules dooe not dye together with the bodies, euen Moses him selfe dooeth teache you to bee true, whose autoritie. forasmuche as ye dooe in other matiers acknowlage, ye ought not in this case to reiecte. For Moses hath wyrtten, that God spake vnto hym after this maner out of the bushe, whiche he had seen in redde flamynge syer to burne without any consuming or wastynge. I am the God of thy father, the god of Abraham, the God of Isaac, the god of Jacob, &c. Nowe were Abraham, Isaac, and Jacob,

Jacob, at that tyme already buried in graue: That if according to your opinion, euery one which dyeth, dieth for altogether, and dyeth neuer to be recovered again: how dooeth god calle hymſelfe god of them that be none ſuche? for ſeeing that God is the veray true liuyng god hymſelfe, or rather (more truly to ſpeake) is veray lyfe ſelfe: it is a thyng vncouenient, that he ſhould call hymſelfe the God of ſuche as by meane of death are vtterly perished and gon for euer. But they are not ſo gon, forasmuche as the chieffer parte of them remaineth aliue, that is to wite, the ſoule. beeyng the parte whereby our liſe is in vs. In other lyuyng creatures beſydes man, death is an vtter perishing for euer: for in them aswell the bodye falleth altogether downe as ſoone as it is deſtitute of lyfe, as alſo the ſoule, which in them is naught els, but a certain harmonie, and proportionate agreeing together of the qualittes and humours of the bodye, which as ſoone as that ſame temperature is diſſolued, vaniſheth awaie immediately as a thyng of nothyng. But in man death is nothyng els, but a plucking of the ſoule in ſoonde from the bodye, ſo that the better parte of the twoo that are in vs remaineth ſtil vncorrupted, and the bodye only is for a ſeaſon not vtterly perished neither, but as ye would ſay, putrified. And the ſame bodye to bee reſtozed again by the power of god at the reſurreccion, ought not to ſeme any meruail vnto you, forasmuche as ye daily ſee of a drye grayne of ſede caſt awaie into y^e earth, & there putrified, a new & a liue tree to ſpyng vp, which late hidden in a litell ſmall & dead ſelle grain now buried in y^e groude. Therefore ſuche as are dead, to youwarde are dead in dede, forasmuch as ye are not hable to reuiue the again: but euery one of the yea euen they that are dead alſo doe liue to godward, in whoſe hande it is, whanſoeuer his will ſhal bee, to reſtoze the ſoules that haue been plucked awaie, euery one to their owne bodyes again. Whan the Sadducees at theſe ſaynges helde their peace not hauyng a worde to ſpeake: certain Scribes allowed the talke of Jeſus, becauſe that concernyng this caſe the Phariseis and the Scribes did conſente in opinion againſt the ſecte of the Sadducees. Notwithſtandyng lyke as the opinion of the Phariseis and Scribes was in this behalfe righter then the opinion of the Sadducees: ſo wer their hertes more replete with miſchiefe and vngaciousneſſe. For in ſuche a place doeth there leſſe parte of malice remain, where there reſteth more of groſſe ignorance, and default of learnyng.

For he is
not a god of
dead but of
liuyng.

And after y^e
death they
not aſke of
any queſtion
at all.

Thus after that Jeſus had in vain been tempted and proued of ſoonde ſectes of the Jewes, (for he had afore this tyme answered the Phariseis to their queſtion concernyng the greateſt precepte of the lawe,) and not one of them all had had ſuche ſpede as he woulde in that that he had attempted: no man durſt auenture any more to bee buſſe or to beeginne with him in demaunding of any queſtions.

¶ And he ſaid vnto them: How ſaie they that Chriſt is Dauids ſonne? And Dauid hymſelfe ſaith in the booke of the Pſalmes: The Lorde ſaid vnto my Lorde, ſitte thou on my right hande, till I make thine enemies thy foote ſtoole. Dauid therefore calleth hym Lorde, and how is he than his ſonne?

The text

Jeſus therefore of his owne motion whan theſe wer gathered together in a place did bid them aunſwer hym who woulde, to a queſtion that he would demaunde, not beeyng a queſtion full of baſtes to take them in trippes, but a

The paraphrase of Erasmus vpon

question that concerned their soile health. He demaunded, whose sonne the scripture did pronounce that Messias shoulde bee. Thei beeyng not ignozant that it had by prophete been foresaid, that Messias shoulde in tyme cummyng bee bozne of the linage of Dauid: made ansuer without any stoppes or staighes: Dauids sonne. To this Iesus saied: But Dauid beeyng enspired with the holy ghoste, speaketh of Messias after this manier in the Psalmes: The Lord said vnto my Lord, sitte thou on my right hande, vntill I make thyne enemies thy foote stoole. Howe agreeth it, that Dauid shoulde call hym Lorde, whome he acknowelageth a taketh for his soonne: for the soonne is inferiour to the father: and moze reason it wer, that the soonne should in the wale of honour and reuerence calle the father Lorde, then contrarie wyse. This question could not one of theim all soile, and for that present Iesus thought it sufficient (as ye would saie) by a myracali riedel to haue geuen them a litell intimacion or inslyng of his nature of Godhed, by the whiche nature of his Godhed he was superiour vnto all the Patriarkes, forasmuche as he was equal vnto God the father: albeeit euen after his humain nature also he excelled all creatures. And thei reputed the memoie of Dauid to bee holy and precious: but hym whome Dauid acknowelaged bothe for his soonne, and also for his Lorde: hym they cast of, not through ignozance of the lawe, but of a iudgemente beeyng blynded with peruerse and corrupte affectiōs.

Mat. xx.

The text.

Then in the audience of all the people, he saied vnto his disciples. Beware of the Sectes, whiche will goe in long clorbing, and loue gectynges in the markettes, and the highest seates in the Synagogues, and the chief roules at feastes, which deuoure widowes houses, sciynng long praies: the same shall receiue great damnacion.

Forasmuche therfore as the malice of this generacion was past all hope of grace, and not curable by any saluts that could be: it remained, that the simple and vlettered multitude of the people shoulde haue good warnyng geuen them that thei might not bee trained in and deceiued by coulouryng and craftie conueighaunce of the others, who wheras they wer void of all religion or true deuocion, yet did thei countrefaite the highest godlynesse possible, hauyng eye to none other marke, but onely to thei owne glozy and lucre, and for that same onely cause murmouryng and pratyng all maner waies possible against the glozy of God, and against the health of their neighbours. For there bee none moze deadly enemies of true godlynesse, then suche as by countrefaictyng of holy conuersaciō purchace vnto themselves auozitie and bearyng themselves bolde on the same, do withdrowe the simple people from true godlynesse. This kynde of maskers are sore taken with twoo diseases in especiall, that is, with ambicion which altogether enclineth to tyrannie, and with couetise insatiabie. And suche men did Iesus (as it were) plainly prync out vnto his disciples, and that did he all the people beeyng within audiēce of it, to the ende the said Pharisees and Scribes might bee wunnded, forasmuche as thei woulde not bee reformed: a that thei might haue no longer tyme to deceiue, seeyng thei woulde in no wise emend. And this was not any suche poynt as to backbyte or take awaie any mennes good name and fame, but to make a good sure wale for the safegarde and preseruyng of the simple innocent people. Now lyften thou swete Theophilus w what coulours the Lorde peyncteth them out, y thou mayst eschewe theim, whan thei bee knowen vnto thee: Beware ye of the Scribes (saith he) suche as ye doo nowe often tymes see to assaille me with guyle and subtiltie,

He said vnto his disciples,

subtiltie. Thei professe the perfect knowelage of the lawe, & dooe obstinately
 resiste the mynde of the lawe. Thei haue God in their mouth: but thei are open
 aduersaries to the glorie of God. Thei proteste in wooordes, to bee earnest tra-
 uailers for the peoples behoufe and profite, whereas thei countrefaict all thyn-
 ges that euer thei dooe for respecte of their owne comodities. Thei make great
 sleepeing outwardly from the compaignie of synners, yea, and in case thei light
 on the compaignie of suche by any casuall chaunce, they pouрге thei-m-selues
 by much washynges: but thei-m-selues on their owne parties dooe withynfozth
 altogetheer stowme in vices muche more detestable, y is to wete, in desyre of
 bainglorie, in high solemnitie of looke and countenance & in enue, but most
 specially of all in auarice, whiche to dooe is no lesse then plain touthippynge of
 idolles. And because they vnderstand and perceiue the people to bee most chieflie
 moued with such thynges as maie bee seen with the bodily eyes: thei dooe with
 suche kyndes of iugleynges, hunte and seke to geat autozitie among the simple
 folles. They dooe (as ye would saie) sette out thei-m-selues to sale, by their newe-
 found disguised besture, hauynge a great pryde and felicitie to be settynge by and
 down where thei maie be seen in their autenticall robes of auncientenelle rea-
 chynge down to the hard grounde: and with their countenances framed to a
 grauitie, thei are often & muche present in y high stetes and in places of great
 resorte of people, to the entent thei maie there haue muche crouching and dou-
 kyng made vnto thei-m, and that they maie bee hailed and greted by the name
 of touthippfull maisters. In the synagoges also and in places where muche
 compaignie is sittynge together, thei looke and seke to haue the highest seates
 and at feastes whan thei shall sitte down to meate, they haue a great appetite
 to begynne the table, because they woulde seme geat and ioly felowes in the
 eyes of men, whereas befoze the face of God they are accursed and detestable.
 And yet might they seme to bee nomoze but bainglorious and folishe, if they
 made no fether sekyng noz suyng but for the swift blastes of brute and fame
 of y people, and the vanisshynge smoke of hasilynges and gretynge. Naie, ther
 is nothyng moze full of catchynge and pollynge, then thei are. Thei occupie not
 the trade of vsurie lendynge out their money for encrease oz gaires: they are not
 collectours ne receiuers of tribute whereby to polle and ptele the comon people
 but they haue castes and sleighes moze vngacious then the craftie trade of
 suche is. The simplest sozte of people whiche may easily be beguiled dooe they
 hunte to take for a prais: they seke to catche wedowes suche as are welthie and
 ryche, and destitute of the aide of housbādes whiche might defende thei-m. The
 sexe of womankynde is apte to bee deceiued by fraude, and a godly acte it is in
 appatence, to bee helpers of suche as are destitute. Suche simple wedowes
 therfoze do they easily flocke and loute, thzough countrefaictynge of holynesse.
 Verai muche grauitie dooe they pretende in their countenance, thei bee ho-
 noured of euerie bodye, their verai habite dooeth on euerie syde crye thei-m to
 bee men of holy conuersacion, and thei vse belydes this to bee a long whyle to-
 gether in praier, yea and that shall bee dooen in the open stetes where euerie
 bodye maie beate recozde. The same thyng was dooen of John also and of the
 olde auncient prophetes, but it was dooen in secret, where none might behold
 it but God. But these felowes dooe not prais, but hunte. What meruail than,
 if selpe wedowes bee deceiued by so many wates of coulourable delynge: But
 whan they haue ong crepte in, to geat their heades within the saied wedowes

And loute
 gretynge
 in the mar-
 ketes. &c,

Whych be-
 noured wo-
 wes haue
 semynge lōg
 praier.

The paraphrase of Erasmus upon

doores, they deuoure their houses, and piete and polle the selie weomen who their partes had been to defende and saue, and what ought to haue ben geuen out in almes to the behouf of the pooze, that dooe they wholly couerte to their owne lucre. Suche maner men wer the Scribes at those daies and the Pharisees, who without ende bothe in woord and dede, made resistence against the ghospell. Albeit there bee euen at this present daie too, and euer will be, Scribes, who whyle thei sette al their mynde and studie vpon their owne profit, dooe not onely bothe speake and wrooke against the comodities of the people, but also do resist the glozie of Iesus, and that they dooe vnder a false pretence of religion, by theyr wedes, by theyr titles, and by theyr long prayers, hunting for to geat an opinion of holynesse in the sight of the common people: whiche common people dooeth not yet wel vnderstande in what thinges true religion dooeth consist. But now, what shall the disciples of Christ dooe against suche Scribes and Pharisees, forasmuche as þ true disciples of Christ can no maner skil of harmyng any body, as me endeweb with the simplenesse of veray dones. Forsoth they shall in this case vse also the subtiltie of the serpent. If beeing duely tolde of theyr il doinges they do not emend, theyr campaignie must bee shunned, seeing they are incurable, and the simple are to bee warned that they beware of the same secte lyng in a waite for theym. And as for the saied Scribes and Pharisees, their due punishment abideth theim. For whan they shall come to the seate of iudgement befoze that same iudge, who iudgeth not by suche thynges as are seen with the eyes of the bodye, but by the priuie affections of the hertes: at that houre shall suche bee adiudged to moze grievous tormentes, then those, whiche are to þ open sight of the woorld and vnfeignedly full of hainous enozimities, beyng persones so much the lesse culpable, because they shewe their disease openly and hyde it not

The same
shall receiue
greater
damnacion

The .xvi. Chapter.

Texte.

As he beheld, he sawe the ryche menne, whiche cast in their offeringes into the treasure. He sawe also a certain pooze wedowe, whiche cast in thither two myces. And he saied: of a truth I saie vnto you: that this pooze wedowe hath putte in moze then they all. For they all haue of their superfluitie added vnto the offernges of God: but she of hir penurie hath cast in all the substance that she had.



And to the entente the Lord Iesus would the moze deeply enprync the foresaied matter in the hertes of the people, whiche was, that me are not esteemed in þ sight of God by thynges visibill but by syncretitie of þ herte, and also might checke the couetise of the Scribes, of þ Pharisees, and of the pristes, who brought the people in an earnest beliefe, and in especiall selie sond weomen that wer wedowes, (if they wer welthie & ryche, ozeis not,) that it was the highest poynte of holynesse that could bee, if they did contribute a verai great porcion of their best substance into the cozbone, that is, their churche treasure of Jewels & offerngs, the pouertie in the meane whyle ouerpasse, yea and many tymes their childzen & parentes too: as he was sitting in the temple, he caste by his eyes vnto that same place, which is called *Sazophilacium* (that is to saie) the Jewellhouse or
sextie,

seruice, or treasure, in the whiche the Jewels of the temple wer kept. The priestes woulde in any wyse haue this money reputed so holy, that where the lawe had specially commaunded that the parentes should bee honoured: the doctrine was, that the father ought rather to bee least beholpen, the son not to be encreased, whereas that money yet neuertheless through the defaulte and abulson of the priestes, was now already a great parte of it turned to the maintenaunce of the sensuall excessive liuyng of the same priestes onely. So whan many ryche and welthie persones had cast many thynges into the treasure, and had muche countenaunce and signes of allowyng them for casting in suche money made vnto them by the priestes and Pharisees, as Goddes creatures for their so dooyng: there came thither a certain selte pooze wedowe who cast in twoo mytes or littell brasse pens of money, as much as came to a kerthyng. And when no yearthly creature at al woulde once make any signe of commendyng hir, because she gaue but a littel: yet was it Iesus pleasure that the godly deuotion of this woman should bee knowne to the people. For he saied: This wedowe smeth by the iudgement of men to haue putte a veray small porciō into the treasure, but the same woman by the iudgement of God hath cast in moze then those other ryche persones, whiche haue veray largely dooen. For they are liberali of the superfluitie whiche they haue at home: but this pooze wedow vpon an earnest zele and deuotion of dooyng hir dutie vnto God, hath geuen of hir penurie, whereas she had full great nede to haue kept it byll, and all hir substance whiche she had at home, she hath now cast into the treasure. In the sight of God therefore, who hath not an eye to the quantitie of the thyng, but to the herte of the geuer, she gaue a moze bounteous offeryng, then the others whiche gaue a great dele moze in quantitie. Thus Iesus by euerye occasion withdrew his disciples from puttyng assistance or truste in thynges that maye be seen (wher vnto the Jewes dyd attribute ouer muche) vnto the earnest exercise of euangelicall deuotion and godlynesse, which consisteth in the syncre affection of the herte.

He saie also
so a certain
pooze
wedowe,
whiche caste
in thither
twoo mytes
-c.

This pooze
wedowe
hath put in
moze then
they all.

¶ And vnto some that spake of the temple, how it was garnished with goodly stones and Jewels, he saied: The daies will come, in the whiche (of those thynges whiche ye see) there shall not bee leafe one stone vpon an other, that shall not bee throwen downe. And they asked hym, sayng: Master, whan shall these thynges bee, and what signe wyll there bee whan suche thynges come to passe? And he saied: take hede that ye be not deceiued. For many shall come in my name, and saye that they are Christe, and the tyme draweth nigh. Followe ye not them therfore. But whan ye heare of warres and sedicions, bee not afraid. For these thynges must first come to passe, but the ende foloweth not by any. I haue saied he vnto them: Nation shall arise against nation and kyngdome against kyngdome, and great ycarthquakes shall be in al places, and hungre, & pestilence and fearefull thynges. And great signes shall there bee from heauen.

The texte.

Now so it was, that the Jewes had an especial glorie in their temple of Iherusalem, the which because it was excedyng curiously builded, and also enricched with many high and precious Jewels, was visited with great religion, not onely of all the Jewes, but also of aliens & men of other straunge naciōs. And now was the tyme come, that the religion of the same materiall temple with the sacrifices and oblations to the same belongyng should cease, and the temple of mannes herte beeyng consecrated with the holy ghost should be prepared for God, in which there should most acceptable sacrifices be daily offered vnto hym, not of brute beastes, but of godly praiers, and thankes geuyng. For the pure herte, yea euen of euery pooze bodye, is a moze portely and gorgeous

The paraphrase of Erasmus upon

temple to God the was the saied moſte ſumptuous temple of Hieruſalẽ, whiche had been ſo many yeres in edifying. Chaſtite, humilitie, & charitie or perfect loue towardeſ al men, been ornamentes a great deale moze precious in þe ſight of God, the than that other, marble pillours, the garnyſhyng of puerie, the tymber woꝝke of cedretree, the golde, the ſiluer, and the precious ſtones, whereof the priuies and phariſees made ſo muche great pryde and ſhewe. And ſo, whan certain perſones made a poyntynge and a ſhewynge to Jeſus towardeſ the woundrefull buildyng of the temple, whiche was edified with the moſte pure ſtone that coulde bee, and the ſame ſtone bothe poliſhed & keruen with greet woꝝkmanſhip of maſonrie, and was ferthermoze with many Jewels gale & rycheſe beſeen, he aunſwered: prepare ye vnto God a ghofteſly temple, which neither oldneſſe maiſe eate vp w rottyng, neither any tepeſte maiſe ouerthrowe, nor ſyer maiſe burne bp, ne any power of man maiſe deſtroye or caſt down. For the tyme ſhal ſhortely come whan all theſe thynges which ye dooſe now make ſo inuche maruaillynge and gazyng at, as thynges woꝝthie and mete for God, ſhall bee thyꝝwen down euen to the foundation, yea in ſo much, that there ſhal not ſomuche as one ſtone bee left ſtandyng vpon an other, but that it ſhal bee deſtroyde. The diſciples this hearyng, & coꝛrectyng euẽ of thoſe beate woꝝdes, that the kyngdome of heauen was now not ferre of, which kyngdome they ſuppoſed and imagined ſhould come with a great chaũge and turnyng bꝝpſide down of the woꝝld: beeyng gredie me to knowe the tyme whan theſe thynges ſhould come, dooſe ſaye vnto the Lord: Maſter, all thiſſame that thou ſpeakſt of caſtyng down of the temple, and of the vtter deſtroyynge of the cite of Hieruſalem, what daie or whan ſhal it comẽ to paſſe, or by what ſigne maiſe we bee habile to knowe the ſaied tyme to be already come. But Jeſus whoſe will is to haue his diſciples euermoze in a readineſſe againſt all aſſaultes of euill myſadventures, did by his doubtfull and entrickeſd communication, ſette theyꝝ myndes in ſuſpenſe & perplexitie, makynge a medley of many ſoondꝛie matiers together, concernyng afflictions which they ſhould afterwarde abyde for preacheyng the ghofteſly, concernyng the beateyng down and the miſerable plague of the cite of Hieruſalem, and concernyng the ende of the woꝝlde, the houre and tyme whereof it was his pleaſure to haue vnknoꝝen to all creatures, to the entente they ſhould continually euermoze bee in readineſſe. The diſciples myndes ranne altogetheꝝ vpon a kyngdome: But the Lord was moze willynge to haue them knowe the thyng that did moze netelye touche them. and to knowe thoſe other matiers the veray ſpeakynge and mencionyng whereof, theyꝝ hertes vtterely abhoyred, becauſe theyꝝ were as yet but weake and ſtuff men. For they had better fauſte and will to heare woꝝdes pleaſaunt to the care of woꝝldely coumfoꝛte and ſolace, then to heare thynges concernyng the coumfoꝛte of the ſolle health. The ſoꝛſaied bliſſed reigne will one daie ſurely come, and at his due tyme will it come, but the care and charge thereof it is moſte expedient to put in the handes of God, and to leaue hym alone withall, our partes it is in þe meane tyme ſo to behaue our ſelues, that we maiſe not ſeme vnwoꝝthie of that kyngdome. For there is no cummyng to the gloꝛie of the ſame reigne, but by meane of ſoondꝛie afflictions. Againſt ſuch afflictions it behoueth our hertes to bee well armed: Jeſus therfoꝛe ſaied: Out of all doubtſes come I will, and diſpleigh the maiſteſtie of the reigne Euangelicall. But ſee ye þe be not ſeduced; enbꝛacyng an other Chꝛiſte in ſtede of me: For befoꝛe the prefixed tyme at

There ſhall
not be leaſt
one ſtone
vpon an o-
ther. 3c.

ſee that ye
be not de-
ceiued. For
many ſhall
come in my

whiche

whiche I will come, there will come many whiche will blurpe my name vnto
 theim and wil boldely auouche of themselves and saie: I am Christ. The tyme
 is at hande: Be not ye any thyng moued with the wordes of such: & in case thei
 shall calle you any whither, goe not ye after theim. Verailly when ye shal heare
 all the world to bee in a garboile of sediciōs & of warres, many persones shal
 plaie the prophetes, and shall allege the ende of the world to appoche. But be
 not ye any thyng feared with suche rumours, as though the last daie be enen
 than bynby at hande. For to dede suche thynges as these shal fortune, but the
 ende of the world cometh not enen streight waie in the necke thereof. For these
 shall bee nothyng els but certain p̄caūbles of the said extreme distresse which
 shall bee to the ciuil sorte an vtter casting awaie, and to the good it shal bee an
 examination or tryall, & a purifying of them. As whan the bodye is towarde
 the poynte of dying the signes & tokens therof be strōg diseases hauyng come
 by & gtōwen in the same bodyes, through an vnnaturall distēperature of the
 humours, so shal these terrible cōmociōs and hurleyburley for the we p̄ ende of
 p̄ world, which hurleyburley mā self doeth procure vnto hymselfe by reason
 that he is infected w̄ inordinate lustes & affections. Through mānes p̄uerse-
 nesse shal the verai nature of thynges be shake out of al due ord̄e & course, de-
 testyng (as it wer) the malice of man, & strongly enlourgeyng for the redressē
 auengemente of their vngtaciousnesse. With great bp̄oares & garboile shal
 there bee arisynge of naciō against naciō & royaume against royaume. And
 wheras there is nothyng more distressefull thē warre, yet dooth mā purchase
 & wilfully procure this pernicious confusion vnto hymselfe through adiciō,
 through folie, through couetise, through hatredte, and through other lyke cor-
 rupt affections. Pea & verie nature self shal ouer & besydes p̄ p̄misses, cause
 many soze yearthquakes in many soondye places, in sorte as though p̄ world
 tooke high s̄aōne & disdigne, for that it wer forced to beare men breyng suche
 vngodly & wicked creatures. There shal moouer cum great pestilēces, which
 by their infection shal waste awaie & cōsume a mightie great nūbre of people,
 in sorte as though the aier wer armed & weaponed to dooe hēgeaunce v̄pō the
 ciuill sorte, wheras it was for this purpose first ord̄ined & sette for mānes vse
 that with it holsome b̄eath it should bothe geue & nourish life vnto al creatu-
 res. Ferthermoze through penurie of the fruites of p̄ yearth there shal come
 famine, in case as if the yearth should saie that she would not geue foode vnto
 her children being so wicked against God, to whom eue the diuine elemētes
 also doe their bounden seruike & dutie. The sea also shal bee thoroughly moued
 with straunge & vnwont rages of tōubleynge & tossyng, wher as the same too,
 had afozetymes been accustomed to serue to the vse of man. Pea & besides al p̄
 p̄misses, the verai skye and heauen shal shewe wondrousfull signes testifying
 the w̄athe of God. For the sunne shal bee turned to darkenesse, the moone into
 bloud, blaspyng sterres shal in straunge lykenesse shewe themselves, & other vn-
 naturall woondyes shal appere: beeyng vncouth & woorthie to bee maruailed
 at. But lyke as a mannes bodye doeth not streight waie passe out of the world
 whā it is stricken w̄ extreme great sickenesse, & yet neuertheless the same oꝝ
 other lyke diseases euer now & than cummyng vnto hym & takyng him again
 dooe declare that the tyme of his death is not ferre of: right so whan p̄ world
 shal w̄ such maner euils, as aforesaid, be ratleed an shaken together: p̄ same
 euils shal geue a great significacion & tokenyng of the world d̄rouppng now
 aparte

name,
and saie p̄
thei are
Christe, &c.

Naciō shall
arise against
naciō, and
kingdome
against
kingdome.

And great
signes shall
there be in
heauen.

The paraphrase of Erasmus vpon

a pace towarde his last date, and faste growyng towarde decay and ruine.

The text

But before all these thynges, they shall lay handes on you, and persecute you: deliueying you vp to the Synagogues and into priests, and shall bring you vnto kynges & reuolers for my names sake. And this shall chaunce you for a testimoniall. Bee at a sure popnte therfore in your herres, not to studie before what ye shall aunswer: for I will geue you a mouth and wysdome, where againe all your aduersaries shall not bee habile to speake or to resiste.

But ere this same woefull distresse shall thus sease vpon all the world at once, there shall excedyng great perversenesse of men come afoze which shall prouoke the goodnesse of god to wrathe. For when ye shall preache my name through which thei maie be saued, thei shall lay handes vpon you, and shall persecute you with all kinde of dooyng ill or myschiefe vnto you, thei shall hale you and pull you vnto their counsell houses of assemblee, as though ye wer culpable & malefactours. Thei shall fethermore cast you in prison: thei shall arraine, and condemne you at the benches of kynges and reuolers, not for any your transgression, but for your great and high well dooyng, that is to wete, for the professyng of my name, which name of myne thei shall labour by all meanes and waies to abolishe, where they might by the same freely atteigne euerlastyng saluacio. And this shall chaunce vnto you, that your conscience maie bee approued, and also that their malice maie well be perceiued to bee iustly condemned. But as for you boldly trustyng on my sure defence, and your owne innocencie, there is no cause why ye should feare their iudgemente seates, ne yet why ye shoulde carefully deuise or recorde w your selves, how ye beeryng as ye are, me of no knowelage shall pleade your owne cause in y consistorie or court of estates and princes. Neither is there any cause why for you to bring in any rhetorician, patron, or man of lawe, to bee your attourney. In myne owne selfe will as an inuincible patrone and aduocate stande by you through my spirite, who shall mynistr vnto you, bothe tounge & wysdome, suche as all your aduersaries shall not bee of power to resiste ne to gain saie, bee they neuer so cruell or eloquent and well spoken in worldly wysdome.

For a testimoniall.

The text

Moreover ye shall be betrayed of your fathers and mothers, and brethren, and kinsfolke, & frendes, and some of you shall thei put to death. And hated shall ye bee of all men for my names sake, and there shall not one heart of your head perishe. Possesse your soules w patience.

And all this same shall ye suffre not only at the handes of men vnknown and of straungiers, but also at the handes of them which are knitte and ioyned vnto you in nerenesse of bloude, and with the streight bandes of frendship. The father shall persecute the sonne: the brother shall wrape the brother in affliction: the cousyn shall appeache and accuse the cousyn: one frende shall bring an other into the lawe. Yea and some there shall bee of you whom they shall for hatred of me pursue vnto death, and shall slea you. So ragre and gteuous hatred shall all the whole world conceine against you for the profession of my name. And therfore whatsoever thyng they shall entrepise to doe against you the same will I take as dooen in despite of me: wherfore there is nothing for you to thinke or deuise of avengeyng your wronges.

It is I that shall haue displeasure dooen me, it is I y shall bee slain in you. It shall bee my dede bothe to prouide well enough for you, & also to take vengeance on their malice. And though that stormes of persecucio at the handes

of men shall neuer somuche fede and satiffie their cruellnesse against you, there is no cause why for you to feare, the case so standyng, that I am your protector and defendour. For I will not so dooe, that any one heare of your head shall perishe, much lesse will I leue you in the byers destitute of my succoure. Neither haue ye any tye to worldly assurance or defense, armes, weapon, engiens: by your onely suffraunce shall ye defende your lyues. Whyscarrye he can not, that is slain for the profession of my name. Ye shall not peryshe before your daie. For I will not geue vnto the violence of men so much of their owne will. Yea and suche an one shall in verai true dede haue saued his soule who so shall constauntely take deathe for my cause.

And there
shal not one
heart of
your head
perishe, &c.

¶ And whan ye see Hierusalem besieged with an hoste, than bee ye sure that the desolacion of the same is nigh. Than leat them whiche are in Jewrie fligh to the mountaines. And leat them whiche are in the middes of it, departe out. And leat not them that are in other countreys, entre therein. For these are the daies of vengeance, that all thynges whiche are wyrtten shal be fulfilled.

¶ The terte.

As for this same ryche and welthie citie, of whiche the Jewes at this present take an high pride, and in whiche they thinke thei themselves to bee kinges felowes: shall bee euen from the foundation destrued by the Gentiles.

Therefore whan ye shall see Hierusalem to bee round about besette with siege, than vnderstande ye the plain destruccion thereof to bee at hande, and that there is no moze to be doen, but for euerie bodye to saue them selues by spedy fligh awaie. For euerie bodie moste comonly blyeth in warres to flatter hymselfe with the hope of victorie. But beware ye that this hope beguile none of you: but whoso shall at that tyme bee in the marches of Jewry: leat hym pruely steale awaie & conueigh him selfe into the mountaines and desert places, where no wate ne path lyeth. And suche folkes as shall then bee enhabited in the bearte herte of Jewry, leat theim remoue their dwelling to some other place. And whomsoeuer of theim, this extreme distresse shall soodainly take in any fozein countreys or regions, leat not suche recule into Jewrie, leat theim esteeme al thynges as clene forsaken, and no moze a doore but euerie man saue his owne life. For these thynges shall not come to passe through casual commocions of mortal men, but the vengeance of god hauyng ben now a long tyme prouoked through the obstinate malice of man, shal by the instrumente of other fozein nations scourge and plague this nacion beyng now many a long daie a continuall rebeller against God. And that all this shall come to passe, the prophetes haue many hundred yeres lens prophesied, and especially Danie: And auoided or chosen can it not bee, but that it muste come to passe, whatsoeuer thyng scripture hath foreshewed shal fortune. For Scripture neuer faileth, as beeyng a thyng wyrtten by the instincte of the spirit of God. And yet shall not woefull extremittee therfore chaunce, because the prophetes haue prophesied that so it shall bee, but it hath therfore been prophesied, because god foresawe the obstinate wickednesse of man, which would afterwarde prouoke the vengeance of god to lyght vpon it. And surely it shal bee no lesse than an huge stoyne of euils because a long and an obstinate maliciousnesse of this nacion hath gon afoze, which nacion hauyng been so many waies prouoked to emendement, hath neuerthelesse continually proceeded forwarde to worse and worse.

For these
are daies
of ven-
geance.

Dani. xix. g

The paraphrase of Erasimus upon

¶ But now vnto them that bee with chyldre, and to them that geue sucke in those daies: for there shalbe great trouble in the lande, & warthe ouer all this people. And they shall falle through the edge of the sworde, and shallbe led awayne captiue into al nations. And Hierusalem shallbe troden downe of the Gentiles, vntill the tyme of the Gentiles bee fulfilled.

The text

Now this tempeste shall enuolap all sortes of people together, aswell the offendours as the innocentes. But somewhat the lesse unhappie shall they bee whom the said strome of all these mysauentures, when it groweth fast vpon the worlde, shall synde prest and readie appoynted to flee. But wee vnto weomen with chyldre, and geuers of sucke: because the same beeyng charged with a burde which neither by their good willes they would, noz though they would, they shallbe hable to laie downe from theim, shall not be light enough to renne awaye. Neither shall there bee any hope of escapyng harmelesse, sauynge onely in sleepynge. For it shall not bee an affliction or plague of the common rate: but the sharpe vengeaunce of God, shall sodainly take this region, & this people, beeyng now by the space of many hundred yeres continually rebellious. For their cities shall bee turned bpside downe, and theimselfes shall bee either slain or els taken captiue to be disperpled & scatered abrode, and the course of thynges turned a contrarie waie, they shallbe bondseruauntes and slaues vnto þe nations of the Gentiles, whom hitherto as people of abomination they haue detested, and they shall bee bounde to ough thanks to the same Gentiles for thissame betrai poynte, that there bee any remaines at all least vnslain of so wicked a nation as they the said Jewes are. Yea and this title here of Hierusalem also beeyng aswell in welchinesse of rychesse, as also in opinion of true perfect religion gaily befeen, together with the temple & all (the sure building wherof they flatre theimselfes & promise shall perpetually endure vnto theim neuer to decal,) shall bee troden vnder fete by the Gentiles, vntill those same tymes shallbe completed, durynge the whiche god will suffice the nation of the Jewes to bee oppressed and afflicted of the Gentiles beeyng vncircumcised, vntill the said Jewes beeyng chastised with long aduersities, male at the last emende, & ioyn together with the Gentiles into the feloweship and brotherhood of professynge the ghospell. For thesame thyng shall so come to passe before the last daie of the worlde shall come.

For
ther shall be
great trou-
ble in the
lande. &c.

And Hieru-
salem shall
bee troden
downe of þe
Gentiles.

Untill the
tyme of the
Gentiles be
fulfilled.

The text

And there shallbe signes in the Sunne, & in the Moone, and in the sterres, and the earth. The people shallbe at their wittes ende through despayre. The sea, & the water shall reare, and mennes herbes shall faill theim for feare, and for looking after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the soune of man come in a cloude with power and great glorie. Whan these thynges begynne to come to passe, than looke vp, and lift vp your heades, for your redemption draweth nigh.

And as for the approachynge of þe same last daie many signes shall woondre-fully declare it before it come. For a dyedefull daie shall þe said daie bee, especially to suche persones as despise my tyme beynge quiete, and with benefites prouokynge theim of myne owne offere to a better mynde. And therefore shall the betrai elementes of the worlde, as ye would say, tremble & quake against the comynge of þe said daie. That same bright shynynge Sunne beeyng the fountaine of light, hauynge been accustomed to make all thynges looke wth a merie chere and countenaunce, shall with sodain derkenesse couer his face. So noz the Moone neither shall not haue hir entrechaungeable course of geuyng light vnto you. The sterres beeyng redde with bloude shall descende downe from the skye vpon the earth, also a soze perplexitie of myndes, & an earnest desperaciō

of thynges shall soodainly come vpon all nacjōs, by reason that the sea shall boille and swel still moze, and moze, and the sources thereof make a doulfull roaryng noise afetre of. These monstrous tokens and suche others many, whiche shall on euerye syde shewe sooth the themselves oute of all parties of the world, shall declare the terrible stroke of god to grow fast on, and therfore shall the people of the world consume and pyne awaie, and shalbe, as people in an other world for the feare & continuall expectacion of the thynges whiche shall anon after come vpon the whole vniuersall world. For the whole nature of thynges shalbee shaken together out of all orde: and not the earthe only and the sea shalbe clene altered, but also the saied most sounde and massie bodyes of the world aboute shalbee altogethe moued, wheras thesame haue euermoze vntill that tyme been vntouched and free from the alteration of the elementes, and haue vsed onely to geue theyr influence, and to bee woorkers vpon the thynges that lye vnder theim, and not to sele any power of the inferiour elementes entrechaungeably woorkyng or shewing any effectes vpon them again. Suche persones as haue nowe here in this world, despised and bidden a waie with the sone of man being pacient, mylde, & beneficiall: shall than at that hour see the same cummyng on high in a cloude with a great power, and with moste high glozy. Now whan ye shall see þ premisses come to passe, lift vp your eyes, and lift vp your heades vnto that same cite of the heauenly Jerusalem: for thā shall the kyngdome of God bee nigh at hande, in whiche there shall now bee none affliction of euils, but perpetual quietnesse, & endlesse felicitie. And the thynges aforesaid shalbe most vndoubted tokens of þ last day to be at hand:

And than
shal they see
the sone of
man come in
a cloude w
power. &c.

And he shewed them a similitude: behold the figtree, and all the trees whan they shoothe forth theyr buddes, ye see and knowe of your owne selves that summer is than nigh at hande. So likewise ye also (whan ye see these thynges come to passe) bee sure that the kyngdome of god is nigh. Verailly I saye vnto you: this generation shall not passe, till all bee fulfilled, Heauen and earth shall passe: but my wordes shall not passe.

The text

And the Lorde added a similitude thereto: Take ye an example of the trees whiche doe by assured tokens geue men knowelage afoze hande of the fruite to folowe. For ye see the figtree and others when they shoothe forth their buddes & leaues, and by your verai owne reason ye vnderstande that summer is almoste come, and ye begynne to hope to haue fruite: Right so enen ye at what tyme ye shall see þ foresaid signes & proctes towardes þ chaunge of þ worlde, receiue ye an vndoubted hope of þ kyngdome of god nowe to be shewed sooth, and that the euell shall no longer haue power to doe any care to the good: But the wicked sorte shall suffre endlesse tormentes: & the godly shal haue frucion of ioyes eternall. If ye haue allreadie seen come to passe al þ euil hath hitherto been foreshewed vnto you by the prophetes and by me: beleue ye without all doubtes þ these thynges also, which I haue foresaid vnto you, shall semblably ensue and come to effecte. This woorde I auouche vnto you on warauntise: þ the tyme of man here in this worlde shall not passe awaie before þ these thynges euery one shal fortune. There is nothyng moze stable or moze lykely to endure, then is the skye and the yearth, and yet shall bothe the skye and the yearth sooner vanishe awaie, then my wordes passe without taking due effecte.

¶ Take heede to your selues, leste at any tyme your bettes bee ouer come with surfaktyng and drounkenesse and cares of this life, and so the daye come vpon you vnwares.

The text

The paraphrase of Erasmus upon

for as a snare shall it come on al them that dwelle on the face of þe wholle yearth. Watche ye therefore continually, and praye that ye maye escape all these thynges that shall come, and that ye maye stande before the soonne of man.

For as a
snare shall
it come. 26.

Watch ye
therefore
continually
and praye.

Beeyng therfore adcertained that this dreadfull tyme will come, prepare your selves against the cummyng of the same, that it come not vpon you soodainly as ye lye sluggynge. And that shall ye easily dooe, if ye shall beware that your hertes bee not ouercharged with excesse of meates and with droun-kenesse, and with the other penkise cares of this present life: but rather so lyue ye, as though the said date would come within an houre, and bee as men not lounyng any thyng in this worlde, but beeyng with your wholle hertes and myndes bent vnto thynges heauenly. So shall it come to passe, that the sayed daye shall not vnawares take you ere it bee looked for. For vnto others, who dooe so liue, as though the tyme that we speake of should neuer come, the daie shall so come, as a snare or a trappe sette by priuite stealth of some bodye liyng in a waite to take an other: and shal carche al creatures, as many as haue not their hertes and eyes lifte vp to heauen, but dwel vpon the face of þe yearth, where we haue no permanēte abidyng, but are in haste on our waie towardeg the same eternall dwellyng place. And suche persones certes whyle they are occupied about other matiers, shall fele themselves taken, before that they shall foresee the snare. And to the entēt the lyke case maye not chaunce vnto you, flee ye all sluggishenesse, lye ye not still slepyng in the sensuall pleasures or cares of this worlde, but kepe your selfe stil wakyng and watchyng in the earnest exercise of heauenlye thynges: prayyng continually that God will vouchesalue to take you in the noumbze of them, that maye escape these so great perils, and that ye maye stande hpyght before the iudge that can not bee aboided, that is to wete, the soonne of man, who lyke as he doeth now with great fauour p-uo-ke all people to repentaunce, so shal he at that tyme with great seueritee iudge bothe the quicke and the dead. Let no man thynke hym sure enough by his owne aide. No creature shall bee hable to abyde this iudgemente, onlesse he bee senced afozhande with the fauour of God. But the same fauour shall bee with none sauynge suche as dooe in þe meane tyme with all possible zeale and exercise goe about to thewe themselves woorthie to haue it. For it shall at that tyme bee ouer late for suche persones with pious mone and lamentacion to calle for his mercie, as dooe now in this worlde abuse his patient forbearyng.

The texte.

In the daie tyme he taught in the temple, and at night he went out, & abode in the mounte that is called Oliuete. And all the people came in the moynyng to hym into the temple, for to heare hym.

And now when the tyme of his death approached: Jesus did by example of himselfe geue vs a lesson, that at such tymes principally me ought to applie godly studyes & exercises, when the last daie of the life draweth nigh. For what the sayed last day, of which Jesus had now foretewed so many thynges, shall bee vnto the worlde: the same thyng is the daie of his owne death vnto euerye bodye particularly. The Lorde therefore did in þe daie seasons mynstre teachyng to dooe good vnto those, of who he knewe that he should bee put to death: & as soone as nyght came he went thens into the mounte of Oliuete, to the entēt he might þe more quietly geue hym selfe to prayer, wherein he made

Incessant

unceasing intercession for y^e redempcion of the worlde, geuyng a beaui smal porcion of tyme to slepe. And as soone as the daie brake again, the people would customably resorte vnto hym in the temple, to heare hym teachyng.

The. xlii. Chapter.

The texts

The feaste of swete breade becomenigh, whiche is called Easter, & the high priestes and scribes sought how they might kill hym, for they feared the people: Then entered Satā into Judas, whose surname was Iscariot, whiche was of the nobilitie of the twelue, & he ment his waie and communed with the high priestes and officers, how he might betraye him to them. And they were glad, and promised to geue hym money. And he consented, & sought oportunitie to betraye hym vnto them, when the people were awaie.



He moze that the people depended of the lordes mouth and sayinges, so muche the moze and moze incensed were the priestes, the scribes and the phariseis, beeyng confederate with the headmen of the laie see, to putte Iesus to drath. And now did also the tyme drawe nere, in whiche it had been afore decreed, and was mozte expedient that the same hoste should bee killed in sacrifice for the redemption of all mankynde. For vnto the conueighaunce of this determination, there was specially chosen out and deputed a daie of the mozte high solemnitie of all others, among the Iewes, whiche they call the feaste of swete breade, (because that as long as the daies of the same feaste lasted, it was to the Iewes a thyng against all gods forbod to eate any leauened breade,) & the same daie was also called Phase, (whiche in the Syrrians tounge is as muche to saie, as a passage, or passyng ouer, so named of a lake of one pere olde, with whose bloude the highest partes of the postes were enoynted, because the Angell of the Lorde shoulde passe them ouer when he shoulde be a destruer of al suche as had not this marke on their doozes.) And such a daie was nothyng to the paie or to the mynde of the priestes and the scribes, who woulde muche lieffer haue had his death closely handled and halfe stollen without any such high buttynesse or open adoe, and as lyke as might bee to the common manier of doyng execution vpon other common malefactours. But Iesus pleasure was to haue his death openly known to the worlde, and to bee solemnely doyn, and in euerie behalfe to agree with the figures of the olde testamente, and with the holy sayinges of the prophetes. For this was y^e holy lambe not knowyng any spotte of synne, with whose fleashe the true Israelites are dayly refreshed throughout all y^e wholle worlde, vniuersal: with whose mozte holy bloud we beeyng thoroughly cleansed, haue been conueighed from damnacion, and haue been deliuered from the tyrannye of synne, and goyng daiely ferther and ferther awaie from Egypte, we dooe make haste towardeg that same heauenly lande mozte plentifully flowyng with all kynde of blysse, absteinyng in the meane tyme from the leauened breade, and lyuyng in the simplicitie and sinceritie of the spirite euangelicall. So than such a daie was specially chosen of God to that same true sacrifice, wheras it nothyng pleased the pharisees that it should so be. For he suffred death, not at the arbitremēt or pleasure of the Iewes, but

And y^e high
priest &
scribes, &c.

The paraphrase of Erasmus upon

at the pleasure of his father and hymselfe, at suche tyme as he would, in suche place as he would, and in suche maner as he would hymselfe. For nothyng was there in this matier either doen vnadvisedly or els by casualtie. The malice of the Pharisees, almost euerie other daye weorking death vnto the Lord, had no power befoze this tyme against hym, because y although thei lacked no puerse wille, yet there was not any power geuen them from God to accomplishe the thyng whiche they had purposed. And yet neuerthelesse they doe in suche sorte conferre and mingle their counsailes together, as though they had been habile by their owne suppozicion and power to byng their wille to effecte. For the malice of the pharisees and the priestes beeyng incensed many wayes, tickled and itched to laie handes on Iesus & to byng hym to his death. But the feare of the people was a lette therunto: whom they sawe brought in loue and fauour towarde hym through shewyng many miracles and benefites, and to depende altogether of his mouth. In whiche behalf great perill there was, lest if thei had attempted to laie handes on hym in pzeence of the multitude, he should by some sedicion suddenly arisyng, be taken by force and violence out of their handes, and al their labour proue to a matier in vaine, forasmuche as Iesus whan he were once escaped their syngers, would for the tyme to come see and prouide well enough for hymselfe. They did not all this whyle remembre, that he had so many tymes afoze safe and sound without any harme at all escaped out of the handes of the furious racyng multitude. The daye also beeyng nothyng fitte for the purpose of dooyng suche a thyng, was not all of the mosse to their contumacyon, aswell for the high solemnitee of the feast self, as also for the great resorte of people to thesame feast. But yet a fitte occasion beeyng by an other meane offred whan they hoped for nothyng lesse, and the same occasion meting euen iust with their wicked will, despatched the scruple of the festiuall date. For Satan, who had tempted Iesus tofoze by his betray owne selfe, persecuting thesame Iesus yet still by his ministres & instrumentes, had possessed the herte of Judas Iscariot, who was one of those twelue specially chosen out of all the rest, whom Iesus had tofoze named Apostles. And as for this Judas the onely couetise of money whiche daily came through his handes, perswaded hym to this furie, that of his owne motion he went to the head priestes and reuolers (for the priestes also aswell as other reuolers, had men of armes about theim, but not for any suche purpose geuen theim) treatyng and commonyng with them about the betrayng of Iesus into their handes. For he knewe theim to bee buisie in counsaill among theim selves about suche a matier. And no seruaunte there was a moze mete man to betraye Iesus, then suche an one as in title and profession was mosse familiar with hym, & in affection of herte an enemye. Judas had no ill opinion of the Lord, nor had euer receiued any displeasure at his hande wherfoze he should haue cause to beare hym any malice or ill will. But the pestilent corruption of auarice had hym fast by the stomake. The priestes, thei wer glad men, that they had suche a plaier come to plaie the first pageant of this playe. The counsaill of Judas lyked theim, agremente was made for the pzeice which he of a suertie required but euen betraied slendze, because the case should bee aunswereable to the prophetic. Thei promyded him money: and he promyded theim his seruice the best y he could doe. In the meane tyme he sought an occasiō, wherby to deliuer Iesus vnto theim, whan he should bee in some solitarie place sequestred

For thei
feared the
people

than entred
Satan into
Judas. &c.

And thei
wer glad. &c.

sequestred from coumpaignie (whiche was the thyng that they desired) to the entent no sedicion might arise through the fauourers of him. And Judas was well acquaynted with all places where the lord vsed to bee solitarie.

Then came the dape of swete breade, whan of necessitee passeouer must bee offered. The text.
 And he sent Peter and John, saying: Goe and prepare vs the passeouer, that we maye eate. They said vnto him: Where wylt thou that we prepare? And he said vnto them: Beholde, whan ye entre into the citee, there shall a man meete you, bearyng a pitcher of water, hym folow into the same house that he entereth in, and ye shall say vnto the good man of the house: The maister saith vnto thee: where is the geaste chaumber, where I shall eate passeouer with my disciples? And he shall shewe you a great parloure paved. There make readie. And they went and founde as he had sayed vnto them, and they made readie the passeouer.

And now was the dape of swete bread come, the highest holy dape that the Jewes had, in whiche accordyng to the prescription of the lawe, the lambe That came þat of swete bread. was to bee slayne, whiche the Jewes calle Phase, of passyng over, (as I haue already sayed.) But the true Phase was the lord Iesus that lambe most pure, than to bee slayne in sacrifice for redemption of the worlde, accordyng to the eternall determination of his father. Therefore because Iesus would þe more deeply enprync in the hertes of his disciples the memorie of his death, and woulde make it playne and open vnto them, that he suffred all these thynges bothe knowyng of it afore, and also wyllyngly: his mynde was so, that in the last supper that euer he had to make with them: he woulde by mystical tokes make among them a representation of the thyng, which he should þe next day folowynge execute and accomplishe vpon the crosse, because he was not ignorant how greatly they would afterwarde bee dismayed by his death. He therefore preuenteth the tyme, while theyr mindes wer not yet past takynge of good counsaill and aduertisements. The dooynge of this matter he committed to twoo of his chieflly beloued Apostles, Peter and John. Goe ye twayn (saith he) and prepare for all vs the paschal lambe, that we maye eate it altogether. Thou hearest nowe in these woordes the beginning of the churche and thende Where it is: thou þe we prepare. of the synagogue. Now for because Iesus, though he were the Lorde and creatour of all thynges, yet had no house of his propre owne, nor of any certaintee to point vpon, the sayed twoo disciples demaunded where his wyl and pleasure was to haue þe paschal supper made readie for him. So great straitners forsooth and so vnacquainted were the disciples within the citee, þe they scarcely had any perfect knowlage of any house therein. For euen veray suche ought the true disciples of Christes to bee in this worlde: Then Iesus, to the entent he woulde shewe, that no parte of all the thynges that wer forsooth with to folowe was to him vnknowen, said vnto them: Beholde as soone as ye shall bee entred into the citee, there shall a man come towarde you carryng a pitcher full of water. Folowe the same felowe euen to the house that he shall entre into. And there shall ye say to the good man of þe house: The maister hath The mapes for safety to see, willed vs to say vnto thee in his behalfe, where is the parlour, wherein I maye eate the paschal lambe with my disciples? The partie shall by and by knowe the title of maister, euen as an other did one dape acknowlage the calling of me, Lorde, at what tyme ye vntied the asses colte. This partie shall without any belape, shewe you a great wyde parlour with a bourde all ready coucted and all thynges prepared for a repast there to bee taken in it: and there make ye þe

The paraphrase of Erasmus vpon

pascall lambe ready for me. Nowe consider me this point. o frende Theophilus, an hoste of none acquaintaunce it is, that findeth Christe the parlour too suppe in: and a beater of water is the leader vnto the house where Christe kepeth the solemnitee of his pasche. For by meane of baptisme, and by þ doctrine of goddes woorde is the entreying into the churche: the liuely water of goddes woorde doeth clense, and the water also of the sacrament doeth clense. The good manne of the house hath no name expressed, because the churche of Christe is euery where, springing firste by of derke and lowe begynnings, but spreding it self farther and farther abrode from day to day into the wholle vniuersall worlde. And because the beginning of all health and saluacion is feyth, the disciples belienre the lord, and are obediently reweled by hym. They depart into the citie, they finde him that was carryng þ pitcher of water, they folowe the same as he goeth before and leadeth the waie. They declared to the good man of the house suche message as they had been commaunded. He sheweth them a great large dynyng parlour. For wyde and large it muste nedes bee which is hable to receyue all þ nacyns of the worlde. For the Jewes synagogue is but a place of narrowe roume. And sette from yearthely thynges must suche people bee sequestred, as are disposed to eate the meate celestiaall. Here in this place than dooe the disciples prepare the supper, verally executyng the office of pastours.

And they
went, &c.

The text.

And whan the houre was come, he sate down, and the twelue Apostles with him. And he saide vnto them: I haue inwardly desired to eate this pascouer with you, before that I suffre. for I saie vnto you: henceforth I wyll not eate of it any more, untill it bee fulfilled in the kyngdome of God. And he tooke the cuppe, and gaue thanks, and saide: Take this and deuiae it among you. for I saie vnto you: I wyll not drinke of the fruite of the vyne, untill the kyngdome of God bee come. And he tooke breade, and wha he had geuen thanks, he brake it, and gaue vnto them, sayng: This is my body, whiche is geuen for you. This dooe in the remembraunce of me. Lykewys also whan he had supped, he tooke the cuppe, sayng: This cuppe is the newe testament in my blood, whiche is shed for you. Yet beholde þ hande of him þ betrayeth me, is with me on the table, & truly the sonne of man goeth, as it is appointed: But moe vnto þ man by whome he is betrayed. and they began to enquire among them selues, whiche of them it was, þ should dooe it.

And whan it was nowe supper time, Iesus came thither, and sate downe to eate with his twelue specially chosen disciples, because the residue were not yet hable to receiue the deepe hidden misterie, whiche his pleasure was that it shoulde by meane of his Apostles bee made common vnto suche as were ons already entred in the mysticall rules and profession of the ghospell. Than as soone as meate and drinke was sette before them on the table, the Lord to the entete he might deeply enpyente in the mindes of his Apostles, that he would suffre the death of the crosse, not for any necessitee at all to hymselfwarde, but onely for the loue of redemyng mankynde, sayed vnto theym: With great & earnest desire haue I desired to eate this pascall lambe with you before my death, the time whereof I reioyce to bee now come, because I thirst the redemption of man. For this woorde I assure you of, from this tyme forthward I wyll not eate this pasche with you accordyng to the litteral ordeinaunce and prescription of the lawe: but an other pasche of moze perfeccion shall after the spirite bee accomplished in the kingdome of God. This lambe here whiche is euery yere once solemnely killed of the Jewes, copyied a figure of my death. Nowe is the true thing selfe come in place, and the shadow shall ceasse: ye shall

Henceforth
I will not
eate of it a-
ny more.
ec.

from

from henceforth solempnise vnto me a ghostely and an effectuall passouer, the eatyng whereof shall make you immortall. So after that they had euery one tasted of þe lambes fleashe, Iesus tooke the cuppe in his hande, and gaue thankes vnto his father: and than geuing the first assaie of the cuppe, and holding it forth vnto theim, he sated vnto his disciples: Take ye and deuibe ye this amongst you. And take ye this for a true woorde of my mouth: I will not from henceforth drynke of the fruite of the vyne tree for the necessitee of the fleashe, but the kyngdome of God shall immediately bee present. Euery one of these thynges whiche the lawe hath had outward and carnall, shall bee spiritually shewed & ministred. And thus ferre is an ende of the figures of the law. Immediatly hereupon the lord Iesus entending by a mysticall figure or token to consecrate to his seruantes a newe testament, tooke breade, & after thankes geuing to his father, he brake it with his owne handes, and deliuered it vnto the disciples, saying: This is my body, whiche is betrayed vnto death for you. My death shall not bee doen any more then this once. For this onely one sacrifice of my death is sufficient for the synnes of all ages and times, aswel past as to come. But ye shall oftentimes renewe vnto your selves the memozy of my tendre loue towardes you, dooyng the lyke among your selves, that ye now see doone of me. For this shall bee an high and holy signe of a bade and league made betwene me and you. Than as soone as supper was doen, he tooke the cuppe also, and reaching it forth to theim, he sated: This is the newe testament consecrated not with the bloude of a calfe or a goat, but with mine owne bloud, whiche is poured forth for the redempcyng and sauyng of you, ye haue now the highest token & pledge that can bee of mine entier loue towardes you.

And he took
the cuppe &
gave thankes
hes.

This doe in
the remem-
braunce of
me.

And in dede there ought to bee a like loue in you towardes me agayne: but yet there is one here at the table amongste you, whose will betraye me into the handes of theim whiche seke me vnto death. Neither is all this doone by casualtytee: but it is so prefixed by the determination of God, it is so foreshewed by the prophetes that the sonne of man shoulde by suche a procelle, redeme mankynde. In dede a good necessarie point of seruite it is, that he doeth here, in towardes the vniuersall redempcion of man: but yet because he dooeth it of a wicked minde, the same thyng shall in conclusion turne to his damnacion the whiche shall bee the instrumēt of saluacion to others. The determination of God dooeth not draw hym to this deuylishe acte, but he is led thereunto of his owne inordinate couetise. This saying of Iesus soze dismaied all they hertes, and caste theim in a great passion: and they begoon to aske and serche among theim selves who it shoulde bee of whome Iesus had spoke. Not one of theim knew himselfe culpable in his conscience besides Judas Iscariot only: & yet durste not one of theim trust his owne selfe in the matter. Notwithstandyng Iesus betrayed not his betrayer, but oftentimes pricked his conscience, to thentent he shoulde emende. And he knewe well enough that Judas would neuerthelessse continue still in his madnesse, teachyng vs therewhyle, to vse the moste fauoure possible towardes synners, forasmuche as we can not bee sure, whether the same parties may one day come to theim selves agayn or not.

Woe vnto
that mā by
whom he is
betrayed.

And they be-
gane to en-
quer emōg
themselles.

And there was a strife among theim, whiche of theim shoulde seme to bee the greatest: And he said vnto theim: The kynges of naciōs reigne ouer theim: and they that haue authority vpon theim, are called gracious lordes. But ye shall not be so. But he that is greatest among you, shall bee as younge: and he that is chief shall be as he that dooeth minstre, for whether is greater, he that sitteth at meat, or he that serueth? Is it not he that sitteth at meat? But I am among you as he that ministrerh, ye are they which haue abide

The text.

The paraphrase of Erasmus vpon

with me in my temptations. And I appoynt vnto you a kyngdom, as my father hath appoynted vnto me: that ye maie eat and drinke at my table in my kyngdome, and sitte on seates, iudgeng the twelue tribes of Israell.

The kynges
of nations
reigne ouer
them. 3c.

Now because the Lorde Iesus had in the supper tyme made mencion of the kyngdome of god, there ensued befell a contention among the disciples beynge yet weake, and hauing yet still in some behalfe a smatche of the flesh, which of the should after the lordes death haue the primacie and supremitie in the kyngdome of God. For in holdyng forth the breade and the cup vnto them, he seemed to make them all equall one with an other, sayng: diuide ye this among you. But Iesus although he had at sondrie tymes afore also called them backe from suche affection, yet beeyng now verai nere towardes his death, he repeateth the same, and beatech it into their heades, sayng: Dode not ye imagine any such lyke thyng in the kyngdome of heauen, as ye see in worldely kyngdomes. It is a ferre other sorte of reigntyng: for it standeth by benefites and not by force of armes: it is kept & defended by spirituall fence, and not by violence: it is dilated and enlarged in circuitte by persuation of wordes, & not by forceable copulsion. For the princes of this worlde doe exercise a lordly power ouer such people as they haue the gouernement & reule of (for they dode not vse persuation of wordes to make them loue honest waies, but they feare them from euill dopnges by terrour of punishment:) and of their subiectes they require to haue honour and reuerence dooen vnto them, though they bee not worthy therof. Yea and the nether they drawe to the poynte of tyrannie, so muche the more obedience and subieccion dooe they require to haue of their commons: and all the whyle are they honoured of the same people with titles and styles of estate and royaltee. They haue names & styles geuen them to be called princes, fathers to their countrey, sauers and defendours, and consuls, because by their power they kepe their inferiours vnder subieccion. Of this sorte forsooth is þe reigning of the heathen nations. But among you, whom I frame and breake to the kyngdom of the ghospel, there shall bee a ferre other trade. The greater that euery one shall be among you, so muche the lesse shall he take vnto hym of violent power, or of glorie. For he shall not haue an eye to oppresse or ouerrule his inferiours with the good giftes and qualitees whiche he hath receiued of god, but how to dooe his inferiours good thereby, and how to relieue them: neyther shall he take þe laude and praise vnto hymself, but refer the same entirely vnto god. And yet I speake not this, as though there shall not be any orde in this kyngdome, but because that he which is chosen to the preeminence of beynge a guide vnto others towardes godlynesse, shall so greatly serue the commodites of all persones, that he maie seme to bee a minstre and a seruaunt rather then an head. He shall make no sekynge ne suite for fauour: but his good herte and mynde beeyng moste quicke and readie to dooe good vnto all persones, shall deservue iustly to haue it. And as for his autoitee, his perfeccion of liuyng shall mainteine it and not his proude disdeignefull looke, or statelly porte and countenance.

But ye shall
not so bee.

But he that
is greatest
among you

And let it not greue you truly to persourme and shewe the same humilitee among your selves, which I haue throughe shewed vnto you, wheras of my due right I might haue taken vnto me the state of Lordly power and domination. For considre and pondre ye this in your myndes, whether of the two

semyeth

semeth the greater man, he that serueth at the table, or els he that sitteth at the
 table & is serued: dooeth not he that sitteth seme the greater man? Not for y
 whosoener sitteth down, is in dede the greater man: but he rather which en-
 creaseth others with makynge thein a feaste, is euen for this verai respecte y
 greater of dignitee, because he dooeth good to many. And yet such an one for
 courtesie and good maniers sake whan the others whom he hath called to his
 feaste dose sitte at the table, goeth about the house fro place to place carefull
 and diligent to see that no persone lacke any thyng in the feaste, & so the care-
 fulnesse of hym alone prouideth for the satisfiing and well beeyng of all the
 compaignie. And haue not I vsed my self lyke such an one among you? Haue
 not I in such sorte been couersaunt among you, as though I wer the seruaunt
 of you all, ministeryng to you of that that was myne owne, and takynge care
 my self alone for you all: how muche more ought ye to bee ferre from all ty-
 rannie and ambition, which in condicion and state are all equall one with an
 other, whiche minstre vnto others of my thynges, and not of your owne, and
 whiche haue one maister equally indifferent vnto you all: Ye haue receiued y
 same high and holy caucion or token and pledge of euangelicall con corde, y
 with what enter loue I haue embraced you, with the same loue ye should
 embrace one an other, among your selves. And where reigneth ambition, there
 cannot con corde bee at any sure staigh. In the meane tyme honour must bee
 willyngly deserued, but not vsurped or taken as a thyng of duetie and right.
 For the princes of this worlde, although they dooe their office rightly, yet be-
 cause thei require homage and fealtie of their subiectes therfore, thei shall
 not haue any reward at all for it before god. But as for ye, puttyng awaie all
 care as touchyng your reward, leat your myndes bee onely vpon your office
 and duetie, it shalbe mine office to prouide for you, as touchyng your dignitee.
 If ye shalbe true folowers of my humiltee, ye shall also bee partakers of my
 glozie: if ye shalbee felowes with me in takynge such parte of afflictions as I
 do, the shal ye also haue such parte of immortalitie in heauen as I haue. And
 hitherto haue ye persisted & continued with me in myne afflictions, by whiche
 afflictions it hath pleased my heauely father to haue mine obediēce through-
 ly tried and approued. Neither lowenesse of degree, nor pouertee, nor the tra-
 uailles of this lyfe, nor the obloquie of men, nor the wharisees laiyng awaite
 for you, nor the threatenynge of men of power, hath disseuered you fro coun-
 paignyng & liuyng with me, wheras others haue falle awaie fro me, wheras
 others haue not had the bolde spirite to professe themselves disciples of myne.
 That if ye shall still persiste in the same mynde that ye haue hitherto had, and
 shall not take in the meane tyme to folowe my humiltee, to the ende ye maie y
 better profit all persones: I again on my parte shall byyng to passe, that ye
 shall an other date bee partakers of the glozie of my kyngdome. For it hath
 so pleased my father, that this shalbee the wale to the kyngdome of heauen.
 And the same haue I heretofore opened vnto you, & will doe again through
 my death. By mene of lowenesse my father shall exalte me to the glozie of a
 kyngdome: & by temporall afflictions, to toyes everlasting. And lyke as there
 is a kyngdome prepaired for me of my father, because I in the meane whyle
 accordyng to his will dooe behaue and vse my selfe as a minstre, and not as
 a Lordereuen so will I, after that I am exalted to the dignitee of my kyng-
 dome, prepaire the feloweship of the same kyngdome for you that folowe

For wher
ther is grea
ter. &c.

But I am
among you.
&c.

Ye are they
which haue
abiden with
me in temp-
tations.

That ye
maie care
to drink at my
table.

The paraphrase of Erasmus vpon

And sitte on
seates. 3c.

my steppes, in suche wyse that ye, whiche haue not sought for honoure here in this world, but haue behaued your selves as ministres and seruantes vnto all others, diligently dispensing the doctrine of the gospell: shall sitte with me at my table in my kyngdome, not now as ministres, but as the honourable chylde of god. And wher ye are now for my sake reputed among the Iewes for persones moste abiect: ye shall at that houre sitte as head men of dig- nitee vpon twelue thrones, iudgeyng the twelue tribes of Israel. For at that daie shall the basenesse of suche people appere, as at this present seme to sitte on high bench in this world: and so shall your highnesse, who seme at this daie to bee the outcastes of the worlde. Thus muche did the Lorde Iesus, speake vnder a figure, qualifing and tempering his woordes to the raw- nesse of his disciples, whiche rawnesse he suffered for these causes to remain a long season in them: partly because he would in vs þ more effectually plucke out suche worldely affections as the disciples wer at that tyme subject vnto, and partly because we should learne with great patience & fauour to suffre the weakenesse and frailtee of other folkes, vntill thei make growe to thynges of more perfection.

The texte.

¶ And the Lorde saied: Simon, Simon, behold, Satan hath desired to sitte you as it wer wheate. But I haue prayed for thee, that thy feith faill not. And when thou art con- uerted, strength thy brethren. And he saied vnto him Lorde I am ready to goe with thee into prison, and to deathe. And he saied: I tell thee Petur, the cocke shal not crowe this daie, till thou hast thrise denied that thou knowest me.

Behold, Sa-
tan hath de-
sired to sitte
you.

There was no more remainyng but for hym to arme the myndes of his disciples against the tempeste euen than appochoyng: & to roote out of their hertes the puttyng of their trust and confidence in themselves. For þ goodaim- stoynges of afflictions dooeth to no persones sooner geue an ouerthrow, then to suche as haue a confidence and boldnesse in their owne strength. But such persones as vtterly mistrustyng theyr owne assurednesse, that is to saie, all worldly aide and maintenaunce of man, doe wholy depend of goddes defence and helpe: suche & none others are hable to stande sure against all þ vproares and tumultuous businesse of this preset world: So thā turned he his tale vnto Petur, to the entente he might by example of Petur, craine and correct them all. For he knewe Petur to bee of a more quicke and prest spirite the the others, and to bee one that put veray muche confidence in hymself, of a tendre good affection certes, but yet humain and worldely. For he had not yet recei- ued that same holy spirite of God, beyng the boūteous geuer of al vertue. He therefore saied: Simon, Simon, behold, Satan hath earnestly desired to haue you all, that he might winow and sitte you as thei doe wheate, of a pur- pose to blowe you in soondre if he might. And he would so haue doen in dede, in case ye had been or should bee leaft to your owne frailtee: but I haue her- tily prayed my father for thee Petur, þ although thy feith will bee somewhat waueryng, yet it make not fall cleue awaie. The first example herof it hath pleased him to shewe vpon thee whiche trustest veray muche on thy selfe, to thende that beeyng come to thy selfe again after thy falle, thou maiest by ex- ample of thy selfe confirme thy brethren whā thei shal through the same frail- tee bee fallen, to thende thei make euerie one of them vnderstaūd, that no man make possibly of his own strength bee an hable matche against the malice of Satan, onlesse he be staighed with my aide and maintenaunce. Petur when

And when
thou art co-
uerted: 3c.

he heard these wordes, trustyng yet still in his owne strength, aunswereth. **Lorde**, what sayyng awaie from thee, or what conuersion doest thou tell me of? **Saie**, thou shalt perceiue and synde me a constaunt man in feith, and impossible to bee ouercomed. And lyke as I haue not hitherto at any tyme forsaken thee, so will I not forsake thee at any tyme hereafter neither: in somuche that I am readye to putte my self in extreme daungier of my lyfe with thee, whether it be to goe into prison, yea or to death either. This sayyng of Petur procedyng truely out of a good and a plain menyng herte, but yet not euen thoroughly knowen vnto hymselfe: the **Lorde** immediately repressed with this aunswer: what saiest thou Petur? Art thou he that wilt goe into prison, and to death with me? **Saie** I tell thee an other contrarie tale aforchande. For it will so come to passe, that thou wilt thrise reneague me, and wilt sweare thou knowest me not, euen this present night befoze the cocke crowe thwice: so great shall the storme of affliction bee vpon thee.

I am readye to goe with thee into prison, &c.

I tell thee Petur &c.

And he saied vnto them: whan I sent you without wallet or scrippe, and shoes, lacked ye any thyng? And they saied, no. Whan saied he vnto them: but now he that hath a wallet, leat him take it vp, and lyke wyse his scrippe: and he that hath no sweorde, leat him selle his coate, and by one. For I saie vnto you, that yet the same whiche is written must bee perfourmed in me: euen among the wicked was he reputed. For those thynges whiche are wyrted of me, haue an ende. And they saied, **Lorde**, beholde here are two swordes. And he saied vnto them, it is enough.

The text.

After that he had plucked out of their hertes, the puttynge of their affiaunce and trust in theirown selves: he eftson beateth into their heades, the thyng that he had oftentymes tofore taught them: whiche was, that they should not defende theirown selves with worldely defence, against the violence of euil persones because that a minstre of the heauely doctrine of the ghospel ought to be free from the vtile cares of this life: ne ought not with any other armour or weapon to bee appoynted against all the assaultes of the wicked sorte, then with the sweorde of the spirite, whiche is the woord of God. At what tyme I sent you (ye he) for a prouise & assaie to preache among the Jewes how the kyngdome of God approached, and sent you so vnfurnished of all prouision, that ye had not so muche as purses about you to putte any money in, nor so muche as a pooze scrippe to kepe any meate in against an other tyme of houngre, no nor yet shoes for sayyng of your fete: yet did ye want any thyng? They answered, that they had wanted nothyng. Then Iesus to theintente he would betrely plucke bp by y^e roote out of their stomakes al desire of auengeyng, beguileth them for a while with the derkenesse of his woordes: but he suffreth the for this purpose to renne in a wrong opinton, because he would the moze surely & the moze effectually plucke out of theirown myndes al affection of auengeyng any querelles. For he knewe y^e they should bee enkiendled to an earnest will of defendyng and reskewyng hym, whan they should see armed souldiers with such great siere and ruffelyng to inuade & falle vpon their maister, wh^o they verai earnestly loued, though neuerthelesse it was as yet after the affectionate sorte of humain loue and worldely. Whiche humain affection & loue if he had not euidentely chestised, we would haue thought it to bee lawfull to defende our selves with weapon against the violence of wicked persones, and to putte awaie force with force. But now we seeyng that Petur was went because that he drew his sweorde against a deuiliſhe and hainous campaignie for his maisters cause, beyng a man most innocent: what cause maie there th^{at} bee from hencefoorth, why a Christian bodye should putte awaie wrong with

Whan I sent you without wallet &c. Lacked ye any thyng?

But now he that hath a wallet leat him take it bp &c.

The paraphrase of Erasmus vpon

wrong? And thus saied the Lorde: At the first preaching of the gospell ye went light & vnfurnished of any prouision for your liuing. But yet through my supposition & sure defense ye wanted nothyng. And that was enough, whan there was no soze stozme nere towardes you. But from hēforth ye must prepaire your herte & to hardier matiers. For the moze extreme & soze y stozme of persecution shal be, so muche the lighter is it mete that ye be fro al yearthly lettes and encoumbzaunces. Nowe is there a great battail towardes, and ye shal haue nebe of a sweorde. Wherfoze if any man percase hath a pouche or a scrippe, leat hym take it vp, that he maie by hym a sweorde. That in case he haue not these thynges the whiche in dede maie bee cast awaie from you, and whiche ye haue lacked without any incommoditie vnto you: leat hym sell his coate and by hym a sweord. It is nedefull for a bodye to come to this battail, beai light of carryage, nor armed with any other thyng, the with a sweorde. The matter will sure come to extremes. For they will not onely laie violēt hādes on me, but also it must nedes be perfourmed that Esai long agon prophēcied shoulde become of me: And euen among the wicked was he reputed. If it be a soze and a grieuous matier to be kyled, how muche sozer a thyng is it to suffre such shamefull execution and peines of death, as al men speake euil of, yea and thesame to suffre emōg hainous malefactours? And yet this chaunce also is the soonne of man sure to haue. For nowe the tyme is euen at hande, y whatsoeuer hath been foresaied by y prophetes concernyng me, must be accomplished. The Apostles wheras thei vnderstood not the misterie of these sayniges, & demed that the Lorde had saied it to putte theim in remembraunce to haue a sweorde in readinesse to putte of from theim some violence beeyng toward, answered plainly without menyng any fraude: Maister behold, there bee two sweordes here already: supposyng in beai dede, that in any wise thei shoulde nede sweordes, but fearyng lesse that twoo sweordes woulde not bee enough for that fight. Thei shewed their good hert and affection to fight for the Lordes sake, whom thei knewe was hable enough of his owne power to supplie, if their defence and strēgth wanted any thyng, lyke as he had afore y time multiplied y spue loaves & two fishes to make theim suffice many thousandes of people. In this so grosse an affection, did Iesus at that presēt leaue his disciples, to thentēre (as I haue saied) that their weakenesse might bee an instructiō for vs vnto perfecte paciēce in sufferyng tribulacion. He therefore answered: It is enough. This did thei take as a thing so spoken, as though the first frate might bee bozne of with the twoo sweordes, whiche thei had thā readie, wheteas Chyistes menyng was of a ghosly fight against the woilde and the deuill: in whiche fighte, the victorie cometh of an herte beeyng lightened and discharged from all yearthely desires, & armed with the onely sweord of heauely doctrine. And the said victorie cōsisteth in y vndeafeable scripture of the olde & newe testamente, so that a man maie vnderstād twoo sweordes, but thesame sweordes, deliuered foorth by one spirite.

Esai. liiii.
Euen emōg
the wicked
was he re-
puted.

Lorde
behold here
are two
sweordes.

The text.

¶ And he came out, and went (as he was wont) to mount Oliuet. And the disciples folowed hym. And whā he came to the place, he saied vnto theim: prate ye lest ye sal into temptation. And he gatte hymselfe from thē, about a stones cast, and kneled down and prayed, sayng: Father if thou wilt, remoue this cuppe from me. Neuerthelesse, not my will, but thyn be fulfilled. And there appered an aungel vnto hym from heauen, comfortyng him. And he was in an agony, and prayed the longer. And his sweate was lyke droppes of bloude, trydlyng down to the grounde.

And because men of armes whan thei shal entre a fighte, are wont against a bickeryng

a bickeryng with their enemye approchyng nere the, to reſted the their bodies, and to plucke vp their hertes: the Lorde being mynded to ſhewe vnto his ſeruauntes, what thyng it was that might moſte principally ſtrengthen them againſt ſuche ſorryng in battaill whan it is toward: were ſoozth of Hieruſale, and accorpyng to his accuſtomed vſage, wente to mounte Oliuete, his diſciples accompaignyng hym. And whan they wer come to y^e priuie place where his woont was to praye, he ſaid vnto them. To y^e entente and purpoſe that ye maie be hable manfully to ſtande againſt the tempeſt that hargeth ouer you, wathe ye, and praye ye, leſſe if theſame come ſoodainly vpon you as ye lye ſluggynge and idlye, it maie take you in the trappe ere ye bee aware, & ſo maie overcome you. The Lorde whan he had thus muche ſpoken, withdrew hymſelfe from their compaignie to the mountenaunce in maner of a ſtonys caſt, to praye ſolitaryly for all creatures, lyke as he ſhould after ward in his owne ſole perſone ſuffre death for all creatures.

Father if
wilt. ac.
ſuccer the
les not my
wil but thine
be fulfilled.

But lyke as his death did not profite idlye perſones, ſo muſt not his prayer neither bee auailable, but vnto ſuch as haue diligente and earneſt mynde to praye for themſelves too. And to geue vs a leſſon that the herte is to bee ſubmitted as often as we addreſſe to ſpeake & talke with God: He prayed his father on his knees bowed downe to the grounde, ſaying: father if it bee thy will, remoue this ſadne cuppe awaie from me. I fele the humaine nature whiche I haue taken, to abhorre from death: but in this behalfe leaue the redemption of man overcome: and leaue that bee dooen, whiche thy will beeyng vnmutable hath determined, and not the thyng which the weakenesſe of this bodye doeth geue aduiſe or motion vnto. Our Lorde knewe what the wille of his father was, and on his owne part he coueted to drinke the cuppe of death for the redemption of the worlde, and he ſaid vpon hymſelfe the affection of his bodye, and ſtudied to preſcribe vnto his ſeruauntes a fourme and trade of prayng. For this maner of prayng wer verai fitte for a martyr: a litell before y^e time of his martyrdome: Thy wyll bee dooen, and not myne. Whether thy will be to haue me lyue, or to die. And this fearefull trebleynge of our nature, Chyſte tooke vpon hymſelfe, becauſe he would take it awaie from his. But to the entente, he would teache vs that at ſuche tymes we ſhould haue preſt helpe readye at the Lordes hande whan we had wholy committed ourſelves to the wyll of God, whether it bee to lyfe or death, there appered vnto hym an Angell downe from heauen ſtrengthenyng hym. As he was caſt in great agonie and pangues for our behouſe, ſo was he for our behouſe comforted and ſtrengthened by the Angell.

And there
appered vnto
hym an
angell from
heauen com-
fortyng him.

After all this there toke him a certain extreme agonie & trouble of mynde, ſuche as for the moſte parte is woont to chaunce vnto men whan they haue death euen before their eyes, & beholde it in their myndes. And this paſſion is commonly woont to be moze gricuous then verai death ſelfe. Neither did Jeſus diſdeigne to take this torment of mynde alſo for our cauſe, who reſuſed not for our cauſe to hang on the croſſe, teachyng vs in the meane tyme, to what ſuccours we ought to take our refuge, as often as y^e ſame quaking feare ſhal take our infirmities & leaſe vpon it. For lyng downe proſtrate vpon the grounde he prayed yet moze earneſtly. For ſo the hereof dependeth y^e whole hope of our victorie. And veraiy to y^e entente we ſhoulde bee the moze ſtedfaſt in tyme of ſufferyng paine & torment: ſo great trouble of minde toke Chyſte, y^e droppe of bloude trickled downe to the earth from all his bodye ouer.

And his
ſweate was
as the droppe
of bloude.

The paraphrase of Erasmus vpon

Exegete. And when he arose vp from praier & was come to his disciples, he found theim sleppynge for heauynesse, and saied vnto theim: why sleape ye? prayse & praie, lest ye fall into temptaciō. As soone as he arose again from prayng & stode vpright, he returned vnto his disciples, and found theim sleppynge for sorowe and heauynesse. That same was not any surfaict that had made theim so heauie, but the weakenesse of nature: it was grievous dolour of the mynde that had caused their slepe: but who so will in suche a battaill goe awaie a conquerour must fight, against this weakenesse, with the lustie strength of the spirite. Iesus therefore chideth his disciples, and eftsoons calleth theim vp to praie sayng: why dooe ye in so great daungier and ieopardie geue your selves to slepe? Arise ye and praie, lest the tempeste growing fast towardes, dooe oppresse you and ouerwhelme you euen as ye lye sluggynge: for the houre is euen now verai nete at hande.

The texte. Whyle he yet spake, beholde, there came a cumpaignie, and he that was called Judas (one of the twelue) went before theim, and pressed nigh vnto Iesus, to kysse him. But Iesus saied vnto him. Judas betrayest thou the sonne of mā with a kysse? When they which wer about him, sawe what would folowe, they saied vnto hym: Lorde, what we synge with the sweorde. And one of theim smote a seruante of the high priest, & strooke of his ryght eare: Iesus answered and saied: suffre ye thus ferre forth. And when he had touched his eare he healed hym.

The Lorde Iesus had not yet ended these wordes, and euen now alreadie appered in sight a rable of vngacious souldiers, whom the priestes & Pharisies beeyng more vngacious then they, had purposely sent for to attache Iesus. And that honest mā Judas, who had but euen a litell before ben a follower of Chryste, and a cumpaignion with hym at his table, & nowe become the guyde of a deuillische bende of souldiers, came afoze theim a good pretie waie betwene, but he had geuen theim a token before (so so to doe is a thyng cōmonly vled in warrres) that to whōsoeuer he should geue a kisse, hym should they well wete to be Iesus. And whā he had come somewhat nere vnto Iesus eue readie now to kysse hym as he had been woont to do, & lorde accordyng to his accustomed mildenesse, refused not & traitours kisse neither, but yet eftlōs pricked his cōscience, to the entēt & beyng moued at lestewyse with so great patience & fauour of the Lorde, he might haue emended. Judas (saith he) arte thou a traitor of & soōne of man with a kisse? Judas by & worde wel vnderstode that his herte was not hidden from God: He knewe the innocencie of the Lorde: he was so many tymes with suche myldenesse of the Lorde, as neuer the lyke was heard, so prouoked to chaunge from his wicked entente and purpose: euen a betraifflint stone might haue been supplid therewith, had not Satan altogether possessed his whole herte with the disease and corruption of couetise. And truely the deuillishenesse of Judas was cause of damnacion to hymselfe alone and no mo. But suche persones, as dooe nowe in these tymes with seblable guyle betray & veritie euangelicall vnto & princes of this world, are causers of a moze grievous cōfusiō, & are worthe of greater punishment, then vnhappie Judas ouerlate takynge repentaunce of his facte, did execute vpon hymselfe. Immediately vpon the kisse geuen, the cōpaignie of the harnessed men came rennyng vnto Iesus to late handes vpon him, and they wer suche as for none othet purpose had a mynde and will to knowe Iesus, but that they might take hym. But happie are those folkes, who labour to knowe the euangelicall woorde of God, of a purpose to bee followers of Iesus. Than the other disciples seynge such violēce to bee attempt

Judas betrayed thou the sonne of man with a kisse?

ted & intended towarde the maister, loue ministered suche boldnesse of hette vnto them, that they saied to the Lorde: Lorde wilte thou that we stricke wth the sweorde? They had freashe in remembraunce, what the lorde had tofore saied vnto them of bying of a sweorde: but because they had seen in him perpetuall myldenesse neuer faillng, they doubted whether he would suffice them to occupie any sweordes.

Lord what we myght wth the sweorde

But Petur, who loued the lorde more frequently then the others, and who had aboue all the rest made a voluntarie promise of hardie and stoute actes, neuer taried for the lordes answer, but stroke with the sweorde at one of the chief priestes seruautes, whiche firste enterprised to laie hande on Iesus as one that exprested or resembled the crueltie of his maister. But the mildenesse of y^e lorde moderatng the stroke, Petur no more but cutte of the felowes ryght eare. Happye are those persones y^e euer they were bozne, whose eare y^e hath hitherto herkened to the wicked priestes and to the carnall lawe, is cutte of: and beeyng restored and sett on again of Chyrste, dooeth now herken to suche thynges as are materiall to euerlastng saluacion. The eare cutte of was a wounde moze subject to the oblique and ill speakng of y^e people thā it was daungierous for the life or bodye: but yet neuerthelesse a wounde vncurable, because the gristle of the earepiece beeyng once cutte in twoo, cannot close ne growe together again. But Iesus to whom no wound is vncurable, after he had chidden Petur, for that contrarie to the euangelicall myldenesse, but remembryng stil the olde lawe, he had begonne to fight with the sweorde, restored vnto Malchus his eare, & sette it on again so that there appered no signe of any wound that euer had been there. For the souldiers and seruantes did lesse offence of all, whose mere folye serued the turne of the priestes, the Phariseis and the Scribes malice. Petur shoulde rather haue bestowed his fierce angre vpon them, had it not so pleased God, that euangelicall victorie shoulde consist in patient suffreyng.

Suffre ye thus scere foorth. &c.

And stroke of his ryght eare.

When Iesus to the high priestes and reuelers of the temple and the elders whiche were come to hym: Ye bee come out as vnto a thief, with sweordes, and stauces. When I was daily with you in the temple, you stretched foorth no handes against me. But this is euen your verai houre, and the power of darkenesse. When toke they hym, and led hym, and brought hym to the high priestes house.

The text

Then Iesus to declare that he willingly suffred all thynges, turnng himselfe to the campaignie, whom the priestes and Scribes had sent, saied vnto them: what chaunce is befallē, that ye now armed and weaponed with swoordes and clubbes, haue issued foorth of the cite by night, & do thus come cerryng hither as it were in fourme of open warre, to vanquishe a common robber defendng himselfe with the swoorde and makng resistance? Whereas I haue been daily with you in the temple, readie to come to for euery bodye that woulde, and a naked man, without any weapon, no creature laied any handes vpon me. Truly ye had than euen thesame wille that ye nowe haue: but his wille was than a lette vnto you, whome no creature is hable to resiste. For the tyme in which I was determined to suffre was not yet come: But this is your time, the night time: & this is the power of darkenesse permitted of God. The Lord Iesus immediately whā he had thus saied without makng any strougelyng or resistance willingly offred hymselfe to be bound with cordes. The campaignie as soone as they had hym fast, brought hym

But this is euen your verai houre the power of darkenesse

into

The paraphrase of Erasmus upon

into þ house of Caiphaz. who at that tyme was the chief head of the p̄iestes, that is to saie, of the moſte naughtieſt porcion of all the wholle people of the Jewes. Into the inner court of this Caiphaz palaice had gathered themſelves together the conuocation of the p̄iestes, the Scribes, & phariſees, and the head rewlars of the people, & alſo there had gathered into theſame place, the other multitude, which either of a feare or of affection, or of beyng deceiued with a wrong opiniõ wer as instrumentes of þ forſaied cumpaignies malice.

The text.

But Peter folowed after of. And whā thei had kyndled a fyre in the myddes of the palaice, and wer ſet down together, Peter alſo ſate down among them. But whan one of the wenches beheld hym, as he ſate by the fyre, (and looked vpon hym) ſhe ſaid: this ſame felowe alſo was with hym. And he denyed hym ſaying: womā, I knowe hym not. And after a littell whyle, an other ſawe hym, & ſaid: thou art alſo of theim. And Peter ſaied: man I am not. And about þ ſpace of an houre after an other affirmed, ſaying: Verily this felowe was with hym alſo, for he is of Galile. And Peter ſaid: Man I wote not what þ ſaied. And immediately whyle he yet ſpake, the cocke crew. And the Lord turned backe, & looked vpon Peter. And Peter remembred the word of the Lord, how he had ſaid vnto hym, before the cocke crome, thou ſhalt denye me thyſe. And Peter went out and wept bitterly.

Peter alſo
ſate down
among the.

In the meane tyme the diſciples beyng ſtricken with feare, had rēne awaie one to one place & an other to an other place. But Peter, (who had nothyng p̄oſperouſly plaid the man: in his maſters behalfe in makyng a fraie with Malchus, but yet neuertheleſſe had not vitrely putte awaie all hope that the matter ſhould recouer & dooe well enough) folowed after Jeſus a good waie behynde. He alſo tooke a good herte to hym, & aduentred in the derke to entre into the halle of the biſhops palaice, and to make one among the preſſe of the other ſeruauntes, as a man vnknownen to any bodye there. And beyng a fyre made of coles in the myddes of the palaice court, becauſe the night time was colde, amongſt the other ſeruauntes ſittynge by the fyre to warme theim, Peter alſo ſate amongſt theim, and warmed hymſelfe by the coles, whom whan a certain wenche of þ houſe had eſpied ſittynge in ſuch ſacion, that his face was euen full in the light of the fyre, beholding hym ſomewhat ſteadily, ſhe knew him by ſyght of olde, and becauſe ſhe would declare hiſſelfe to bee of hit maſters ſorte, ſhe cryed out by and by in the hearyng of al the other cōpaignes: yea and this felowe too was with hym that is taken. This was not a thyng dooe by casual chaunce: but ſo it pleaſed the diſpenſacion of God, to the entent the confidence whiche Peter had in hymſelfe, might the better bee cauſmed & dāped, who wheras he had tofore made ſuche a royall promiſſe vnto the Lord, that he would not ſhynke to gooe with hym euen to betra death too, did now at the woorde of a peuiſhe woman reneague his maſter.

And he denyed
him ſaying:
womā
I knowe
hym not.

For Peter beyng feared with this ſaying of a woman, answered deſperately, as if his herte had been in his hele clene gon. Thou womā I haue none acquaintaunce with hym. And by that meanes did Peter for þ fiſt plounge eſcape. But within a whyle cometh the ſeconde daungier again. For one of the ſeruauntes eſſons begoonne to knowe hym merely perfecteſly, and ſaid vnto hym: yea and thou too art one of the nōmbre of theim whoſe maſter and Capitain we haue taken. Peter beyng eſſons by reaſon of theſe woordes as one halfe out of the world for feare, ſaid: Thou man, I am none of theim: & ſwoze that he knewe not Jeſus. Thus eſcaped he ons more, by forſwearyng himſelfe. And yet did it not all this whyle come in his mynde what the Lord had tolde him before, and what promiſſe hymſelfe had made to

to the Lorde. All this while was Jeſus in examinacion afore the wicked cou-
ſaill, and was ſtricken with buffettes contrarie to the maner and ordre of
iudgementes, or courtes of iuſtice, Peter beholdyng it a good waie of, and
lookyng ſtille what ende the matier was lyke to haue. But muche about y
ſpace of an houre after, a certain other felowe of the ſeruauntes, beeyng cou-
ſin to hym, whoſe eare Peter had ſtricken of, beholdyng Peter well, knewe
him, and ſaid: I promyſe you, this felowe alſo was with Jeſus in the her-
bare. And whan he ſaid it was not ſo, y other ſaid morouer: The thing to be
true that I ſaie euen his verat owne tounge doeth declare. For he is one of
Galile boyrne. There Peter beyng altogether caſt in an extreme feare, begone
to ſweare naie to the matier, and to bidde y deuill take him, if he did ſo muche
as vnderſtand of what Jeſus, of what herbare, or of what felowes of Galile
it was, that the ſeruaunte ſpake. So ferre had he vttrely forgotten hymſelfe,
who ſhoulde afterwarde bee one of the chiefe of the cōgregation. In y meane
ſeaſon whyle Peter reneagueth, while he ſweareth naie, while he curſeth him
ſelfe, while he geueth hymſelfe bodye and ſoule to the deuill, y cocke crewe the
ſeconde tyme, whiche was the token that the Lorde had geuen hym: and yet
did he not there by neither come to hymſelfe again.

And Peter
ſaid: man,
I wote not
what thou
ſaiest. &c.

Neither was he lyke to haue made any ende of ſtraighpyng out of the right
waie, had not the Lorde through the myddes of the wicked cōſpaignie there,
turned his eyes vpo Peter, and had earnestly beheld him. Peter beeyng tou-
ched with the lookyng of his maiſter vpon him, remembred y woordes which
the lorde had a litell befoze ſaid vnto him: Befoze the cocke crowe twyſe this
night, thou ſhalt thyſe reneague and deny me: and beyng ſoodainly touched
with earnest ſozowe, he conueighed himſelfe ſoozth of the doozes, and wepte
bitturly. What thyng Peter did, theſame woulde the other diſciples alſo haue
dooen, if lyke neceſſitie had come in vnto: But in the only perſon of Peter it
pleaſed Jeſus to teache all others, that no man truſte in hymſelfe, ne y no mā
miengle or aſſociate hymſelfe in the cōmpaignie of euill perſones: It was
night. Loue was weared ſtone cold in hym: He was warming hymſelfe by the
ſper of wicked folkes, he was ſittyng in cōmpaignie emongſte a deuill ſhe
ſozte, in the houſe of Caiphas the byſhop, wheras hymſelfe ſhoulde afterwarde
bee a biſhop, but muche vnylike to Caiphas. But there in biſhoppe Caiphas
houſe what vngacious dedes of miſchief is there that are not dooen: There
was a cōſpiracie made for the death of Jeſus, by the preiſtes, the phariſeis,
the Scribes, and the elders of the people: From thence wer ſent ſoozth har-
neſſed men againſt him: there is he bounde: there is he ſcourged: there hath he
his face couered: there is he ſkornd: there is he accuſed. There dooeth Peter
cōmitte periurie: there dooeth he accuſe hymſelfe: a great and greuouſ crime
vneſſe frailltie excuſed it. For Peter offended not of a prepenſed malice as
Judas had dooen, but through heauineſſe of herte wherwith he was aſſou-
ned. For he had not come thither of a purpoſe to reneague Jeſus, but only y
he might behold y ende of the iudgemēt, wheras he was not yet ſufficiētly cō-
firmed to dye w Chriſte. For the tyme was not yet come. Therfoze how many
ſouer haue fallen into any grieuouſ crime, leat theim praiſe the lorde Jeſus y
he will vouchefaſe to turne his eyes vpon theim: and than ſhall they ſtraighte
wates acknowelage in the ſelfes fro what ſtate, into what caſe they are fallen.

And y lorde
turned back
and looked
vpon Peter

The paraphrase of Erasmus vpon

Leat the withdraw them selves fro vngtracious coupaigyn, & leat them washe away their fault with teres, testifying their hert to be conuerted and chainged.

The. xliii. Chapter.

The text.

And the wholle multitude of theim arose, and led hym vnto pylate. And they bega to accuse hym, sayng: We founde this felowe peruerting the people, and forbidding to pay tribute to Cesar: and saying, that he is Christe and a kyng. And Pilate opposed him, sayng: art thou the kyng of the Jewes? He answered him & saied: thou saiest it. Then saied Pilate to the high priestes and the people: I fynde no faulte in this man. And they wer the more fierce, sayng: He moueth the people, teachyng throughout all Jewrie and begonne at Galile euen to this place.



Whan they had found out a cause (as to theimselfes appeared) fit enough to put him to death: it remained that they might remoue also y^e tnuie & displeasure of his death fro theimselfes, & lay it on others. Wherupō thei thought it best to misse him ouer fro theimselfes into Pilate y^e lieutenantes handes, to bee arained befoze him, to y^e entent he might seme to had been putte to death not by the Jewes but by the Gentiles.

Wherefoze all the counsaile with the multitude also whome they had drawn to the partakynge of they^r wicked deede, asyle vp altogether and bying Iesus to Pilate the Lorde president and lieutenant of Jewrie. For he, though he wer no Jewe hymselfe, yet was an head officer there vnder the Emperour. And here firste of all the Jewes dooe deliuer to the Gentiles and alienate fro theimselfes they^r Messias beeing sent of God to theim. The Gentiles receiue hym & wurship him whan he was comended & betaken to theim. The Lorde was already condemned by a foreiudgement in the counsaile of the Jewes, with whome, any pretēse oz couloure wer it neuer so flendye did suffice, as with men y^e with rageyng madnesse thirsted the death of the innocent. But because at the benche of a pagane & heathen iudge, there was moze equitie in ministeryng of iustice, then in the courte of y^e Jewes, it was necessarye to haue forged witnessess, whiche shoulde laye many and great cymes to his charge: who alone of all creatures was clere from all crime. The beginning of they^r accusacion was of this sorte. We founde and tooke this felowe with the manner, as he was subuerting our nacyon. For he forbade y^e any tribute shoulde bee payed to the Emperoure: & in al his talke he hath auouched himself to bee Messias y^e king. These two crimes they thought they had gaily wel deuised, & y^e the same crimes shoulde exceding greatly moue the minde of y^e Lord deputie; y^e for aswel the oue as y^e other of theym cōpyled a spice of high treason against Cesar. So naughtily doe these most shamelesse craftie forgers of lyes assault the veritie euangelicall. For what can bee deuised moze shamelesse then suche lyes as these: Iesus afoze y^e tyme, whā a piece of coyne was shewed vnto him, had made answer in this manier. Geue & pay ye vnto Cesar suche thynges as belong vnto Cesar. & to God suche thynges as belong vnto God. And to bee made a kyng, wheras it had afoze been wpyllingly offred hym by y^e Jewes of their owne mocion, he woulde none of it, but fled & ranne away from theim to auoide it. And as for beeing y^e Messias he had also in veray factes & dedes afoze that tyme declared himself to bee the same. Wherefoze, if he had affirmed and auouched himself to bee the Messias, yet ought not they to haue laid that

We founde this felowe peruerting the people.

matier to his charge as a crime, except they had first openly proued that suche thinges as the Prophetes had foresaid concerning Messias did not agree ne serue to bee spoken of him. The hope þ they had to putte him to a foile and an ouerthrowe, was in the great numbze of suche a multitude beeyng conspyred together against hym, and in that Iesus whom they had accused, was altogether destitute & friendlesse, & finally the iudge beeyng (as thei supposed) a ma of no godlynesse at all. Pilate, although he was a worshipper of idoles, yet beeyng a man of muche more equitie and conscience then the prestes of the Jewes, wynded at the firste article of the accusacion, whiche concerned, that tribute ought not to bee payed vnto Cesar & made as though he heard it not: partely because he smilled and well apperceiued that it was but a forged matter, and partely because it was no newe thyng for that poynte to bee reasonned and disputed of among the Jewes, for so muche as all the wholle secte of the Pharisees thought that a people pecuiliarly and specially chosen, and dedicated vnto God, ought not to paie any tribute to heathen nations. But of the article concernyng to bee a kyng, he questioned with Iesus, in whom he sawe no spiece ne lykelyhod of any worldly reignyng or of beeyng a kyng: he was but one sole persone, his apparell, his countenaunce, all the behaueour of his body, shewed all tokens of humilitie and simplenesse. wherfore the presidēt, whan he had hearde the iustices, tooke him aparte and asked hym whether he wer the king of Jewes. Then Iesus answered: so thou sayest. For þ lord did euer more so moderate his answers, that bothe he might approue his innocencie, and yet not labour to escape from condemnation and iudgement, forasmuche as he was determined to die. He was the king of Jewes, and that poynt it was not congruent for hym to saye naye vnto: but an other kinde of reigne and kyngdome it was that he went about to recouer to himself and his father. After the deuine nature of his godhed he was the kyng of all thynges, of whiche diuine nature Pilate suspected ne thought no suche thing at all in hym: and as touchyng the reigne and kyngdome euāgelicall, the said Pilate had no vnderstanding, forasmuche as he was a man ignoraunt of the lawe and of the Prophetes, sauing that he had heard, that there was looked for of the Jewes one Messias their kyng whatsoeuer he was, he could not tel whōe: the whiche rumour he beeyng a man nothyng at all superstitious, passed not muche vpon. Therefore although he vnderstoode not the answers of Iesus, yette beeyng not ignoraunt of the Jewes malice, and gathering the sobzenesse and humilitie of Iesus euen by his verai countenaunce: he came forth to þ bishops of the Jewes & the multitude beeyng there gathered in a cloustre together. I haue (saide he) examined this partie of such faultes as haue been layed to his charge, & I fynde none offence in him. But they as me knoweing in their owne consciences what & howe they had dooe: where they wer not habile w cūdent proufes to conuince him, & to geat the ouerhāde of him, they set out the throte, & made an open outcrie agaynst him, linking together crimes vpo crimes, & lies vpo lies as thick as could bee. May ferther more (say they) a sedicious fellow he is, he thoroughly moueth & persuadeth the people all Jewrie ouer with his doctryne, beginning at Galilee and so all the way euen till he was come to this veraye citie. This same forsooth is the speciall crime and faulte that is alleged & layed agaynst euāgelicall veritie þ it maketh comocions & sedicions in þ people, whā it is þ diuylishe sozte of mā

And Pilate
opposed hi
sayng. Art
thou þ king
of þ Jewes

Then saied
Pilate. ac.
I fynde no
fault in him

The paraphrase of Erasmus vpon

þ insourgeth and repleth garboile against the veritie, whiche they deadly hate & can not abyde. Suche tumultuous garboile is not of ryght to bee imputed to the true preachers of the ghospell, but to þ vncurable malyce of suche persones as haue moze desire to haue þ hollesome tructh vtterly oppressed & overwhelmed, then to lay aparte þ disease of theyr malicious hertes. For none oþerwise dooeth the doctryne of the ghospell trouble þ people, but as a medicine of þislike dooeth grutchē or stice the body. For excepte there bee first a sticing & a rounblyng in the body, it must nedes wholly peryshe altogether.

The texte.

Whan Pilate heard mencion of Galilee, he asked whether the man wer of Galilee. And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And whan Herode sawe Iesus he was exceedingly glad. For he was desirous to see hym of a long season, because he had heard many thynges of him, and he trusted to haue seen some miracles doon by hym. Than he questioned with hym many wordes. But he answered hym nothing. The high priests & Scribes stood forth, and accused hym straightly. And Herode with his meane of warre, despised hym. And whan he had mocked hym, he arrayed him in whyte clothyng & sent him again to Pilate. And the same daie Pilate and Herode wer made frendes together. For before they wer at variance.

This accusacion forasmuche as it moued Pilate but a litell or nothing, for he sawe that the wholle matier was doon by a conspiracie of the chiete rewlers and certayne others of the people, whiche were consenters and helpers forwarde to the malyce of the same head men to say as they saied, he was veray desirous and earnest to remoue bothe the prisioner and also his accusers, to the examinacion and triall of an other iudge, to the ende þ in case he might not bee hable to deliuer Iesus, yet at lest wile himselfe. for his parte, might be ridde and desperched of the cause. He quickly tooke an occasion of this one litell woorde, Galilee, of the whiche countrey Herode was Tetrarche or prince. He therfore demaunded whether Iesus was one of Galilee, it was answered that he was a Galilean, because amongst the commō people he was believed to bee a Nazarete, for he had been brought vp there in his childhood, & had afterwarde led moste parte of his yeres there. Therefore as soone as Pilate perceiued, that to sitte in iudgement vpon the prisioner did belong vnto Herode, he shifed him ouer to Herode, who at that time (as it chaunced) was at Hierusalem, howbeit all this wholle matier too was wrought & doon by the dispensacion of the wysdome and ordeinaunce of God, to the ende þ the Lord Iesus might bying with him a testimonie of his innocencie from all the benches, and courtes of iustice there: and that the malice of the bishops, Scribes, and chief head men might bee the better manifested vnto the worlde. Herode, whan he sawe that Iesus was brought vnto hym, was glad of that sight. For the man had of long tyme been with chylde to haue a sight of Iesus, of whome he had heard so many thynges. And he veraply trusted that it woulde now come to passe, that Iesus woulde before his face shewe some miracle, suche as he had hearde betraue many to had been wrought in other places by hym. Wherefore he questioned with Iesus of many thynges as one desirous to geat out many thynges out of Iesus: not to the ende hymselfe might bee made the better man thereby, but to satysfie his owne curious fanisie that he had to knowe thynges. For none other thynges it were that he enquired of Iesus, but suche as he woulde haue asked of some Magian, (that is to saie some cunnyng mā that had a spght in the pruitties of Philosophie, and in the

He sent him
to herode. &c.

Whan he-
rode sawe
Iesus, he
was exce-
dying glad.

Whan he
questioned
with him.

mysticall conclusions of nature) but Iesus, who was not come to serue the faulſe a lust of a wicked prince, but to procure health vnto all creatures, made hym none answer at all, teachyng vs in the meane season, that sometyme the woorde of God is not to bee vttered whan it is euident that the persones are vnworthy & vnnete to heare it. But the bishops all this while, and the Scribes folow their matier earnestly and call vpon it, and dooe eagrely lay to his charge afore Herode, as men beray soze fearing y^e Iesus, who was than arained, mighte by some meanes escape. But yet Herode although he wer a wicked king, yet was he nothing at all moued with these accusacions, as one that well apperceiued all that euer was dooen or entended, to had arisen and proceeded of enuie. But thinking it sufficient to despise him of whom he was despised, he clothed Iesus in the way of mockage in a white garmente (for that was than the guise and manier of goyng of kynges and Emperours) and so sent him backe againe to Pilate. This reproche had the Lord taken at Herodes handes beyng a prince of a grosse wytte and brayne, and of his armed garde, beeyng lyke men lyke maister, accor dyng to the prouerbe. For among men of suche a sorte, a felowe that can goe or daunce on a rope, or els one that hath the feacte to play a iugleyng cast, shall sooner haue prayse and thanke, then a sincere preacher of the ghospell. For suche persones haue no mynde ne will, but eyther to haue pleasure and delectacion shewed them, or els to learne suche thinges as maye serue to the maintenaunce of theyr tyrannie. Yet notwithstanding in the meane tyme Herodes ciuilitie dyd condemne the wickednesse of the bishops and the Scribes, and did quitte Iesus also, seeyng he condemned hym not to death beyng accused afore hym, and makyng no answer to the offences which wer layed to his charge. It was in the meane tyme a thing highly to the contentacion of Herode, that Pilate shewed hym so muche honour as to sende Iesus vnto him to haue a sight of: Wherupon from that tyme forwarde amitie and frendeship grewe betwene Herode and Pilate, whereas before there had been variaunce betwene them. But a wicked and vngodly frendeship it is that is made by the insurie of the trueth euangelicall.

But he
answere d
hym as
thyng.

And He-
rode with
his men of
warre de-
spised him.
cc.

¶ And Pilate called together the high priestes and the reuelers, and the people, and sayd vnto them: ye haue brought this man vnto me, as one that peruercteth the people. And beholde, I examine hym before you and fynde no faulte in this man of those thynges wherof ye accuse him: no nor yet Herode. For I sent you vnto him, and loe, nothyng mur- thre of death is doon vnto him. I will therfore chasten him, and let him looe: For of ne- cessitie, he must haue let one looe vnto them at the feast. And all the people cried at once, saying: awaye with him, and deliuer vs Barababas (whiche for a certayne insurreccion made in the cite, and for a murdre, was cast in prison.) Pilate spake agayne to them willing to lette Iesus looe. But they cried, saying: Crucifie him, Crucifie him: he sayd vnto them the thirde tyme, what euill hath he dooen? I fynde no cause of death in hym. I will therfore chasten him and let hym goe. And they cried with loude voyces: requiring that he myght be crucified. And the voyces of them and of the high priestes preuayled. And Pilate gaue sentence, that it should be as they required. And he let looe vnto them hym that for an insurreccion and murdre was cast into prison, whom they had desired, and he deliuered to them Iesus, to doe with him what they would.

The texte.

Whan Pilate sawe that the prisoner was sent backe agayne from Herode, and that his purpose had not come to suche effecte as he had assaied to bring it, he begoon of a iudge to become a spokesman for Iesus: and callyng toge- ther the bishops, the Scribes, the chiefe men, and the commons that came at

The paraphrase of Erasmus vpon

theyr tailles : he spake after this sorte to theim. Ye haue here of your owne myndes brought this man befoze me, as one that withdraueth your people from the obedience of the Emperour and of your lawes, and I here in your presence haue dooen what I can to boulte out the trueth of him with examining and asking diuerse questions of hym : neyther dooe I fynde hym culpable in any of these crymes which ye accuse him of. The selfesame thing hath come to passe with Herode the whiche can iudge better in these matters then I, forasmuche as he is a man skilled in your lawes. In consideration wherof also I did put ouer this matier to be iudged and tryed in his courte, who yf he had founde him guiltie, would not haue let him escape. Now because he hath not founde in hym any offence woorthie of death, he beeyng contented with a lyght punishment, hath no moze but geuen the man a mocke, as one, berayly quitting hym from all daungier of death. And herfore it is best, that we also followe the equitie of Herode. I will chastise the manne with some lesser punishmente then death, and so lette him goe. This did the Lorde president, trustyng that the furious rage of the Jewes would asswage whan they had seen Iesus putte to so many reproches, and so scourged. Whan Pylate coulde doe no good this waye neyther, but sawe the madnesse of the Jewes to bee the more sette on fier thereby : he deuised also an other cast howe to deliuer Iesus. It was a custome euery yere once emongest the Jewes, that the Lord President (because of theyr high solemnitie of that feastfull daye, whiche was than at hande) should leat go by his pardon and releasse vnto the Jewes one of their offendours, whom they woulde aske. Therfore the president preuenting their asking, putte it to their choice whether of the twoo they woulde haue pardoned and releassed vnto theim, Iesus, or els Barrabas. This Barrabas was a greate robber, and a notable felow by reason of his mischieuous dedes, in that he had stiered by a sedicion in the citie, and had slain one of the tounsmen, and had for that offence been caste into prison. And because the lieutenant right well knewe him to be a felow, whom all the whole citie hated, he trusted that it would haue come to passe, that they woulde sooner haue suffred Iesus to bee lette goe, who had dooen muche good to many people, then this manne whiche was a distourber of the publike peace & tranquillitie. But the bishops and theyr adherentes wer in suche a rage that they desired to haue Barrabas releassed vnto theim, and Iesus to be hanged vpon the crosse, the which kynde of death, lyke as it was mooste grievous because of the long peine, so was it accounted also mooste shamefull at that tyme. So further dyd the Jewes leaue no kynde of crueltie vnnimistred to Iesus. But it pleased the wysedom of God that Iesus the fountayne and autour of all glozy should be had in so great contempte, that a sedicious murdrear should bee preferred befoze hym, because we should not dispaire yf we at any tyme for the name and doctrine of Christe be despised of suche as loue this worlde. Whan Pylate perceyued that he coulde doe no good this waye neyther : he moued them yet once againe prouyng yf he coulde by any meanes instigate theyr stomakes and deliuer Iesus beeyng innocent. But they beeyng celsomes the more stiered to wrath, sing this feurious song: Crucifie him, Crucifie him. Yet dyd not Pylate so geue place to theyr clamour and crying neyther : but attempted the thirde tyme to pacifie theim, saying : I am a iudge, I haue no title at all against innocentes : neyther can I putte a manne to death in whom I can fynde no cryme death wurthie.

And

The shape
with hym,
& deliuer
vs Barrabas.
36.

But they
cryed, say-
ing: Cruci-
fie hi
Crucifie hym.

And what hath this man committed or offended why he should dye? I haue streightly examined him, and no cause can I fynde in him to be punished with death. If there bee any small offence, I will thus muche doe for your myndes sakes: I will punishe him, & geue him a sharpe rebuke, and so let him goe. But they frowardly still made a stryuing agaynst this equitie of the iudge, not with prouffes, but with furious & mad outcries, requiring that Iesus might be crucified and Barrabas leat goe. And whan the president had assaied all possible wayes and meanes and perceyued that they cryed out still more and more, he called for water to washe his handes, and testifying the innocencie of Iesus, and condemnynge the frowarde maliciousnesse of the Jewes, he gaue sentence of death agaynst Iesus, not after his owne mynde, but after the willfull arbitrement of the Jewes, who would nedes haue Iesus putte to death beeyng the autour of lyfe and health, and released vnto theim Barrabas a sedicious moutdreer, whom thei preferred before Iesus. And as for Iesus he deliuered vnto them to doe suche execution vpon him, as themselves would.

I fynde no cause of death in him

And they cryed with loud voices ac. that he myght bee crucified.

And as they led hym alwaye they caught one Simon of Cyrene cummyng out of the felde and on him layed they the crosse that he might beare it after Iesus. And there folowed hym a great compaignie of people, and of woemen whiche bewailed & lamented him. But Iesus turned backe vnto them, and sayed: Ye daughters of Hierusalem, wepe not for me but wepe for your selves and for your children. For behold, the dayes will come, in the whiche they shall saye: happy are the baraine and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Than shall they begyn to saye to the mountaynes: fall on vs, and to the hilles, couer vs. For if they doe this in a grene tree, what shall bee dooen in the dryer?

The text,

After that they had vsed all kynde of opprobriousnesse and villanie against him to satisfie theyr hatred, they clothed him agayne with his owne garmentes, to the entente he should the better be knowen of the people, and brought hym furth towarde the place of execution beating his owne crosse himselfe as the maner there was. And as they wer goyng thitherwarde they met by chaunce with one Simon a man of Cyrene as he was cumming from his ferme. And vpon him, whether he would or would not, they layed the Lordes crosse, to the entent that Iesus myght goe before, and he beare his crosse after him: not to the entente to spare Iesus or to shewe hym any fauour: but that they might with the more spedie despatche accomplishe the thyng that they went about.

But in the meane tyme by Goddes prouidence there was a figure procured of the church to bee afterwarde gathered of the Gentiles, which did willingly embrace the crosse of Iesus and folowed the steppes of his fete. There folowed Iesus also a greate multitude of the people both menne and woemen, which whyle the priestes & Scribes reioyced, did on theyr partes make much wailing and lamentacion for the death of the innocent. For nothing els it was that they beeyng poore folkes and men of peace could doe against the wicked conspiracie of the great men. But Iesus, who would not haue his death to be a thyng of lamentacion, but of glory: neyther would haue it to bee bewailed, but worshipped, (as the whiche he tooke vpon him willingly for the redemption of all the whole worlde,) willed them to refreyne theyr vncomely lamentynge, although it proceded and came of a godly affection. Ye daughters of Hierusalem (saierh he) bewaile not me, but bewaile your owne cause and your childrens, for the death of an innocent is not to be lamented, but the confusion

Ye daughters of Hierusalem wepe not for me but wepe for your selves. &c.

The paraphrase of Erasmus vpon

of them is to be lamented, who for theyr hainous wicked actes shall both here be punished with piteous plagues & afflictions: and afterwarde also be adiudged to peines euerslastyng. For so miserable distresse and extremitie dooeth there hang ouer this region: that men shall call those women happie, whiche neuer bare any children, and the wombes happie which neuer brought furth fruite, & the pappes happie which neuer gaue sucke. For y^e naturall kindenesse of the mothers is more grieued with their childrens troubles, then with their owne. Nowe they reioyce as though that had doo'n some noble great act: but than, whan the time of goddes vengeance shall come, there shall so great feare of mischiefes which be at hand, come in theyr mindes, that thei shall say to the mountaines, ouerwhelme vs: & to the hilles, couer vs: for yf they doe this in a grene tree, what shall bee do'n in a drye and withered tree? By this derke sentence the Lorde did testifie his incomparable innocencie, that he alone of all mē was not corrupt with any rottomnesse of vice or of inordinate desires: but altogether flourishing & continually budding with all kinde of vertues. That if their malice did shewe such example of crueltie against a man altogether faultlesse: what punishment ought they to haue which beyng wholly corrupted with naughty affections, could by no meanes be brought to any honestie.

The text.

¶ And there wer two euill doers led with hym to be slaine. And after that they wer come to the place (which is called Caluarie) there they crucified him and the euill doers, one on the right hande and the other on the left. Then said Iesus: father forgue them, for they wot not what they doo. And they parted his raimente, and caste lottes. And the people stode and behelde. And the reuelers mocked him with them, saying: he saued other men lear him saue himselfe, if he be veray Christe the chosen of God.

And there
wer two
ill doers
led wth hym
to be slaine.

With this pompe did our p^rince and kyng goe furth towarde his triumph. There wer also led to execution with him two other offendours whiche wer condemned with hym, but not for the same matier. And this thyng was also a matier procured by the Jewes to the entente they myght bying him in the more staunder and infamy among the comen people, in that he was matched with suche companions. There was also picked out thereunto a place, which by reason of continuall execution of offendours, was a place of a staunderous name, and of mortall bloud spilling, named of the thing selfe, *Golgotha*, because it was white with the skulles & bones of folkes that had been there put to death. In such a place than was Iesus crucified in the middes betwixt two theues as though he had been as deepe in as they, and partaker of theyr offence, forasmuch as he was partaker of theyr punishment. But what soeuer thyng the malice of the Jewes could deuise to the shame and reproche of the Lorde Iesus, all that did he turne to his owne glory and to our health. For he that beeyng innocent dooeth of his owne will submitte hymselfe to saue men: vnto the more worldly shame he humbleth hymselfe, so muche the more glory dooeth he deserue both afore God and afore man also. Thus did it please the wysdome of God, to thende he might by this so notable an example, plucke downe our pryde whiche desire to haue laude and commendacion of men yea for our euill dedes too. Nowe Iesus beeyng on heighth, and lifted vp into that watche tower or beakō place out of the which he would call all thynges home vnto hymselfe, wylling to shewe a moste perfecte example of patience incomparable, where as beeyng innocent, and one that had so many wayes doen good, he had so many harmes and peines, so many kindes of open worldly shame, so many mockes & skornes ministred vnto him, where also hanging on the

on the crosse (which thyng doeth make euen veray murtherers to bee pitted) they gaue him suche bitter woordes of reuilyng, as it wer moze grievous for a man to abyde, then to suffre death, yet is he so ferre from auengyng hymselfe, and so ferre from railyng on them agayne, that he prayed his father for the same persons at whose handes he was vngoodly and shamefully handled: Father (sayeth he) forgive them, for they knowe not what they doe. This same verayly was that holy prayer of our bishop on the aultare of the crosse, offreyng by once for euer in sacrifice the paschall lambe for the redemption and health of the whole world. Neither was his prayer without condigne effecte. For many of the same persons, whiche through ignoraunce were doers in nailing the Lorde on the crosse, whan they afterwarde knewe the trueth by meane of the Apostles preachyng, professed the name of hym that had been crucified. Howbeit the malice of the Phariseis also was not altogether without ignoraunce: but that was suche grosse ignoraunce, as doeth not deliuer ne discharge them from offence. For they myght haue lacked that ignoraunce and errour, if inordinate affections & desires, which they wer led by as bondeseruauntes, had not letted them. But euen among these some there were, which dyd of a lyke mynde or zeale persecute the Lorde, as Paul dyd persecute the church of God. Here yf thou consider (moste ientill Theophilus) the moste perfeite innocencie of Iesus, the moste great goodnesse of the same Iesus, towarde all creatures, the moste high vertues of his mynde, in which beyond comparison he excelled all others: and agayne on the contrary partie, if thou sette before thyne eyes and beholde the hated, the railyng, the reproches, the guiles, the traies, the accusacions and the kinde of death that the wickednesse of the Jewes put him vnto: and shouldest heare hym vpon the veray crosse in the middes of theyr reuilyng woordes praying his father not to take vengeance, but to forgive the workers and doers of so hainous a dede: shall not suche an one seme vnto thee to be a veray shamelesse person, which professing hymselfe a disciple of Christe, will goe aboute to bee auenged of a synner, seeyng he is a synner hymselfe, yea although he haue with a great iniurie and displeasure been occasioned and prouoked therunto: Than howe ferre do such persones vnnaturally swerue from this example of Christe, as for a lyght woord of reproche will draw theyr woordes, ready to thrust it in their neighbours herte: howe ferre also from this example of Christe are suche persons, as not digesting a taunting woord any thyng stubbernelly or proudly spoken against them, doe shake whole cities, whole kyngdomes with pestilente blouddie warres, and enforce whole nations to the wilfull effusion and spilling of one an others bloude: But leat not vs once moue our eyes fro this example: leat vs beholde and folowe our king Christe, subduyng vpon the crosse all the power of the tyranne Satan, and banquishing all the puissance of this world, and triumphing of al powers as many as auance themselves against the trueth of the gospel, whiche trueth it behoueth not any other wise to geat the victory, ne any other wise to triumphe, then vnder the standarde of hir owne prince which is Christe. Leat vs beholde our bishop Christe with an effectuall sacrifice pourgeing and putting away the synnes of al the worlde, of all nations and of al times both past & to come, & suffreyng punishment in his owne body for all men: so that the thing which he freely offereth vnto vs, we will with sincere faith receiue and accepte, as men acknowlagyng our vn-

The paraphrase of Erasmus vpon

righteousnesse and embracing his vnspcakable goodnesse to wardes vs. **Wh**ether dooest thou turne thy face awaye thou unhappie and miserable synner: Our Lord crieth, father forgive them, and thou being fallen in despaire of thy selfe, dooest thou either addresse to hang thy selfe as Judas did, or els art thou an heaper of sinnes vpon sinnes: There is no cause why thou shouldest from hencefurth feare the power of Satan: Christ hath gotten the victory of him: and to thy behouise hath he gotten the victory. From on high vpon the tree of the crosse, where he maye bee seene of all nations he louyngly biddeth vs come vnto him. The thre angles or armies of the crosse doe a ferre of call louyngly aswell vnto Asia, and Europe, as also to Afrike: and biddeth them come to the partakyng of euerlastyng health. Iesus ferthermore hanged naked vpon the crosse, because he would not haue anythyng of this worldes, forasmuche as he was in exrecutyng an heavenly sacrifice: teachyng vs by a veray ryght example of a true matter in dede, how pure affections, and how clere from the desire of all worldly thinges, euangelicall bishops ought to haue. In the meane tyme the souldiers that crucified hym (as though he should not haue rysen againe) castyng lottes, did parte and deuide the lordes clothes amongst themselves. For this was in manner of a rewarde for theyr wicked seruice. It was Iesus will and pleasure, that this beyng as a spoile taken from hym, should remaine with the souldiers: but with vs, beeyng professours of his name, he would no poynte of any carnalitie of his to remaine to the entent we should now loue him in spirite. So euen at this present day also his clothes be w vs, lyke as he dooeth dayly hang vpon the crosse to vs and for our behouise. For all thynges of his, are ours: but the same must be according to the spirite. In this wise therfore the priestes, the Scribes, the Pharisees, and the chiefe of the people together with the souldiers whiche had doen the execution of crucifying Iesus, doe skorne him hanging on the crosse as one being brought to confusion, & as a man destitute of all hope, casting him in the teeth that wher as the reporte had gon that he had holpen many an one with his miracles, he was now not hable to saue himselfe. He hath saued others (say they) now leat him be a saluour to himselfe, at leste wise in case he be that same Christe, that he hath boasted hymselfe to be, and in case he bee that same derely beloued and chosen sonne of God, whom he hath in his talke auouched that he is. Suche woordes as these, did the chiefe rewlars caste out againste him in hearyng of the people, that was woont to woondre at y miracles of Christe, to the entent they myght turne the myndes of the sayed people awaye from him. Yea and ferthermore they do by theyr woordes browne and utterly wype away from hym all his autoritie every whit of it, prouyng and (as it wer) conuincyng by the matier selfe and case as it stood, that he was neyther the Messias, neyther the sonne of God, whom he had openly taken vpon hymselfe to bee, excepte he would come downe from the crosse. But the health & safegarde of the worlde did not consist in cunnyng downe: but in his continuing and thoroughly enduryng to the ende. And the same enduryng to the ende was of more weight and force with Iesus, then the opprobrious and reuilyng woordes of the chiefe headmen.

And they parted his raimentes.
ec.

He saued other men, leat hym saue hymselfe, &c.

The text.

The souldiers also mocked him, and came and offered hym vineagre, and sayed, If thou be the king of the Jewes, saue thy selfe. And a superscripcion was writtten ouer him with letters of Greke, and Latin, and Hebrue: this is the kyng of the Jewes. And one of the euill doers which wer hanged rapped on him, sayng: If thou bee a Christe, saue thy selfe

himselſe and vs. But the other answered and rebuked him, ſaying: Feareſt thou not God, ſeyng thou art in theſame damnacion: We are righteouſly puniſhed, for we receiue accordyng to our dedes, but this man hath doone nothyng amysſe. And he ſayed vnto Ieſus: Remembre me, when thou comest into thy kyngdome. And Ieſus ſayed vnto hym: Veraply I ſaye vnto thee, thou ſhalt be with me in paradys.

But the ſouldiers, a groſſe kynde of men, and partely ignoraunt of the Jewiſhe religion, & partely deſpiſers of it, ſcorned Ieſus becauſe it was reported that he had chalenged to be kyng ouer the Jewes: moued therto doubtleſſe by the example of the chiefe of the Jewes nacion. And theſame ſouldiers reachyng by vineagre vnto hym in the waye of mockage, ſayed: If thou be thatſame kyng of the Jewes, ſhewe thy power quickly & deliuer thy ſelſe from this daungier. But Ieſus in all þ premyſſes ſhewed a moſte perfecte example of myldenelle and pacience, holding his peace at all their opprobrious wooordes. There was alſo a ſuperſcripcion or poiſee wyrtten on the top of the crolle directly ouer his head, in Greke, in Latine, and Hebrew letters, that it might þ better be read of all naciōs. This is the kyng of the Jewes. And this alſo was veraily thought and belieued to haue been doone for a mocke. And yet was not all this enough neyther. The one of the malefactours that hanged hard by Ieſus ſide, railed againſt him from the crolle that he hanged on, ſaying: If thou be thatſame Chriſt the ſaluour of the worlde, now ſaue thy ſelſe & vs alſo. But the other theſe hangyng likewyſe on his crolle, conſidering the meruaylous great mekenelle of Ieſus, blamed and rebuked his ſelow which ſuffred theſame peines of hangyng that himſelſe dyd (becauſe they had both committed one offence,) ſaying: Thou, if thou haue in thee no reuerence towardeſ men, ne no ſhame of the worlde, at leſtewyſe thou oughteſt to feare God, for ſpeaking ſuche opprobrious wooordes vpon one that muſt here dye, eſpecially ſeyng that thyſelſe doeſt ſuffre theſame puniſhment. Euen thatſame one thyng alone ought to haue ſtaighed & bridled thee from rayling, although he wer an eguall offender with vs. Howe a great diuerſitie there is betwene his caſe & ours. We ſuffre puniſhment for our offences, he dyeth an innocent, and double inhumanitie it is, to rayle both vpon one that muſt dye, and alſo vpon an innocent. This teſtimonie did the theſe on the crolle geue vnto Ieſus, that his innocencie might on euery ſyde be teſtified. And theſame theſe immediately turnyng hymſelſe to Ieſus, ſayed: Lord remembre me when thou comest to thy kyngdome. A meruailous fayth of this theſe, which when he ſaw Ieſus hangyng on the crolle, and at the poynte of dyng, himſelſe alſo aſſured to dye on theſame place: yet asked health of Ieſus as of a kyng. Howe Ieſus who was both dumme and deafe at all reuilyng wooordes, is not deafe nor dumme to a manne aſking healpe with aſſured fayth and truſt in him. I make thee ſure of this (ſayerh Chriſte) this preſent daye ſhalt thou be with me in paradys: doubtleſſe promiſyng hym to haue reſt & reſtrechyng immediately as ſoone as this puniſhment that he was than ſuffreyng, wer ouer paſt. Howe happie a thyng it is to be euermore ioyned with Chriſte, who in all places and tymes ſauerh men, yf euangelicall fayth bee preſent.

And a ſuperſcripcion was writte ouer hym.

But the other answered: & rebuked hi ſaying, &c.

And Ieſus ſaid, &c. to daye ſhalt thou bee with me in paradys.

And it was about the ſixth houre. And there was darkeneſſe ouer all the earth, untill the ninth houre, and the ſonne was darkened. And the baile of the temple did rent, euen through the middeſ. And when Ieſus had cried with a loude voice, he ſaid: father into thy handes I commende my ſpirite. And when he thus had ſayed: he gaue vp the ghoſte.

The paraphrase of Erasmus vpon

When the Centurion sawe what had happened, he glorified God, saying: Verayly, this was a righteous man. And all the people that came together to that sight, and sawe the thinges which had happened, smote their brestes & returned. And all his acqwayntaunce, and the women that folowed him from Galile, stood a ferre of beholding these thynges.

And now it was well nigh the sixte houre of the day, that is to say, euen muche aboute noonetyde (for so doe the Jewes rekon:) from this houre of noonetyde, at whiche tyme of the daye the sunne is woont to bee moste hotte and to shyne moste brightest of all: there came soodaynly a great derkenesse ouer all that same countrey aboute Hierusalem, and so continued till the nyth houre, that is to saie, till thre of the clocke after noone. For the sunne deteking and abhorryng suche great iniquite of men, did hyde his face at suche time as he should be put to death, who was the light of the worlde. The yearth also dyd quake, stones brake a soondre, and euerye parte of nature trembled at so horrible a dede of cruelte. Furthermoze the baile of the temple, which parted the inner holy place (whiche they called *Sanctum sanctorum*) from the other parte of the temple, rente quite a soondre in twoo partes, no manne steryng it, the wyng openly that the shadowes and ceremonies of the Jewes should nowe cease, after that this sacrifice was once accomplished, which alone was sufficient to pouрге and clense the synnes of all tymes both past and to come. But Jesus, when he had with a loude crye sayed: Father, I commende my spirite into thy handes: yelded vp the ghoſte. So that it myght bee euidente to all men, that he did not fainte as others are woont to do, the strength of theyr bodies by litle & litle consuming away, but that byen by after a strong stretch of crye, and after woordes distinctly pronounced, he willyngly, (as ye would saye,) and of his owne accorde gaue vp the ghoſte. This thyng dyd the Centurion well apperceyue & marke who purposely stood hard by the crosse, that no man should take hym downe aſine from the tree. And of this man also had Jesus a testimonie of his innocencie, for he glorified God, that he had shewed so great power in him, and saied: Verayly this man was righteous: openly condemning the burightousnesse of the Jewes. For whosoever pronounceth hym an innocent that is condemned, maketh hym an offendour that hath condemned the same. All the other coumpanie of them, who (as the common guise is) had come to see the execucion (& in dede a great many moe then would els haue come, partely the fauour, and partely the hatred of Jesus had drawen thither) when they had seen the thinges whiche had fortunied, returned home knocking their brestes, partely for sorrow that a man so innocente and a doer of such good dedes had been so vngoodly intreacted: and partely for feare of the stroke and vengeaunce of God, which they knowing themselves culpable in their owne conscience, did of the straunge tokens that thei had seen, mistrust and denie to hang ouer theim. For the same man whome in his life time they had scene of low and pooze degre, and a man none other like but to be contemned: the same doer they see euen at his dying houre a man of greate power, in so muche that all the elementes of this worlde were shaken and disordred out of their course. Here eftſong, o Theophilus, marke thou one other point: that there was at all tymes more grace founde in the Gentiles, then in the Jewes, who tooke vnto them the laude of deuotion towarde God, and of holy conuersacion aboute all others. The Centurion glorifieth God: the Jewes do
no more

When the
Centurion
saw, &c. he
glorified
God, &c.

no more but feare his stroke, being made afearde with thynges of woondie, wheras with so many benefites they could not possibly bee woonne. I ether more they that were of Iesus kynred, or familiare with him in his lyfe tyme, stood a ferre of beholding what was dooen, and durst not for feare come neerer. Amongst these were also the women, whiche, for desire and good will to minister thynges necessarie to him and to his disciples: had folowed him from Galile, as witnesses and beholders of those thynges whiche were dooen. And the same being nowe destitute of all hope, dyd nothyng els but mourne and make lamentacion for hym

And all his acquaintaunce and y women that folowed hym to Salile &c.

¶ And beholde, there was a man named Ioseph, a counsaylour. And he was a good man and a iust, the same had not consented to the counsaile and dede of them, which was of Aramathia a citie of the Jewes, which same also waited for the kingdom of God. He went unto Pilate, and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen clothe, and laied it in a sepulchre that was betwen in stone, wherein neuer manne before had been laied.

The text.

It being therfore by many euident tokens assuredly well to bee seen and known, that the lord was vndoubtedly dead, lesse any man myght fynde some poyncte of caullacion, ether that he was not a veray naturall manne in dede, or els that he was not verayly dead: beholde, there cometh in a man of his owne free offre, by whom the lordes buiriall myght be executed and accomplished, whiche buiriall Iesus pleasure was shoud be cleynly and honourable. His life had been milde and lowe without bearyng any poire, his death had been a thyng of muche effecte, his buiriall was magnificente, and his resurrection glorious. So than euen at the veray houre, euen as God would, cometh in willingly of his owne free offre, a certain man named Ioseph borne in Aramathia a citie of Jewery, a good man and a iust, and one of the noumbre of them that looked for the kingdom of God. This man, although he were one of the chiefe men of that nacion (for he was a noble senatour and a reuoler) yet had he neuer consented to the counsaile and dedes of the Priestes, the scribes, and the head men of the people, although for feare of theyr power which hated Iesus, he durst not openly profess or acknowelage the good will and zeale of his herte towardes Iesus. For as yet they had not geuen vnto theim boldenesse by the holy ghoſte, that all thynges despised, they myght haue the power openly to prolesse the name of Iesus. The other disciples therfore being driuen awaye for feare, onely Ioseph together with Nicodemus dareth take in hande the office of buirying the Lorde: whether it were becauſe the fauour of menne towardes them that be good, dooeth after the death of the same increace more & more: or els because the laied Ioseph iudged the enuy of the Jewes against Iesus to be nowe faciate with his death. Wherfore he cometh vnto Pilate to whom he was a man well known by reason of his nobilitie, & asked of hym the body of Iesus. But Pilate would not geue it hym befoze he had perfect knowlage by the Centurion that he was thoroughly dead. Than Ioseph tooke the body, and after it was taken downe from the crosse, and enbaumed all ouer with sweete odoriferous sauours: he wounde it vp in a fyne shete, hauyng in the meane time no hope at all of his resurrection. of the whiche Iesus had brieſly in fewe woordes geuen knowelage but a litle afoze vnto his disciples: but in suche wyſe had he dooen it, that they the same

The paraphrase of Erasmus vpon

disciples better remembred it, then believed it. And because they had an opinion that Iesus was a good man, and putte to death without a cause: they thoughte to honour the remembraunce of him with a magnificente buiriall. Wherupon they layed the corpe in a tounge which stode in a gardine platte therby, he we out of a whole piece of rockestone euen as it grew, in the which there had been neuer any body buried beefore: These thinges, wheras at that present they semed to bee dooen by mere chaunce: were yet all together dooen by the prouidence and ordeynance of God, that the Jewes mighte not querel or make any cauillacions, that the tounge hauing an hole made in it, the body had ben taken away or chaunged.

The text. And that daye was the preparyng of the Sabbath, and the Sabbath drew on. The women that folowed after, whiche had come with hym from Galile, behelde the sepulchre, and howe his body was laied. And they returned and prepared sweete odours and oynementes: but rested on the Sabbath daye, accordyng to the commaundemente.

Whan these thinges were in doing, it was the day of preparacion, that is to saye, the eue of that high Sabbath: and it was called with theim, *parascene*, because that vpon that day they prepared all thinges which were necessarie to the solemne keepyng of the Sabbath daye, that shoulde bee on the morowe, to thentente they mighte not bee compelled by dooing of any bodily labour, to breake the reste of the Sabbath daie. Nowe the women whiche had ascerre of looked vpon Iesus on the crosse, folowed him to his buiriall, because they woulde not be ignoraunte wher the body of Iesus was layed, and in what place, or with what maner of ordreyng it was layed: to the end that they might knowe it whan they shoulde come to it again. These thinges being diligently viued and marked, they returne home again and prepared spices, odours, and oynementes, wherewith they myght afterwarde dysse the bodye of the Lorde, although it had been nowe alreadye so so, as it myght be, enoynted ouer with myrrhe by Nicodemus. But the Godly deuotion of the women minded to put some other more precious thing to the Lordes corpe. But the Lorde therfore had beefore suffered an allabaistre of precious oynementes to bee poured vpon hym, because he woulde not tarie for these womens sweete oynementes nowe at this tyme, whose deuoute diligence neuer thelesse auayled to confirme the beliefe of his resurrection. For whan they seke hym as dead to bee enoynted and spiced, they haue due knowelage that he is aloue. Nowe after the sunne sette of the same day vntill the euenyng of the nexte daye folowyng, they had rested accordyng to the prescription of the lawe, because it was not standyng with Goddes precepte that they shoulde doe any bodily labour on the Sabbath daye. Than after the sunne was set, they finished that they had begonne beefore in preparyng of the oynementes and spices. At the selfesame tyme also the lorde kepte his Sabbath, resting in his graue, after that he had beefore on the sayed day of preparacion executed and accomplished the worke of our redemption: because we should understande that mankynde was restored by the same manne, by whom it had been created. He finished the makyng of the worlde on the sixt daye, and on the seuenth daye he rested from his worke: the same lorde finished the redemption of the worlde on the sixt daie, (which is the *parascene* daie): he rested in the graue. He rested from working, (as touching his humaine body), vntill the eight day

dyd

dyd hyne, the which eight daye the Jewes knowe not, but the Christians doe worship. The eight daye is the daye of immortallitie: in the whiche, rest and toerinesse, weozke and idlenesse shall not by course enterchaungeably the one succede the other, but they shall be in everlastyng gladnesse: neyther shall the daye folowe the night and the night the daye agayne by course, but continuall and everlastyng light shall shine to the eyes of the godly.

The. xliii. Chapter:

But upon the first daye of the Sabbathes veray early in the mornyng, they came unto the sepulchre, and brought the sweete odours which they had prepared, and other weomen with them. And they founde the stone rolled awaie from the sepulchre: and they went in, but they found not the body of the Lord Iesus. And it hapened, as they wer amased thereat, behold two men stood by them in shyping garmentes. And as they wer affraied, and boughed downe their faces to the earth, they saide unto them. Why seeke ye the lyving among the dead? He is not here, but is arisen. Remembre howe he spake unto you, when he was yet in Galile: saying, that the sonne of man muste be deliuered into the handes of synnefull men, and be crucified, and the thirde daye aryse agayne.

That the selie weomen rested fro doying any weozke, was a thyng geuen to the solemnitie of the Sabbath. But as soone as it was lawfull to retorne agayne to working, the diligence of the weomen bestowed the tyme in watching after sunnesete aboute a deuoute piece of worke, but yet a worke that as than neded not. For on the daye, that was first a nexte of all folowying after the Sabbath, that is to saye, on the eight daye, when all the Sabbath daye was fully ended, euen veray early in the firste breake of daye, they make haste vnto the graue, carrying with them the spices and sweete sauours whiche they had purposely prepared, certes, to bestowe this same as the last poynte of honour that euer they should shewe vnto hym breying nowe dead, whom they had tenderly loued whyle he was aliue, wheras yet neuerthelesse, they had no truste nor hope that euer he should aryse agayne to life. Nowe was the mouth of the sepulchre stopped and shut fast by with a mightie big stone, suche an one as might brenath be remoued awaie of a good many of men. There was also a scale set thereon, and that was a thyng prouided & doen by the Phariseis and the Scribes, lest some felowe might priuely haue stolen away the dead body, and so sprede abroad an vntrue rumour that he was arisen to lyfe again, in y he could nowhere be found. There were keepers moreover set there, of the Lord lieutenautes men. Then the weomen whyle they carefully looke round about how the stone myght be rolled asyde, they see it suddainly remoued away, and a way to come to the sepulchre lying wyde open for them. They tooke hertes to then to enter in, deuotion and loue: forwarde GOD had geuen them boldnesse euen weomen as they were. When they wer entreed in, they fynde not the bodie of the Lord Iesus there. When this matier had soore dismaied them, and in maner killed they, veray hertes, because that when the stone was remoued they had conceiued a veray good hope: and yet on the other syde again they wer in a great meruaile, howe it was possible that the graue shoulde bee emptie, whiche they had but euen by anby

The text.

And they
founde the
stone rolled
away from
the sepul-
chre.

And they
went in.

The paraphrase of Erasmus vpon

byan by afore seen shutte and sealed by: soodainly there stande harde by theim twoo Aungels in fourme and lykenesse of twoo young men, with gladsome and frendely countenaunce, and theyr garmentes glittreyng in manier of clere brightnesse or lightenyng. This same veray lykenesse and syght of the aungels had been an open semblaunte of the trioumphe of an arisyng agayne to lyfe. And whan the weomen beeyng thoroughly afraied with this straunge syght, cast their countenaunce, and eyes downe vpon the ground, and durst not loke streight vpon the maiestie of the vision, being a thing aboue the reache of mans nature: the sayed Aungels with mylde and amiable speakyng vnto them doe ease and recounfozte the hertes of theim beeyng astounded with that soodayne feare. O ye weomen (saye the Aungels) why doe ye seke hym in the graues of the dead, which is a liuesman? In dede here was he laied whan he was deade: but nowe forasmuche as he is reuiued agayne, he is not in graue, where the dead doe reste, but he is arysen agayne from death to life, and walketh a liuesman among the liuyng. He had by his owne woordes foreshewed that dye he should: he had foreshewed the tyme & also the kynde of his death: but the same had also foreshewed, that he would on the thirde day returne to lyfe agayne. Ye belieue hym to bee dead, because ye sawe it: belieue ye also that he is arysen agayne to life. For he will not in this poynte deceyue you, whiche on the other parte tolde you trueth. Hath sorowe and trouble of mynde made you to forget all thynges that he tolde you of aforehande: Let it come to your remembraunce againe howe that of all these thynges which haue nowe been dooen, he leaste not any one poynte vnspoken of or vntolde aforehande whan he was yet in Galile. For he tolde you afore, that it was so decreed by the wysedome and ordeinaunce of his father, that for the redemption of mankynde the sonne of man should be deliuered into the handes of sumers, and that he should bee accused, should be beaten, and should be set furth to receyue all kyndes of moeking & skorning, and finally that bryng hoighced by vpon the crosse, he should be put to death: but yet that he the same man should on the thirde day, returne to lyfe agayne. Call ye the tyme well vnto your knowlage. He was taken downe from the crosse well to wardes the euenthyde of the preparacion daye, and layed here in this same graue: that daie is rekened for the firste daye from his death. All the whole Sabboth day he rested in his sepulchre: Now is this the day spring of the thirde day, which thirde day, himselfe arisyng together with the same, hath willed to be gladsome and prosperous to all the whole worlde. After these woordes spoken, the Aungels banished awaye from theyr sight.

Twoo men
stood by the
in burying
garmentes
ec.

remembre
howe he
spake vnto
you. 2c.

The texte.

And they remembred his woordes, and returned from the sepulchre, and tolde all these thynges vnto those cleuen, and to al the remnant. It was Mary Magdalene, & Ioanna, and Mary Jacobi, and other that wet with them, which tolde these thynges vnto the Apostles. And theyr woordes semed vnto them feigned thynges, neyther belued they them. Then arose Petre and ran vnto the sepulchre, and loked in, & sawe the linen clothes laied by themselves, and departed wonderyng in hymselfe at that whiche had happened.

Then the weomen through the Aungels bringyng them in remembraunce, dooe call to memoire the Lorde Iesus woordes, by the whiche he had tolde aforehand vnto his disciples, as well his death as also his resurreccion. Wher vpon leauyng the monumente, they make hast to the cleuen Apostles, and the other disciples, who for feare of the Jewes lay in secrete places here some and there

there some gathered together, and had euen themselves too, forgotte in maner all thynges that Iesus had told them, and wer nowe in maner in despaire: & to them doe the weomen byng newes what they had seen and what they had heard of the Aungels. The first weoman Que, beyng deceyued by the serpent, allured hir housebande Adam to doe amysse: these deuillish weomen beeyng taught by the aungels, doe moue & exhort men to promptnesse of belienyng.

Therefore because the weomen kynde should not euermore without any ende continue in staunder and oblique for death that had issued out of them into men: the mooste glad some tidinges of lyfe restored agayne, doeth therehence procede, from whence the occasion of death hath first issued. Now the weome whiche brought the first newes of the premisses vnto the Apostles, wer Marye Magdalene the sistur of Lazarus, Joanna the wife of Chusa Herodes agent and factour, Marye the mother of Iames the younger, whiche was also called the sistur of Marye the Lordes mother, & many other weomen whiche in companie of these wer wont to goe with Iesus where euer he went.

But for the incredible matter that they brought newes of, the weomen being esteemed to bee vessels somewhat frail, found no suche regarde as to bee credited among the Apostles, whom the Lord for suche consideracion suffered to be the slacker to belieue, that the assured trueth of his resurrection might by the moe euident prouffes and tokens bee confirmed. Therefore what the sayed weomen repoited of soodayne seeyng of the aungels, of the stone in a moment removed from the mouth of the sepulchre, seemed to the apostles and disciples to be some poynte of dotage suche as reigneth in weomen, because that this seere of woman kinde (hauiug the conceipte of their imaginacio somewhat infected and corrupte through the weakenesse of reason and of good iudgement in the,) do many tymes belieue themselves to see that they see not, & heare that they heare not. And although they did not belieue it to be a matter of trueth, that the weomen repoited, yet dyd they earnestly affirmyng of it, and standyng therein, thus muche awaile, that Petur arisyng from the place where he late, ran furth to the monument: and puttyng his head in, and lookyng afore hym, he fyndeth not the body, but the pieces of linen in whiche the body of Iesus had been wound bp, he seeth lyng there asidre in a place by themselves. And yet not so neyther did he belieue that the Lorde was arisen agayne from death to lyfe: (so deepe for greatfulnesse had there taken him, of the thynges which Iesus had sayed) butt awaye he went from the sepulchre meruayling with hymselfe what had befallen, and doubtyng whether any body had taken away the body out of the monument, and castyng many sundrie thynges in his mynde, by whom, or of what entent and purpose thatsame poynte had been dooen, that the body taken awaye, he sawe the linen pieces leaste behynde, as thynges lastely taken of from the body, which could not without some buisnesse haue been plucked of: and for that he sawe the same linen pieces not cast aboute at auenture here one and there one: but handsoinely layed bp in theyr place and ordre, the kercheise wherewith the head and face of Iesus had been couered, beeyng layed by it selfe aparte from the rest.

And beholde, two of them went thatsame day to a toune called Emaus, whiche was from Ierusalem about thier scoze furlonges, and they talked together of all these thynges that had happened. And it chaunced, that while they comuned together, and reasoned, Iesus himselfe dyd come nere and went with them. But theyr eyes wer holden, that

And these
moordes se
med vnto
them tresp
ned thynges
sc.

This steele
Petur. 36,

And departe
red woon.
dycyng in
himselfe. 36

The textu

The paraphraze of Erasmus vpon

they shoulde not knowe him. And he sayed vnto them: what manier of communications are these that ye haue one to an other, as ye walke, and are sad? And the one of the (whose name was Cleophas) answered and said vnto him: Art thou onely a straungier in Hierusalem, and hast not knowne the thynges whiche haue chaunced there in these dayes? He sayed vnto the: what thynges? And they sayed vnto him: of Ihesus of Nazareth which was a prophete: mightie in dede and woorde before God, and all the people: and howe the high priestes, and our reuelers deliuered him to bee condemned to death: and haue crucified him. But we trusted that it had been he which should haue redeemed Israel. And as touchyng all these thynges, so dayes euen the third day, that they wer doen. Yea, and certain woemen also of our companie made vs astounded, whiche came early vnto the sepulchre, and found not his body: and came sayyng, that they had seen a visio of Angells; whiche sayed that he was aliue. And certayne of them whiche wer with vs, wente to the sepulchre, and found it euen so as the woemen had sayed, but hym they sawe not.

Two of
them went
that same
daye to a
toun called
Emaus.

And so it befell, that euen the veray same daye, twoo of his disciples, vnto whom the newes had tofore been reported of the sepulchre of Iesus, howe it was found hoide without the body in it, (although there had no credence been geuen to they: woordes) the said two disciples leauyng the cite of Hierusalem wente vnto a toun called Emaus. This Emaus is distaunte from Hierusalem the mountenaunce of thre score furlonges (of whiche eight gooe to a myle, so that it was from Hierusalem to Emaus, seuen myles & one half myle after that rekenyng.) And in their goyng on the waye they talked together of many soondrie matiers, as men commonly vse to doe, namely whan any sorowe or pensifenesse is in they: hertes, for they wer men greatly dismaied and cast in heauinesse with the Lordes death, & wer euen now in a maner at the veray poynte of desperacion, and had cast awaye all hope. But as for their talkyng was altogether about Iesus and about all the thynges whiche they had seen, and whiche they had heard in these later dayes afore goyng. For they had borne a great loue towarde hym, as one that was a notable man and full of beneficiall goodnesse. And albeitt, that same gay royall hope of restoryng the kyngdome of Israel was out of they: myndes almost clene forgotten: yet had they a delite with mutuall talkyng the one with the other, to renewe the memorie of hym euen dead as he was. For they: myndes beeyng altogether vnquiete & troubled, a certain kynde of slumbyng (as ye would say) had creped vpo them, so that (as it wer in a slepe) they beare a loue towarde hym, whom they could not forget. At last as they wer deuysyng and telling betwene themselves many thynges of Iesus, and talkyng many matiers of him to and fro, the one to the other: behold he was euen personally present there with them that they talked of. For Iesus who tofore had promised that he would be in y: myddes betwene the, wheresoeuer he should fynde any two persons talkyng together of hym, did at that tyme euen after the corporall presence of his body also, shew the thing whiche in spirite he neuer ceaseth to doe. So that he ioyned himselfe in companie with them as a waifaryng manne, and offred hymselfe to kepe them companie on the waye, but it was in a likenesse to them vnknownen: not that he had any other body the veray same which he had before his death, but for that (because it pleased Iesus so to haue it,) they: iye sight had such an impediment, y: they could not knowe hym, though they sawe hym corporally. Happie is that companie and blissed of Goddes hande, as often as twoo persons haue none other talke, ne make none other serchyng out but of Iesus. Happie are they that euer they wer borne to whom Iesus bouchesalueth to ioyne himselfe as a mate or a companyon. And as the Lorde Iesus hath
a good

While thei
communed
together,
ic.

But they:
tyes were
holden, &c.

a good fanſie to bee preſent with ſuche as talke of hym: ſo dooeth Satan reioyce to bee preſent among them whiche uſe ſuche communicacions together among them, as may corrupte honeſt behauiour, as for example, of lecherie, of falſehood, of auengeyng, of pryde, of gaynes, and lucre, of the ſlaundre of the neighbour. But for becauſe theſe two men dyd ſo burne in the loue of Jeſus, that by reaſon of humayne frailtie they doubted of his promiſſes, the Lorde for a litle ſeaſon deceyving theyr eyesight ſercheth out what opinion they had of him: not for that any thyng was to him vnknown, but becauſe he would remedie theyr vnbeliefe, for the better confirming of our feith. He therfore ſayeth: what talke is all thiſſame that ye two haue betwene you, on the waye as ye goe, your countenance and moode ſhewyng all the whyle a ſorrowe and heauineſſe of herte: for euen this thyng alſo doeth commonly aſſwage ſorrowe, yf we may fortune to haue any bodye into whoſe lap we may poure out the thing that grieveth vs. Yea and this one propriete ſerthermore hath mans affection, that yf a thyng be to ones veray high contentacion and delite, he thynketh theſame to be vnknown to no man, and that euery bodye hath a ſpeciall care and regarde therof. Muche after the rate of this affection doeth the one of the diſciples aunſwer, whoſe name was Cleophas: It is (ſayeth he) a thyng veray well known to all men as many as inhabite or lyue at Hieruſalẽ: and ſeeyng that thou comelt out of that cite as well as we, how can it be poſſible, that thou alone (as it were ſome new come ſtraungier,) ſhouldeſt be ignorant of theſe thynges whiche haue been doen there nowe in theſe laſt dayes, and whiche no man alyue but he knoweth them? Then Jeſus, as one couetyng to learne, where in veray dede he was come to teache, aunſwered: What thynges are theſe ye ſpeake of? They playnly menyng good feith, vp and declare at large vnto Jeſus the ſumme of all the whole matier, as to a ſtraungier, and one that was ignorant of all that had been dooen: frankly makyng open confeſſion, howe ſer they were from hauyng as yet any opinion of Jeſus, wourthie for his wourthineſſe: and howe they had clene caſt awaye all hope in a manier of his aryſyng againe from death to lyfe. We were talking (ſay they) and tellyng the ſtozy of one Jeſus of Nazareth which was an excellent man, and a prophete, mightie both in woorde and dede, not onely afore God to whom he was veray dere beloued, but alſo among all the people vniuerſall, with whom he had by his miracles and doctryne, and benefites, purchaced and gotten moſte high autoritie. The high prieſtes and the rewlẽrs of our people purſued him to death, befoze the lieutenant, and in concluſion nailed him on the croſſe. Nowe we had conceiued a certayne maruaylous hope of hym, that he ſhould haue redeemed þ people of Iſrael, as men beyng vtterly in beliefe that he had been the Meſſias which was long agone promiſed by the prophetes. But his death which was both vndoubtedly true, and alſo full of open woꝛldely ſhame, hath taken awaye this hope from vs. Ye and there had no ſmall hope been put in our heades, that it would ſo come to paſſe, that he would after thre dayes haue returned agayne to lyfe: but whereas he was condemned, crucified, and buiꝛied: this veray preſent daye, is the thirde daye ſence all theſe thynges fortunẽd to bee doen, and yet doe not we ſee any whitte the more of aſſured hope, ſauiyng that certayne weome of the fraternitie of his diſciples, haue by the reportyng of certayne ſtraunge newes, ſuche as neuer was heard of, made vs yea more aſtonẽd then we were afore.

What manner of communicacions are theſe þ ye haue one to another?

Art thou onely a ſtraunger in Hieruſalem?

But we truſted that it had been he whiche ſhould haue redeemed Iſrael.

The paraphrase of Erasmus vpon

For where these same weomen went furth before sunrising to the Sepulchre, they saue playnly they founde not the body there, and affirme mozeouer that certayne Angels appered vnto them, & sayed that he is alyue. And whan no man gaue credite to theyr reposte, certayne of our company wente also to the graue to proue whether the sonde weomens tale had any trueth in it. And as concerning the graue selfe they found the matier to goe euen so as the weomen had made relation. For they found it open and emptie: the piéces of linen also, and the other thynges whiche the cozpse had cast of, they found within the graue layed by together in one of the corners. But as for hymselfe they found hym not any where at all.

The text.

¶ And he saied vnto theim: o foolles & slowe of herte to beleue all that the prophetes haue spoken. Dughte not Christe to haue suffred these thynges, and to entre into his glorie? And he began at Moses, and all the prophetes, and enterpryted vnto them in all scriptures whiche wer written of him. And they drewe nigh vnto the toun, whiche they went vnto. And he made as though he would haue gone fether. And they constrained him saying: abide with vs, for it draweth towards night, and the daye is ferre passed. And he went in to tary with theim.

O foolles and slowe of herte to beleue all that the prophetes haue spoken.

¶ Whan these two disciples had by this tale tellyng, simply declared howe greatly they wauered in theyr myndes, and howe litle hope they wer in of the Lordes promisses: than Iesus, in dede dooeth not yet suffre hymselfe to bee knowne, but lyke some one of Iesus disciples better enfourmed & enstructed in the matier, chydeth their dulnesse of capacitie, and rebuketh their vnbeliefe. O ye hard witted felowes (sayeth he) vnapt to bee taught to the vnderstanding of scriptures, and of an hard herte and slowe to beleue so many holy sayings of the prophetes, whiche they haue wryten of Christe. Why dooe these thynges now appere straunge vnto you, when they bee wrought and dooen already, seeyng that the prophesies of the prophetes dyd so manye hundred yeres past tell aforehande, that they should afterwarde bee dooen: why doe ye not conferre and compare theyr foretellynges with the thynges that haue now been wrought and executed: Doe not the scriptures, whiche haue by the inspiration of God been wrytten, teache howe that it so pleased the prouidence of God, that Christe should suffre these thynges whiche he had suffred, and should after such soze by an vncouth conueighaunce restore lyfe by meane of death, & should by meane of the crosse recouer his kyngdome, & through open shame of the worlde should entre into his glozy: This worlde hath it glozy, but it is neyther true glozy in dede, nor yet perpetuall to endure for euer. And suche persones as acquire and geat thesame, they geat it by bayn petigrewes, titles, rycheffe, bounteous geuyng, stately porte, ruffling in the worlde, yea and many tymes they geat it from men whether they will or no by extorte power. But Christe shall by ferre vnlyke wayes and meanes recouer & winne vnto him emong men, his owne glozye that he had before the creation of the worlde: because he will shewe vnto all mortall men, by what pathewaye they ought stoutely to breake a passage vnto true glozy that shall neuer dye.

Dught not Christe to haue suffred these thynges: &c.

And he began at Moses &c.

¶ Where Moses hath of this matier taught so many lessons, where the prophetes haue foretolde so many thinges: are ye yet still of so grosse a minde and vnderstanding, that ye looke for your Messias to be some captaine which shall vsurpe vnto hymselfe the kyngdome of the worlde, and entre the possession thereof

therof in charyottes, hoxses, elephautes, wildrales, armed hostes of men, in gunnes, crosse bowes, ingiens, fyre, swerde, and bloud: Dooe ye not yet fele the scripture to be spirituall, and the power of Messias not to consist in garri- sons or fortresses, by meanes of whiche þe princes of this worlde dooe either great into thir hādes, or els enlarge their tempozal kyngdomes, but contrarie: wyse to consist in vertue and power celestiaall:

So by dooe ye not rather serche & trye out the scriptures, whiche haue already foreshewed many thynges of Christe, and conferre thesame with those thin- ges whiche Christe foreshewed of hymselfe vnto his disciples, and the whiche haue come to effecte accor dyng as he had foreshewed thein: By that meanes it shall come to passe, that neither any thyng of all these matiers whiche haue of late befallen, shall seme vncouth or straunge: and of the thynges, which he promised should afterwarde come, there shall bee no matier that ye will conceiue mystruste of. After that the Lorde had with this littell fitte of chiding made thein moze earnest to geue better hede and eare to the matier, he declared vnto thein all the scriptures, whiche openly foreshewed that the thyng should so come to passe in Christe, whiche had now of late fortunēd: shewing that there did so many prophesies, figures, and effectes of thynges in facte cūning to passe, so iustely accorde in true together, that it must nedes bee on the one syde a token of a certain excedyng great dulnesse, not to espie and marke thesame, and on the other syde of notable mystrustefulnesse not to belieue it.

And all his procelle he begonne out of Moses and out of the Prophetes: and after that, gatheryng out of euerie booke of holy scripture some one poynt or other, whiche might bothe enforce the credite of the thynges that had tofore already happened, and also purchase credite afozehand to the thynges whiche were afterwarde to come. And all these places of scripture did he in suche sorte conferre one with an other, that the matier appered clere and euidēt. Happie wer they that euer they wer bozne, who wer thought worthe to heare that heauēly teacher with liuely voice expounyng thesame thynges at large, whiche he had afoze caused to bee wyrtē by the prophetes hauyng the instincte of his owne holy spirite. ¶ (because I am not sufficient to recite all) will mak e relaciō but of a certain noumbe of places gathered out of that same blisfed talkyng of Christe with the said twoo disciples.

Whiche places would God that the Jewes would at leste wyse euen now at last geue eare vnto: and would leaue lookyng for any other Messias, and would with earnest zele and affection embrace this man Iesus who is geuen to the worlde an onely saluour and redeemer: whereby they might bee saued, and might bee made free, if not from the emper of Cesar, yet at leste- wyse (whiche is a moze blissefull thyng) from the tyrannie of the deuill: & that they might with their captaine Christe atteigne the kyngdome, not of this worlde whiche is fraill and transytozie, but of heauen, whiche knoweth none ende. As for Moses (saied he) the Jewes dooe in manier no lesse then wurship as a certain God, because he conducted and brought the people of Israell out of Egypte, and deliuered vnto thein in deserte a lawe through the obseruyng and keepyng wherof they should atteigne deliuerance & safegarde, and should come to a lāde flowyng in honey & mylke. But this same Moses, what other thyng was he, but a certain shadowe of Christe to come: for he was not the soogne of God, but the seruauant: no: he did not in veray true dede deliuer the

And euer-
pieted in all
the scriptu-
res whiche
were writtē
of hym.

The paraphrase of Erasmus vpon

people, seying that they wer after ward in bondage vnder the kyng of Babylon: no: he was not vtterly without synne: no no: neuer entred in his owne persone into the lande, vnto the whiche he was a guide and captaine to the people. And in case he had entred, it had been no great matier, seying that there bee idolatres enhabityng in the selfe same lande euen at this present daye. All thesethynges beeyng vnderstanded after the fleshe, dooe containe no great matier in them.

But Christe is that same true and right Moses, who by his owne propre power dooeth deliuer, not the Hebrewes onely, but also all the vniuersall nations of the worlde, as many as do put theyr affiaunce in him: all suche doeth he deliuer from the vengeaunce and stroke of God: he deliuereth them from the tyrannie of the deuill: he deliuereth them from the derkenesse of errours: he deliuereth them from the abominable bondage of synnes: and whan he hath first clensted them w his owne blood, he byngeth them forth into y freedom of the spirite, beyng to them a perpetuall guyde and compaignion also, vntill he byng them through and past all the daungiers of this present lyfe, vnto that same heauenly lande aboue, plenteously flowyng and rennyng ouer with all kyndes of blisse and felicitie. He is y true Moses, who made a lawe ghostly and euangelicall: whiche lawe shoulde not teache a cor:porall righteousnesse through ceremonies and sacrifices of bestes, but shoulde geue true and perfect righteousnesse through feith and charitie. And that suche an one shoulde spring vp, Moses himselfe foresaied. For thus speaketh he in y Deuteronomie.

Deut. xviii. c. * The Lorde thy God shall reise vp vnto thee a Prophete of thyne owne nation, and of thyne owne brethren, as he hath dooen me: hym shalt thou heare. And forthwith euen in the same Deuteronomie, the Lorde confirmeth y promise of Moses, saying.

Deut. xviii d. I shall reise vp vnto them a prophete out of the myddes of their brethren, lyke vnto thee, and I shall put my woordes in his mouth, and he shall speake vnto them all the woordes y I shall comaunde and enioyne hym to speke. Ye haue here the prophecie of Moses: nowe compare the thyng with the prophecie. There spring vp none after Moses, whiche hath by any meanes eaguallly matched hym in authoritie, sauyng onely Iesus Christ, who hath in suche wise resembled Moses, that he euerie waie f re passed Moses.

He was the maker of a newe testamente, but the same testamente for euer to endure. And this testamente hath he consecrated, not with the blood of a calfe, but with his own blood. He was the maker of a newe lawe, but it was suche a lawe, as shoulde byng present helth. Moses was but the minstre and seruant of God: but this Christe was his soonne, and came down from heauen, and taught those thynges whiche he sawe aboue with his father, as one hauyng within hymselfe a perpetuall vncestaunt power to dooe whatsoever his wille is. Moses vpon the mountaine talked with God in a cloude: Christe hath proceeded and come forth from the brightnesse of his father. Moses taught and deliuered the shadowes of thynges: Christe taught and gaue the trueth. Moses did in suche sorte make intercession for the synnes of the people, that hymselfe had nede of an other mediator for his owne offences: Christe beeyng clere from all synne, pouged and clensted the synnes of all ages a tymes as well past as to come. Moses fasted fowertie daies: Christe dyd the same, so that one might at lest to yse by that token knowe him to bee the secounde Moses.

ses Moses brought the lawe first down from the mountaine: Christe on the mountaine taught the perfectionyng of the lawe, whan he pronounced those straunge beatitudes neuer afore heard of. He taught often tymes also in the temple, whiche is sette in the mounte Sio, whiche thyng was dooen accordyng to the prophecie of Esai, that saith:

mat. b. and,
Luke. vi.

Esai. ii. a

* The lawe shall come out of Sion, and the worde of the Lorde from Hierusalem. But at what tyme the lawe of Moses was made and geuen: all thynges wer wholly replete with terrours, for to snibbe & hamper the hardenelle of herte that reigned in the people: Christe came mylde and amiable rather then terrible, conuincyng theim with reason, prouokynge theim with benefites, allurynge theim with mekenesse, offreeyng hymselfe to all men, and readie for eueryman to geue theim health, and ouercummyng theim with pacient suffreance. And suche maner an one, had the holy sayinges of the Prophetes aforepromised that he should bee. For ye haue read what Esai hath wryten.

Esai. xlii.

* I haue geuen hym my spirite, that he maie shewe forth iudgemente and equitie among the Gentiles. He shall not bee an out cryer, nor lifte vp his voice, his voice shall not bee heard in the stretes. And a bruised reede shall he not breake, & the smokynge flaxe shall he not quenche: but faithfully and truly shall he geue iudgement, not bee pensif nor careful, that he maye restore righteousnesse vnto the earth, and the Gentiles also shall kepe his lawes. Again, the same Esai in a certain other place maketh Messias speakyng in this maner:

Esai. lxi.

* The spirite of the Lorde God is vpon me, for the Lorde hath enoynted me, and hath sent me to preache good tydynges vnto the pooze, that I myght bynde vp the wounded hertes, that I might preache deliuerance vnto the captiue, and open the prieson to theim that are bounde: that I myght declare the acceptable yere of the Lorde, and the daye of vengeance of our God, that I myght coumforte all theim that are in heauynesse, that I myght geue strenght of herte vnto theim that mourne in Sion, that I myght geue, I saie, beautie in the stede of ashes, ioyfull oyncemente for syghyng, pleasaunt raymente for an heauie mynde: Ye haue heard what maner one the prophecie promised that he shoulde bee, now rekon in your myndes whether he came not euen suche an one as he was promised. What sexe, what age, what state high or lowe, did he remoue or putte of from his beneficiall goodnesse: not children, not women, not Publicanes, not synners, not harlottes. What kynde of disease did he crye fye vpon or turne his face from: not leprose, not men possessed with deuils, not persones possessed with bloudie fluxes, not folkes disfrased with the pallie. What could bee moze meke or lentill then this saying whiche ye haue heard spoken of his owne mouth: * Come vnto me all ye that labour and are laden, and I shall refreache you: for my yoke is swete and my burden is light: lerne ye of me, that I am meke and lowe in herte, and ye shall fynde reaste vnto your soules. What mother hath euer so loued, so suffred, and so cherished hir children as he did his disciples. Besydes all this, the lawe of Moses neither was geuen to all peoples, nor to all ages: Christes lawe lyke as it is geue vnto all naciōs, so shall it in no age ne tyme be chaūged vntill the ende of the worlde. And considre ye in this behalfe also how all pointes dooe iustly agree one with an other. First and for mooste how clerely and plainly Hieremie did prophecie vnto you afore, that the circumcision of the bodye shall ceasse together with the sleaghyng of beastes

Mat. xi. b,

The paraphrase of Erasmus vpon

in sacrifice, the solemnising of Sabbathes, the obseruation of daies, the difference of meates, the fastes, the bowes, and the residue of ceremonies, whiche wer for a season for this purpose geuen, that they myght bee vnto the Jewes as figures of thynges spirituall. † Blough your lande (saith he) and so we not among the thornes. Be ye circumcised in the Lorde, and take ye awaye the foreskynne of your hertes, all ye of Iuda, and all the inhabitauntes of Hierusalem. Againe in a certain other place the same prophete saith: † Beholde the daies shall come (saith the Lorde) and I shall make a newe league and couenaunte to the house of Israel, & to the house of Iuda: not after the tenour of the couenaunte whiche I couenaunted with your fathers: and forthwith he addeth a manifest difference betwene that same lawe beeyng rough and vnpossible for any man to beare: (whiche was not without good cause wyrtten in stones, whiche stones did by their hardnesse represente the hardnesse of the Jewes hertes:) and betwene the lawe euangelicall, by meane wherof innocencie is freely offred through faith. † This shall bee the couenaunte (saith he) whiche I wyll make with the house of Israel after those daies (saith the Lorde.) I shall plante my lawe in the inward partes of the, and in their hertes will I wyrtte the same. And forthwith teacheth he that the shadowes also of the lawe shall cease as soone as the lighte of the trueth is shewed forth:

* And from then forth shall no man teache his neighbour, nor his brother, saying: knowe thou the Lorde. For all people shall knowe me from the leste of them to the mooste (saith the Lorde) for I shall haue mercie on their iniquitie, and I shall neuer remembre their synnes any moze. And do not ye remembre howe Christe spake and did all thynges agreable herunto, whan he was yet liuyng: Did he not manifestly denounce and geue warnyng of an ende of the lawe, whan he saied: * The lawe and the prophetes reigned vntill Iohn: The Jewes worshipped God and praied vnto him in the cite of Hierusalem. But what saied Iesus to the Samaritane woman: * The houre shall come and it is nowe already present whan ye shall neither in this mountaine, nor yet at Hierusalem worship the father, but in spirite shall they worship hym.

Did he not secretly without making any wordes, begynne to abrogate the lawe, whan he healed on the Sabbathes, the Pharisees in baine roaryng against hym: whan he spake in the defence and maintenaunce of his disciples against the slaunderous querelyng of the saied Pharisees at what tyme his disciples plucked the eares of wheate in the corne fiede on the sabbath daye: whan he plaied the aduocate for the same his disciples in a seemleable querelle picked against them by the same Pharisees for that they did not kepe theyr solemn faste: But a great dele moze, at what tyme he healed the lepre without any ceremonies, and (whiche thyng the lawe forbiddeth) touched one with his handes after he was condemned of the lepre by the priestes: and at what tyme he did without any remedie of the lawe for geue synnes vnto the man possessed with the pailsey: to the woman synner that rushed into the Pharisees house vnbidden, whyle they wer at dincr, and to many moe besydes these. For the lawe had commaunded burnt offerynges to bee sacrificed for their synnes, and that any offence committed, should bee purged and clensed with certain sacrifices and oblations appoynted by name. But Christe beeyng a newe refozger of the olde lawe, in stede of burnt offeryng, did substitute charitie. There be (saith he)

the Gospell of S. Luke. Cap.xxiiij. Fol.clxxvij.

he many synnes forgiven him, because he hath loved muche. He substituted feith in steede of sacrifice at an other tyme also, when he saied: O soonne have thou a sure feith and truste, thy synnes are forgiven thee. Yea, & yet more manifestly also at a certain other season did he shewe vnto you a diuersitie of bothe lawes, the newe, and the olde: forbidding diuorice, whiche the lawe of Moses had by permission graunted: also when he forbidded swearing, whiche the former lawe of Moses had not forbidden: also when he commaunded to loue the enemyes, whereas the olde lawe did permitte bothe to hate the enemye, and also to be auenged on hym for any trespase. Did he not once for altogether abrogate and take awaie all autoritie from the priestes, the Scribes, and the Pharisees, in that they did yet still holde the grosse lettre of the lawe fast in their teeth: * Let them alone (saied he) they are blind and guydes of the blynd. And had not the Prophetes foreshewed this thyng also, that thynges carnall should in tyme cummyng geue place to thynges spirituall: Dooe ye not remembre what Daniel the Prophete dooeth wyte:

math. xix. a
mar. c. a

Leuit. xxi. d
Deut. v. f
mar. v. g

math. xv. b

Daniel. ix. f

* That peruariacion (saied he) maye bee at the vtremoste, and that synne maie haue an ende, and iniquitie maie bee wypped cleane awaie, and euerlastyng righteousnesse maie bee brought in, and that the vision and the prophecie maie bee fulfilled, and the holy of holies maie bee enoynted. When ye heare that the prophesies are consummate and brought to their perfecte effecte: verailly ye dooe nowe vnderstande, that suchethynges as are alreadye past and dooen, ought not any longer to bee looked for, as if they wer still to come: and when ye heare eternall righteousnesse, ye vnderstande that the righteousnesse of the lawe, whiche was to endure but for a whyle, is nowe abolished.

When ye heare that Messias is to bee enoynted, who is the holy of all holies, and he alone that maketh all thynges holy, forsooth ye vnderstande, that corporall enoyntyng must cease, and þe priestehood of the lawe together with the oblations and sacrifices of thesame to bee abrogated. For Iesus was neuer enoynted with thatsame holy oyncemente, whiche the lawe did veraiusulouly teache for to make, threatnyng death vnto those persones, whosoever had countrefaicted or practysed the lyke confectio, or had applied thesame vnto any secular bles. For the enoyntyng of the bodye maketh nothyng at all to the effecte or purpose of the priestes, but that it was a signe of the spirituall enoyntyng wherby Christ was enoynted: acco:dyng as I recited erewhyle out of the prophecie:

* The spirite of God is vpon me, for the Lorde hath enoynted me. Wherunto the psalmiste Dauid acco:deeth speakyng of Messias:

Isai. lxi. a

* Therefore the God thy God hath enoynted thee with the oyle of gladnesse aboue all thy copiers. What þe prophete promised, ye sawe perfourmed, when Iesus was baptised in fluine Iordane. For the holy gho:ste came in a visibler lykenesse, and lighted on the toppe of his head, and the voice of the father was heard, who had enoynted his soonne with the oyle of gladnesse, aboue þe Prophetes and Patriarkes, yea and aboue all mortall creatures, whiche either in tyme past haue been, or nowe at this present bee, or hereafter shal bee. This heavenly and spirituall enoyntyng hath sette an ende to the priestehood of Moses institutyng, whiche thyng Daniel dooeth forthwith clerely bryng in, sayng:

Isai. xliii. b

math. iii. d

mar. i. b

Luke. iii. d

John. i. b

Daniel. ix. f

* And in the middes of the weke, hostes and sacrifice shal faill. Neither any other thyng it was that God ment, speakyng by Esai, as one whose stomake

Isa. iii. arose

The paraphrase of Erasmus vpon

arose and stood against their corporall sacrifices of beastes.

Luke. xix. f. **+** What care I for þ multitude of your killyng of sacrifices (saith þ Lord:) I am full. The burnt sacrifices of wethers, and the greace of fatte beastes, & the bloud of calves, and lambes, and goates, I wil none of. Now ferthermoze Daniel, did he not manifestely foreshewe the destruccion and throwyng down of the cite of Hierusalem together with the Temple thereof: And dyd not Chyriste prophete the same vnto his disciples, with wepyng eyes lamentyng and bewaillyng the wofull case and extremitie of the same cite and people: for it grieved God already beeyng as he is spirituall, and made hym wepe to enshabite a temple made and built vp with the handes of man: He was nothyng delited with the offreynges of beastes slain in sacrifice: He founde a mysse and a lacke of an other cite, on whiche that same name Hierusalem might truly light: he missed and wanted an other temple mete for hym to dwelle in, builded of hymselfe, consecrated and halloiwed with his owne spirite: other sacrifices and oblacions, an other nation circumeised in herte, on whom the name of Israell might truly agre. Nowe is there nothing of perpetual continuance, that maie bee seene with bodily eyes: thynges that are not seene are euerlasting, and therefore mete and seemely for God, who is eternitie selfe neuer to haue end. But yet these shadowes of thynges visibill wer geuen for a tyme to the grosse and vntrained people, to the ende they might one daie in processe of tyme by these fyrst introduccions, growe and proceede forwarde to thynges of the mynde. But Iesus whose stomake stood muche against aswel the cite, as also the temple, and the nation, and the sacrifices of the olde lawe, dooeth by the Prophetes declare euidentely enough what manier thynges he wished from thensforth to haue in stede of these others nowe reherced. Haue ye not read what Esai wrote of the heauenly Hierusalem?

Esai. l. g. **+** Thou shalt (saith he) from thensforth bee called the cite of the righteous man, the feithfull cite. Sion shall bee redeemed in iudgemente, and they shall bying hir home again, in righteousnesse. Ye heare a newe buildyng of the cite whiche is the churche or congregacion built vp of liuyng stones, the corner stone wherof, and the foundation wherof is veray Chyriste himselfe.

psal. cxviii. f. **+** And this is the stone whom the prophete of the mystical psalme did signifie, where it saith: * The stone whiche the builders refused & cast asyde, the same is made to bee the head stone of the corner.

psal. cxviii. f. **+** And ye haue heard Chyriste hymselfe obiectyng the testimonie of this scripture vnto the Phariseis, who attempted and did the best they coulde to cast asyde the stone whiche God had chose. For a and of this same stone an other Prophete also maketh mention: * I shall laie in the foundation of Sion a stone, appointed and tryed, a corner stone, a stone of pryncipe, founded in the foundation. And did not the tune of Chyristes wordes when he liued agree with the wordes of this Prophete, at what tyme he propounded a parable of an house builded vpon a soude rocke of stone, whiche house no violente blaste or rage of wyndes or waters coulde bee hable to plucke out of his place: wherin verayly he signified hymselfe to bee the foundation of the churche, against who no not þ gates of helle are hable to preuaill, as he did one daie freely promise vnto his disciple Peter. Salomō builded a temple at Hierusalem, accordyng to the appointement and ordeinaunce of Moses. But lyke as he beeyng a peacefull kyng did beare the image and figure of Messias, who restored a perpetuall pryncipe and

atonement

atonement for euer betwene God and man: so the saied Temple beinge builde
 bp with mannes labour, continued the figure of the Temple, wherof Christe
 hymselfe was the builder and cheif workeman, as the lord many yeres ago
 spake by his Prophete Nathan vnto Dauid, as ye reade in the secounde booke ^{ii. kynges,}
 of the kynges: * Thou shalt not bee he, that shalt builde me an house to dwell ^{vii. b.}
 in, but I shall reise thy sede after thee, whiche shall come forth of thy wombe,
 he shall builde bp an house to my name, and I shall establishe his throne euen
 for euer and euer. And veraily that the wordes whiche were spoken by þe saied
 Prophete, doe not agre to be spoken of Salomō: euen this pointe (though
 there werenothynge els) doeth plainly proue and couince, because in Salo-
 mons throne euen now at this present daie there sitte straunge bozne aliens, &
 all the whole people of the Jewes shall shortly bee disperpled and scattred a-
 brode into all nations of the worlde.

The saied house whiche Salomon built in Hierusalem, was a buisie thyng,
 with slaughter of beastes, with fumigacions, with washynges, and veraye
 troublous with perfumes. But this house whiche Christe hath builded, is
 made acceptable through faith inuisible, and this house knoweth no ende.

For the Prophete in the same place afore alleged speaketh in this maner:

* And faithfull shall thy house bee, and thy kyngdome euen for euer, before
 my face, and thy throne or seate shall bee firmly established for euer.

These promises are the vaine of the worlde, and the moste full of lyes, yf
 they be taken (accordyng as the lettre remeth) to cōcerne Salomō, or Dauid
 either. For Dauid, he deadly soiled his kyngdome with aduoutrie coupled
 with murdre: and Salomō was through the carnall loue of women plucked
 awaie from God, and drawen euen vnto idolatrie.

Consider ye now, in what sorte the wordes of Nathan doe agree with the
 wordes of Esai: * Thou shalt (saith Esai) be called the citie of the righteous
 man, and the faithfull citie. And of all men that euer were, there hath been
 none besides onely Christe alone, who myght bee called purely righteous, not
 only free from all corrupcion or infectio. of synne, but also suche an one, that
 by and through hym, all men are iustified and made righteous. And what
 doeth Christe require of his seruantes, but faith.

And for the same consideracion did he call his church, whiche can not skil of the
 workes of the lawe, the faithfull citie, wholly altogether straighynge and
 trustyng on hym alone. Whā ye heare that this citie shall be redemed in iudge-
 mente, ye see the confidence and trustyng on the ceremonies of the lawe to bee
 taken awaie. For God iudgeth not man of his workes, but of his faieith, not
 of meate or drynke, not of the garmente, or of solitarie quietelyuyng, but of
 godlynesse of mynde. And the iudgemente is this: that suche persones as shall
 beleue in Christe, shall through the death of the same Christe, who suffred
 peines and tormentes for all creatures, bee redemed from their synnes, and
 shall bee iustified through his righteousness, if they folowe & goe the steppes
 of their head and captaine. Ye heare now and knowe the spirituall citie & tēple,
 whiche can not bee shewed ne pointetd vnto with mennes synners, as neither
 the kyng and workeman selfe can bee pointetd vnto, accordyng to þe lesson here
 folowynge whiche hymselfe taught, whan he was here linyng: whā they shall
 saie: Beholde here is Christe, beholde yonder he is: beleue ye theim not. The
 Jewes glorie in the mounte of Sion, whiche beareth the temple: But after

The paraphrase of Erasmus vpon

Mat. xlii. b
Luke. xlii. c
Esa. li. a
psal. cxxviii.
Luk. xix. g
xli.
iii. kyng. ix. b,
Esa. li. a,
John. viii. d
Esa. cxi. a
Isa. xlv.
John. x. c,
 this there shall be a ghostely Sion bearyng vp the myndes and soules of the
 that beleue, from þe courtous desier of thynges earthly, to the studie of thynges
 celestiall, of whiche the Prophete Esai prophesied vnto you, saying: * And
 there shall bee in the last daies an hill prepared, þe house of the lord, in þe toppe of
 mountaines, & it shall bee lifted vp aboue all hilles. And al nations shall flowe
 vnto him, there shall many peoples goe, and shall saie: Come ye, leat vs clyme
 vp to the mountaine of the lord, and to the house of the God of Iacob, and he
 shall teache vs his waies, and we shall walke in his pathes: for forth of
 Sion shall the lawe come, and the woorde of the lord, forth of Hierusalem.
 Dauid also dooeth oft tymes make mencion of this spirituall mounte: They
 that truste in the lord as the mounte of Sion, shall not beemoued for euer,
 whiche dwelleth in Hierusalem. And of this materiall temple, of whiche the
 Jewes are now proude, howe it shall shortly bee cast downe, euen Christe
 also prophesied. Your house (saith he) shall bee leaft deserte & waste vnto you.
 And that the selfesame thyng should euen so come to passe, God had before þe
 tymethreatened vnto Salomon, as ye reade in the third booke of the kynges:
 * And þe temple whiche I haue poincted & marked out to my name, I shall cast
 out from my sight, and Israel shall bee into a prouerbe and into a common tal-
 kyng stocke to all peoples, and this house shall bee into an example. Euerie
 bodye that passeth by it shall bee astounded for woondres, and shall hisse at it,
 and shall saie: wherefore hath the lord thus doen to thissame lande and to
 thissame house? And they shall aunswere: Because they haue forsaken the lord
 their God. For this is thatsame house, the prouoker, with whom God dooeth
 by his Prophetes so often tymes chide and bzalle, and whiche so ferre forth
 fell fro their god, that his only sonne they hoighced vp and nailed on the crosse,
 yea and moreouer in steede of a people carnall and stiffe-necked, the Prophete
 doeth promise a people peaceable, & obedient euen vnto death. For in maner
 folowynge dooeth Esai speake: * and they shall forge their swordes into plough
 shares, & their speares into sithes and sickles. One nation shall not lifte vp the
 sweorde against an other nation, neither shall they any farther forth bee ex-
 cited to fightyng in battaill. Ye house of Iacob, come ye, and leat vs walke in
 the light of our God. Are not these wordes consonant and agreeable to the
 wordes of Christe in whiche he promised, that he would of the beaie stones
 reise vp chiddren vnto Abraham: and whan he called himselfe the lyght of the
 worlde, whom whoso folowed shoulde not walke in derkenesse: whan he
 cast at them this saying of the Prophete Esai?
 * This people honoureth me with their lippes, but their herte is ferre from
 me: And as for a newe people he promyseth vnto hymselfe by the prophete
 Oseas, a people not makynge bauntes and bragges of their wrokes, but
 acknowelagynge the mercie of God. * And it shall bee in a place, where it shall
 bee saied vnto the: Ye are none of my people: it shall bee saied vnto them, þe chil-
 dren of the liuyng God: And againe: And I shall haue mercie on þe same people,
 whiche was destitute of mercie: signifyinge the people of the Gentiles, who
 wheras it hath hitherto serued idoles shall shortly receiue the doctrine of the
 gospell, whiche the Jewes hath refused and forsake, of whom the Psalmiste
 Dauid also hath prophesied tofoze: + A people, whom I knewe not, hath ser-
 ued me, in hearyng of þe eare hath it obied me. Did not the wordes of Christ
 agree with this prophesie, whan he saied: I haue other shepe too, whiche are
 not

not of this folde, eue theim also must I nedes byng home. For south þ priest-
hood and the kyngdome restored and made newe again, doeth make al thyn-
ges newe. And as for a newe prieste the holy writte of the Prophetes had pro-
mised aforehande. For the mysticall psalme renneth in maner and forme folo-
wyng : * The Lorde hath swozne and it shall not forthynke hym : thou art a
prieste for euer more after þ ordie of Melchisedec. Melchisedec beeyng bothe a psalm. cix. a
prieste & a kyng, the prieste of the highest God (for he was not instituted by
thelawe,) and the kyng of Salem, (that is to saie, the kyng of peace) signified
Christ, who neither hath had begynning ne neuer shall haue endyng. This same
Christe, not through the bloud of calves or of goates, but through his owne
bloud entreth into the high holy place, to make intercession for the synnes of
all the whole worlde. And this sacrifice he executed in the altare of the crosse
offreyng hymselfe a moste pure sacrifice vnto God the father. Suche a prieste
certes had God long agon promised vnto Iehias whan he was readie to dye.
* I shall (saith he) reise vp vnto my selfe a feithfull prieste, who shall dooe after
myne own herte, and after myne own mynde, and I shall bulde vp vnto hym,
a feithfull house, and he shall walke before myne enoynted people all daies for
euer. And verailly this is euen the veraisame thing which Christe hymselfe hath
promised vnto you: I am with you euen vntill the consumacion of þ worlde. ma. xxiii. a
* Now in stede of the bloudie slaughter of beastes which the priestes of Mo-
ses lawe did vse, what kynde of sacrifice shall succede, the prophete hath not
least vnspoken. For the psalmiste by inspiration saith thus: Sacrifice thou
vnto God, the sacrifice of laude, and paie thy bowes vnto the highest: calle on
me in the daie of tribulation, and I will, Desiuer thee, and thou shalt glorifie
me. And again in the same place, Whoso offreth me thanks and praise, psalm. cxlii.
honoureth me, and to hym that ordynerh his conuersacion right, will I
shewe the saluation of God. And in an other place: Sacrifice ye the sa-
crifice of righteousnesse, and truste ye in the Lorde. Ye haue here now
heard a thre fold maner of sacrifice, that is to wete, the sacrifice of pray-
ers or bowes, (whereof Christe hath thus taught you:

Whosoever ye shall aske my father in my name, he will geue it vnto
you:) the sacrifice of laude and praise, (whiche it is euident enough
that he solemnely executed and accomplished, many tymes renderyng thanks
vnto his father:) and the sacrifice of righteousnesse, whiche geueth and per-
soumeth the strength and power of lyfe to the innocent, and the seruente at-
tendaunce of charitie towarde the nedie. And of this righteousnesse dyd he in
propre persone shewe vnto you a perfecte example, spendyng his own soule
and lyfe for his shepe, beeyng founde onely and alone among men, in whom no
fraude ne guyle was. He taught this thing also out of the prophetes wordes.
saying thus: Goe ye, and learne what these wordes of the prophete dooe
mene. Mercie will I haue, and not sacrifice: In the spirituall temple than, un-
der the moste highest prieste Christe, there shall not now bee geuen distribution
of rawe meate out of the fleashe of calves, of goates, or of shepe: but of þ pre-
cious bodye and bloud of Iesus Christe, whiche he hath once for all offered, to
thende that it maie at tymes, bee spirituallly taken of his enoynted, renewyng
vnto theimselfes after a certain maner, the death of their head a kyng by that
thankfull commemoracion. For south this is the hoste, whiche shall shortly be
offred all the worlde ouer by the priestes, whom God hath enoynted: of which
sacrifice

The paraphrase of Erasmus vpon

Malach. i. c. sacrifice Malachias spoke afore in the spirite of Prophecie: I haue no wyll
in you (saith the Lorde of hostes,) and gyfte will I none take of your hande.
For from the arisyng of the sunne, vnto the goyng dooone, my name is great
in all nations, and in euerye place there is sacrificed and offered vnto me a cleane
oblation. And this was it, whiche was foretold to Hely the priesste also, that
it should so come to passe, that whosoever should come into the newe temple,
should saie: Let me goe, I beseeche thre, to one syde of the priesthood, that I
maie eate a morsel. This is the same sacrifice which Christ in euer supper gaue
vnto his disciples, puttyng forth breade vnto them, whiche he saied to be his
bodye, & geuyng them the cuppe, whiche he saied to be the cuppe of his blood,
by whiche his blood he consecrated vnto them a newe testamente, that is to
saie, a bande and league of frendship neuer to dye ne decay. All these thinges if
ye twoo haue not seen on your owne parties, yet at lesse wyse ye might haue
heard it of his twelue speciall Apostles, by meane of whom he hath willed all
that hath been wrought and dooen, to come to the knowelage of al creatures.
Lyke as Christe cummyng from heauen, hath turned all carnall thynges into
ghostly, the cite, the temple, the priesthood, the sacrifices: so would he also his
kyngdome to be newe. And for the same cause did he muche vnto calle it the
kyngdome of heauen, because ye should not looke for any suche maner thyng
as ye see many in the kyngdome of the worlde. For although he wer the Lord
of all, yea euen befoze he came downe into the yearth: yet was there a ghostly
kyngdome, whiche because he would recover vnto his father, he became obe-
dient to the same, vnto the death of the crosse. For by that meanes hath he ouer-
comed and vanquished his aduersarie: that waie hath he deliuered his people
and made them free: by that meanes hath he recovered, enlarged, & established
his kyngdome vnto his father. And in dede y^e Prophecie promised Messias by
the title of a kyng and a captaine: but he assigneth a double cummyng of him:
the former (whiche your selves haue seen) humble and peaceable. For he came
to heale, and not to strieke in the waie of vengeance. But he shall come in the
ende of the worlde with maiestie, garded and encounpated round about with
many thousandes of Angels, to iudge the quicke and dead.
And now in this tyme, because he hath come lowe and mylde, many haue take
staundze of conscience, in so muche that euen those same welte also, (whom he
had out of all the compaignie specially chosen out as moste feithfull & trustie
vnto hym,) beeyng stricken in a drede, haue fled euerie man his waie for fear,
yea and one hath reneagued hym too, sayyng: that he neuer knewe hym. But if
ye would diligetely compare the wytyng of the Prophetes with the thynges
whiche ye haue seen wrought & dooen, there should bee no cause why ye should
bee offended or staundzed: but there is cause why ye should acknowelage hym,
who came suche an one as he was promised to come. Consider ye what Zacha-
rie saith: Beholde, thy kyng shall come vnto the righteous, and a saluour,
beeyng hymselfe in fourme of a poore man, mountyng vpon an asse, and vpon
a colt the foale of a she asse. He that so came, came not to make battaile, but to
destruie the battailes of the worlde whiche are made and kept vnder Satans
banners. For the Prophecie byngeth in by and by after: * And I shall scat-
ter soondrie waies abrode, the carte from Ephraim, and the horse from Iherusa-
lem, and the bowe of battaill shall bee destrued, and he shall speake peace to the
nations, and his power shall bee from sea to sea.

Ye sawe hym entre the cite of Hierusalem with this pompe, partely to mocke the kyngdomes of this worlde, and partely because he woulde putte you in good remembraunce of the prophetic: And now marke ye well this poynte, Esa. ix. c whether Esa did promise hym of any other sorte. For euerye violente takyng of booties with forceable ruffleyng, and garmete embrewed with bloud, shal bee for burnyng, and þ meate of fyre. For a litel one is bozne to vs, a soone is geuen to vs, a princely power is sette vpon his shoulder, and his name shal bee called the meruailous, a Counsaillour, the God of strength, the father of the worlde to come, the Prince of peace: his emper shall be multiplied, and there shal be no ende of peace: he shall sitte vpon the seate of Dauid, and vpon his kyngdome that he maie conferue the same, and make it strong in iudgemēt and righteousnesse. Whan ye heare a kyngdome and princely power sette vpon his shoulder: dooe ye not manifestely heare the kyngdome of the crosse, which crosse Christe did beare to banquish the powers of the aier: whan ye heare, þ prince of peace, forsoth ye vnderstande a kyng alluryng with benefites and not cō: pelling with violence ne with feare: whan ye heare the father of the worlde to come, ye see one muche vnyke to the princes of this worlde. Neither dooeth he describe hym a man of any other sorte, where he speaketh of him in a certain other place. And he shall strike with the rodde of his mouth, and with the spi: Esa. xi. a rite of his lippes shall he sleagh the wicked: and righteousnesse, shal bee þ girdle of his loignes, and feith the belt of his reines. The woulfe shal dwell with the lambe, the leoparde shal lye down hard by with the goate, and all the reste that foloweth muche dissonant and contrarious from the armour and battailles of worldely princes. Nowe herken ye, what hymselfe saith of hymselfe in the mysticall psalme of Dauid. As for I, am constituted of him a kyng vpon Sio his holy hille, preachyng the pcepte of him: did he not in these woordes manifestely expresse the kyngdome of the woorde euengelicall? Certes this is þ sweorde, whereof an other psalme maketh mention. See thou girt with thy Psal. xlii. a sweorde vpon thy thighe o thou most mightiest: with thy beautie and fairnesse entende thou, prosperously procede and reigne thou, for thy verttie, and mekenesse, and righteousnesse. And who hath heard that a kyng hath in the beautie of his bodye prosperously gon forwarde, or els to haue gotten hymselfe a kyngdome with mekenesse? But this was the grace of the woorde of God, by whiche ye haue seen Iesus allure and drawe vnto hym great multitudes of people: this was the trueth against which þ Pharisees did so many times in vaine attēpte to wasle and strue. This maner a sweorde it was, whiche he at the tyme whan he should dye, aduertised his Apostles to great thein, of whiche he had afore also spoken, allegeyng that he was not come into the yearth to send peace, Mat. x. a but the sweorde. Suche lyke ones also are the arowes of the mightie beeyng sharp, with which he gozeth the inordinate lustes and desires of men, with the whiche he killeth the couetous man, and reisseth the Beneficiall bounteous mā, with the whiche he sleagheth the idolatre, and reisseth vp the professour of euā: gelicall godlynesse, with whiche he killeth the fierce man and the man of vengeance, and reisseth vp the meke and merciful: with whiche he ouerthroweth the proude man, and setteth vp the humble. Wylle ye vnderstāde þ kyngdome, what sorte and nature it is of? See ye what maner ministres and enlargers of his dominion and iurisdiction he chose out for the nons: poor felowes me: of lowe degree, men of no learnyng ne knowelage, but euen of the bare mother witte,

The paraphrase of Erasmus vpon

witte, and tounge, ne with any treasour, ne weapon, noꝝ victailles, ne with
 any strength oꝝ maintenaunce of this woꝛlde, furnished oꝝ armed against the
 capcious malice of the Pharisees, against the power of pꝛinces, against the
 pꝛyde of the Philosophers, that is so saie, of þe great schoole mē. And by these
 captaines shall he outwarre & subdue all þe vniuersall kyngdomes of þe woꝛlde,
 with none other complete harnesse, then with the helmet of saluacion, whiche
 is the right vnderstādyng of holy scripture: with the buckler of feith, by vertue
 wherof (God beeyng their protectour) thei shall be in perfecte safegarde agāst
 all assaultes of the wicked people: with the Jacke oꝝ haberiō made of þe righ-
 teousnesse of all the vertues euangelicall: with the belte of chastitie, and with
 shooes of the ghospels makynge, whiche is an herte pure frō all yearthly affec-
 tions: but moſte specially aboue all thynges, with the sweorde of the spirite,
 whiche is the woꝛde of God. So was it thought good vnto God, that by
 meane of his soones weakenesse he woulde shewe his power: by pꝛeachyng
 which shoulde bee accounted woꝛldly foolishnesse, he woulde declare his wyſe-
 dome, and through the woꝛldely shame of the crosse, he woulde renoume his
 glorie. In these thynges consisteth the kyngdome euangelicall, in the meane
 whyle vntill the maiestie of Christe shall in the ende of the woꝛlde shewe forth
 it selfe his lowe degree laied awaie: & the blissefull state of the godly soꝛte shall
 also shewe it selfe not stained oꝝ defouled with any afflictions. And yet this out-
 ward bassenesse containeth a ghostly strength of the spirite bothe effectual and
 apte to cast down all buyldynges, that liſte by themselves to stāde against the
 glorie of God. Haue ye euer seen any thyng moꝛe ientill oꝝ patient then Christe
 was: haue ye seen any thyng moꝛe lowe oꝝ basse in woꝛldely acceptacion, any
 thing moꝛe pooꝛer, moꝛe meke, moꝛe fflowelyke with the people, and moꝛe ſer-
 ther remoued from all lykenesse of a kyngdome? And yet what thyng coulde
 there bee moꝛe regall oꝝ kynglyke, then with a woꝛde to cast out wicked spiri-
 tes, with a woꝛde speakyng to cauline the wyndes and the ſourges of þe seas,
 with touchyng to heale folkes that wer infecte with leprosie, and with mere bid-
 dyng to putte awaie al kyndes of diseases. How many times escaped he harme-
 lesse through the thickest of þe Jewes weolyng death vnto hym: he suffered
 hymselfe to be take: but at the voice of him the armed soldiers fell down flatte
 on the grounde. He dyed on the crosse, but what thyng coulde be of moꝛe power
 then this death, whiche made all the elementes of the woꝛlde to shake, whiche
 caused the sunne to lese his light, and to be full of derkenesse, whiche cutte ſto-
 nes in soondre, whiche opened graues, whiche reised the dead bodys out of
 the same: Ther coulde bee nothyng moꝛe lowe oꝝ basse to the woꝛldeward the
 was his natiuitie: but yet euen in his natiuitie also there did stryght waite at þe
 first houre appere tokens mo then one of his high maiestie, whiche he thā hidde
 and would not bee acknowen of. He is borne of a tendre young virgin, but it
 is by the operacion of Goddes holy spirite. He was laied down in an oxe man-
 girt: but the Angels syng glorie to God in the highest. He lyeth cryyng beeyng
 an infant in the cradle place, but Herode beeyng a kyng trembleth foꝛ feare,
 and the Magians wourship hym on their knees. These thynges beeyng as yet
 knowen not to veray many, shall in tyme to come be pꝛeached throughout all
 the vniuersall woꝛlde. And with suche lyke sure frnses shall he appointe and
 furnishe his Apostles also. That if ye shall hereafter reade the scripture and
 marke theim wel, and shall cōferre theim with the thynges whiche ye haue seen
and

and heard: ye cannot doubt but that he is the same Christ, which was promised, the priest, the kyng, and the salueour of all the worlde, after whom there is none other to be looked for. Rekon, I praise you, and consider in your myndes all his wholle age, whiche ye haue partely with your owne eyes seen, and partely ye might haue knowen of his kynsfolkes and familiars: and ye shall not fynde any one poynte, that hath not been bothe signified and marked out by figures, and also foretold by the Prophetes. He was promised out of the stocke of Dauid, and out of the tribe of Iuda, and out of the toun of Bethleē. As touchyng the place where he should bee borne: see ye, whether Michas did derkely prophetic, or els plainly. * And thou Bethleem Effrata, a litel one thou art in the thousandes of Iuda. Out of the shall one come forth whiche shall bee vnto me a reueler in Israel: and his cumyng forth is without begumyng from the daies of eternitie. And that this should so come to passe the Scribes & the Pharisees vnderstood befoze they wer dooen, who, whan he rode demaunded the question of theim, made answer at once, that Messias should be borne in the cite of Bethleem. And euident it is, that Iesus was borne in this cite through the occasion of the surueigh and taxe whiche Cesar caused to be made. The cause and matier selfe was through Herodes crueltie made knowen to the worlde. And once ye knowe, that he was commonly reputed not for a Bethleemite, but for a Nazareā and a man of Galilee, because he was brought by in Nazareth vntill the tyme of fullmannes state, and lyued there a good nombie of yeres with his fosterfather Ioseph, and his mother Marie: in so muche that the poise of his crosse had the intitulation of Iesus the Nazarean. Neither was this poynte vnspoken of by the prophetes neither, who nowe and than note hym and calle hym by the name of, holy, and of the holy of holies, because he was singularly consecrated to the Lorde, not onely after the lawe, whiche indifferently appertained to the first borne of māsexe (accor dyng wherunto Iesus also was brought by his parentes vnto the temple, and there consecrated vnto the Lorde:) but also aboue all mortall creatures by a certain speciall prerogatiue, whiche no man had but he. This Nazareā did Iacob see, beeyng a mā in maner altogether blynd in the eyes of the bodie, but becal sharp and quicke of sight in the eyes of his feith, at what tyme he blisset Ioseph, who bare the figure of Christe.

* And they shall bee (saith he) in the head of Ioseph, and in the toppe of the crowne of the Nazarean that was separate from his brethren. For whatsoeuer thynge the lawe of Moses dooeth after the fleashe appoynte or enioyne for consecratyng of the Nazareans, the same is after a spirituall vnderstādyng fulfilled in Christe. And God to Dauid thus speaketh in the psalmes:

Of the fruite of thy wombe wil I sette vpon thy seate. And againe els where the prophete Esai befoze Dauids tyme. There shall a rodde issue forth of y rootte of Jesse, and a floure shall ascēde out of his rootte, and the Lordes spirite shall rest vpon hym. And well knowen it is y Marie was of the tribe of Iuda, and of the house of Dauid, neither was that thynge hidden or vnknewen to y Pharisees, who, whā Iesus hymselfe befoze he suffred death asked of theim, whose soonne Messias should bee, made answer without any stude or taryng: the soonne of Dauid. The Prophete had foresaid that he should bee borne of a virgin. For thus did Esai prophetic. + For this cause shall y Lorde hymselfe geue vnto you a signe. Beholde a virgin shall conceiue and shall byng forth

The paraphrase of Erasmus vpon

Daniel, ii. a foorth a soonne : and his name shall bee called Emuauell. Daniel foze tolde the selfsame thyng more couertely, whan he expounded what was met by the stone that was cutte of from the hille without handes, whiche brake all to pices & into powdze, that same prodigious image made of golde, siluer, brasse, iron, & claie: and within a short whyle it grewe into a great mountaine, whiche with his largenesse fylled and possessed all the kyngdomes of the worlde. For Christ beeyng without mannes helpe bozne of the virgin Marie, shall grynde, and crush to powdze all the kyngdomes of the worlde, and shall with his doctrine possesse all the worlde. Verailly Ezechiel beeyng inspired did perceiue the same tofore, at what tyme he described the Este gate of the temple, through which the Maiestic of the Lorde entreed in. Of whiche gate he speaketh in this manner: † This gate shall bee still shutte, and shal not bee opened, and there shall not a man passe through it: because the Lorde God of Israell hath come in therat, els shall it bee shutte still. The prince hymselfe shall come through it, &c. Whan ye heare the Temple of the Lorde, ye knowe well enough to bee ment thereby the wombe of Marie consecrated by the holy ghoste. Whan ye heare the Este gate, dooe ye not knowe the menyng of it to bee the enclosure and tabernacle of the virginly chastitie, wiche neither any mortall man entreynng vnto it, ne the soonne of God either entreynng in, or cummyng foorth of it hath violated or defoiled. Certes this same is the Este gate, out of whiche proceded and issued the lighte that should lighten all the worlde vniuersall. And this mysterie although it bee not yet published abroad among the Jewes, yet is it not vnknown vnto those, that haue had familiar couersacion of liuing with Marie the mother of Iesus, and with Ioseph hir spouse. For y^e saied Ioseph was taken and bled as a moste true & vndoubted witnesse of this priuie mysterie, whiche at his due tyme shall bee famously spred and spoken of throughout the worlde vniuersall: how that a virgin without any lyke example afore goyng sence the worlde first be goonne, by the breathyng of the holy ghoste vpon hir, brought foorth a babe, whiche was partaker of the diuine nature of the gods head, and of the humain nature of man bothe at once. That if it appere to you or seme a thyng incredible that God shoulde bee bozne of a creature mortall: consider ye what the Propheete Baruch did prophetic of the soonne, who, God takyng pittie and compassio on mankynde, did euen for the veray purpose send into the yearth, that vnto the straighing wandzeers, & to the blynded he should shewe the waie of health and saluacion.

Baruch, iii. * This same is our God (saieyth he) & there shall bee none other esteemed besydes hym. This is he that hath found all the waie of discipline, & hath taught it vnto Jacob his babe, & to Israell his beloued. After this, he hath been seen in yearth, and hath liued among men. And as for Daniel dooeth also shewe the tyme of his birth, accountyng it by seuens or seuenfoldes of wekes & yeres, if a man will any thyng curiously serche and trye it out. But long and many a daie befoze him, the patriarke Jacob, beeyng now nere the time of his departyng out of this worlde, and endewed with the spirite of prophetic to shewe thynges to come, propheticd in this manier:

Gene. xlix. * The sceptre shall not bee taken awaie from Iuda, and a guide fro the thighe of hym, vntill he come whiche must bee sent, and he shall bee the expectation of the heathen. Now all the regio of the Jewes, were in subleccion to the Emperours of Rome. Jewrie had Herode to their kyng beeyng an aliene, or outlandische

landische man bozne. That thyng did evidently conuince and proue that Messias should no we come, if a bodye had serched the prophecies. And where he added: * And he shall bee the expectation of the heathen: albeit this poynte shall in time to come bee moze clere and manifest, yet did it euen then at þe verai tyme of his natiuitie appere. For immediately vpon the deliuerance of þe virgin, there come cōnyng thither by the guydyng & ledyng of a sterre, the Magians, or saige philosophiers with presentes to wurship the newe kyng, and to dooe homage vnto hym. And euen this same veray poynte, that it should so bee, had not þe voice of the Prophetes leaste bñspoken neither. For thus saith Esai: * Befoze he haue the knowelage to refuse that is euill, and too choose that is good, he shall take the spoiles of Samaria and Damascus against the kyng of the Assyrians. For whyle he beeyng yet a young babe and an infant, draweth three Magians vnto hym by the ledyng and guidyng of a sterre: and of idolatres maketh theim wurshippers of the kyng of kynges: did he not take þe spoiles of Samaria, whiche countrey had an euill name for wurshyping an seruyng of idoles? For Damascus was in olde tyme reputed for a parte of Arabia befoze that by the diuidyng and particion of the countreyes of Syria, it was assigned to be a parte of Syrophēnia. And in dede the East parties haue muche aboundance of swete odouriferous sauours and spices: wherof the Magians of their rycheſſe brought forth frankincense, and myrre, and golde: wherof the prophēcie failled not to make mēciō neither. For thus speaketh Esai. * Al thei of Saba shall come bynyng golde and frākyñſence, and the wing forth laude vnto the Lorde. The prophēcie also of the Psalme maketh mēciō of the same, where it saith: * There shall bee geuen vnto hym of þe golde of Arabie. And again in an other place: * The kynges of the Arabians and of Saba shall bring presentes. For in those regions and parties, the chiefe reuole and gouernaunce is commonly in the handes of the Magians, that is to saie, the saiges, or the wyſemen of knowelage. And forsoth by the name of the kyng of the Assyrians was signified the wicked kyng Herode, who at the spryngyng bp of Messias, whan it was told hym, was soze out of quiete in his mynde and deſeacted of his purpose by the Magians. Therupon folowed the murtheryng of the infantes within all the limites and boundes of Bethleem, whiche thyng þe prophecies did not leaue bñspokē neither. For thus did Hieremie syng. * The voice of heauynesse, wepyng, and lamentacion was heard on high: euen of Rachel mournyng for hir chylzen, and she would not bee counforted, because thei wer atwaie. For so did he expresse the lamētyng of the mothers bewailllyng the boucherly murthermēte of their young suckyng babes. And the place he did half derkely and mystically expresse by the name of Rachel, whose sepulchre is not ferre of from Bethleem. Than was he secretly conueighed into Egypte by the warnyng of an Angell: and was brought home again from thence by the warnyng of the same Angell. And had not þe prophēcie of Oseas shewed that: same afore: * Out of Egypte haue I called my soonne. Nowe befoze he be goonne to take in hande the office of preachyng appoynted vnto hym by his father, did not his foregoer John opely testifie that he should come immediatly furthwithall, & whan he came in dede, shewed hym to the people of the Jewes with his finger: And had not Esai clerely prophēcied afore that so it should be: * The voice of a cryer in wildernesse, pzeaire ye the waie of the Lorde: make ye the

Esai. li. a.

Esai. lvi.

Esai. lx.

Esai. lxi. a.

Mat. ii. c.

Esai. xxi.

Mat. ii. b.

Ose. xi. a.

Mat. iii. b.

Mat. ii. b.

Esai. li. b.

John. i. c.

Esai. xl. a.

The paraphrase of Erasmus vpon

ye the pathes of our God streight in wildernesse. I wyll ye saue Iohn preaching in wildernesse, ye heard hym acknowelageyng this ppherie beyng fore- spoken of hymselfe. No no: the prophetic least not his baptisme vnspoken of neither. Now wherehe begoone his preaching not in Hierusalē, but in Galilee, did not Esai propheticlely enough therof afoze: saying: * The lande of zabulon and the lande of Neptalim, (where throught p sea waie goeth ouer Iordane into the land of Galilee:) the people whiche sate in derkenesse haue seen a great light. And them that dwell in the lande of the shadowe of death, vpon them hath the light shyned: and it is well knowne that Capernaū, (where Iesus first dwelt whan he entred the office of preaching) standeth in the marches of zabulon and Neptalim, and that it is a citie sytuate on the shores syde of the sea. Neither was there any straungenesse or clokyng made of the kynde of doctrine, which he oftentimes vsed emōg p people, enuoyappynghis minde and sentēce in the mysticall derkenesse of parables. For thus renneth p discourse of the Psalme Azaph: * In parables shall I open my mouth, I shall speake propositions from the begynnyng. And ferthermoze that people there shoulde bee whiche shoulde crye out against his doctrine, and withstande thesame, as men synistrelly interpreting and slaunderyng aswell all his sayinges as dooinges, Esai propheticd saying: * Ye shall heare in dede, but ye shall not vnderstande, ye shall plainly see, & not perceiue. Harden thou the herte of this people, stoppe their eares, and shut their eyes, that they see not with their eyes, heare not with their eares, and vnderstande not with their hertes and conuerte and bee healed. And suche people dooeth he fynde faulte withall in an other place also: † Lozde, who hat geuen credēce vnto the thyng whiche we haue heard? And ferthermoze as touchyng the miracles whiche ye haue seen him shewyng, had not the holy sayinges of the Prophetes plainly told therof afoze: dooeth not Esai thus speake:

* He only hath taken on him our infirmities, and hath bozne our peines: For what kynde of soze or euill hath he not drieuen awaie from persones beeyng in woefull case and miserable? The same Esai in an other place also speaketh, yea moze openly and plainly, of the selfe samethyng in this maner.

* Saie vnto them that are fearefull: Bee of good chere, and feare not. Beholde, your God cometh to take vengeaunce, and ye shall see the rewarde p God geueth. God cometh his owne selfe, and will deliuer you. Than shall the eyes of the blynd bee lightened, and the eares of the deaf bee opened. Than shall the lame man leape as an harte, and the dumme mannes toungue shall geue thanks. Haue ye not with your owne eyes seen Iesus dooe all the premilles, yea and greater thinges then those also-ye heard him whan he acknowelaged this same prophetic as a thyng wyrtē and spoken of hymselfe, at what tyme certain disciples of Iohn beeyng sent vnto Iesus demaunded of him, whether he were the Messias that was looked for, or els it were an other that was to bee looked for, & he aunswared and saied: * Goe your waies beare woorde again to Iohn of the thynges whiche ye haue heard and seen. The blynd see, the haulte goe, the leprous are cleansed, the deaf heare, the dead arise again, and to the pooze is the glad tydinges preached. And that the chiefe reuolers of the synagoge would bee with these benefites yet stil worse and worse incensed, did not Esai after a goodly sozte peincte out, vnder p parable of a byneparde, whiche beeyng with excedyng many poyntes of diligent cure and good house- bandyng

bandyng occasioned to byyng forth good fruite, did not answer the expectation of his tiller.

Isai, b, b

* I looked (saith he) that it should haue brought forth grapes: and it hath brought forth wyld grapes: I looked that it should haue dooen iudgemente, and beholde wickednesse: & that it should haue dooen righteousnesse, & beholde crying and miserie. And dooeth not the parable iustly agree with the same sentence of prophetic, whiche ye haue heard of Iesus hymselfe, concerning a vineyarde enclosed and fenced with a tounge, and furnished with a wyne presse and a gutter, whiche vineyard neuerthelesse through defaulte of the housebande men yelded not condigne fruite to the Lorde and owner. The same thyng also was noted by that same figtree, which would not be gyne to be fruitefull, no not than neither, whan inuche douryng and cheryng had been doen to it. Neither was there any thyng els moit by the parable of the sede y was cast vpon ill grounde. He founde the same self faulte els where also in the Prophetes: * I haue all the daie long euermore holden out my handes to an vnfaithfull people, y goe not the right waie, but after their owne imaginacions: to a people that is euer desyng me to my face. The men of power had enue at his vertu, and flaundreously surmised those miracles to be wrought by the supportacion of Beelzebub. But the weakenesse of his bodye, the meannesse of his degree, and the afflictions whiche he suffered, was a matier of offense and flaundre of conscience to the weake, though they were no euill men. For whan he was taken of the Jewes, euen those same welue specially chosen Apostles fled and ranne euerie man his waie. See ye whether the Prophete zacharie least euen this poynte vnspoken of too. * I shall stricke the shepeheard (saith he) & the shepe of y flocke shal be scattred abrode. Wherunto accorderth the song of the eightie seuenth psalme. * Thou hast putte a waie myne acquaintaunce ferre from me, and made me too be abhorred of theim. For did not Petur with a detestation forswear hys mayster, and the other Apostles readie to dooe the same, if lyke perill had bloustreously come vpon theim: And that this would so come to passe, Christe had foresaid to Petur before it came to passe in dede. He was betrayed by Judas, who was one of the noumbre of the welue. Consider ye whether the propheticall psalme did not fozetell of y also. * For if myne enemye (saith he) had spoken ill of me, I would veraily haue patientely borne it, and if he that hated me, had spoken great thynges vpon me, I would peraduenture haue hidden my self from him. But thou a man of myne owne minde, my guyde and my familiar. No to if ye haue learned y Christe, whan Judas comyng of purpose to betraye the lorde vnto the souldyers by meane of a deceiptfull kisse, did thus speake vnto hym: * Frende for what purpose art thou come: Betrayest thou the sonne of ma with a kisse: Did he not manifestly laie vnto hym to his beraie teeth y sayng of y prophete: he calleth him a guyde, because this Judas sented in manier as one made a reuoler ouer the Apostles, because he had y charge of dooyng all affaires abrode comitted vnto hym. Again an other psalme speaketh yet more clerely: * For the man of my peace in whō I haue trusted, who ate my loaves hath magnified supplantynge ouer me. And see I praye you, how the wordes of Christe whiche he spake to his disciples of the betrayer at his last supper with theim, dooe iustly agree with this prophetic: * He that eateth breade with me (saith Christe) shall lifte vp his foote sole against me. An other psalme

Mat, xxi, b
Mat, xxi, a
Luce, xx, b

Mat, xxi, b
Luce, xiii, b

Mat, xxi, b
Mat, xiii, a
Luce, xiii, a
Isai, lxi, v

Mat, xxvi, b
Mat, xxi, a
Luce, xxi, b
John, xviii, a
zachar, ix, a

psa, lxxviii

Mat, xxvi, b
Mat, xiii, c
Luce, xxi, c
Job, xviii, c

psal, ciii

Mat, xxvi, b
Luce, xxii, c

psal, xl, c

psal, xxviii

The paraphrase of Erasmus vpon

again saith: My frendes and my nexte neighbours haue approached nere, and haue stande against me. Yea and an other psalme yet again: This woozde is supplid aboue honey, and thei bee veraſ darteres. And is it not a woozde softer the honey, to saie haill maister, beeyng spokē with a kisse geuing? And was it not a darte infected with deadly poisons, to saie: That same is he, holde ye him fast? Thus might ye haue heard of his Apostles, or in case ye haue not yet heard it, ye maie yet learne it in tyme to come. Judas demaunded of couenaunte of the bishops, & the chief reuelers þ ſūme of thirtie pengs or denaries of siluer, with whiche deadly ſūme of money there was foorthwith all a piece of ground bought for the buiriall of pooze folkes. And both these poyntes did the prophete forespeake of in his prophecie. As cōcerning þ price that he was solde for, thus did one of the prophetes saie: And they tooke thirtie plates, the pryce of him þ was valued, whō they bought of þ childzen of Israell, and gaue them for the potters field. These thynges thus executed, Judas ouerlate repēting him of his facte, honge hūselfe, diminishing therby the neceſſite of the twelue chosen, and making a rōume for an other to bee supplied into the ordze of the Apostles. Neither was this vnspoken of by the prophetes. For thus saith þ processe of the mysticall psalme: * Leat their abydyng bee made to lye waste and leat there not bee he that dwelleth in it and his shepherds hip leat an other bodye take. And as for the defuſſhe conuocaciō for þ putting of Ieſus to death, whiche was solēnely kept in the house of Caiphas beeing the highest bishop, by the Scribes, the Phariseis the reuelers of the people, & the cōmons beeyng ſwozne to the same: marke ye whether the same poynte also hath not been wyrtē a declared by the prophecie of the psalme, whiche saith: * Why do the heathen so furiously rage together: and why dooe the peoples imagin vain thynges? The kynges of the earth stande vp, & the reuelers take counceill together against the Lorde, & against his enoyncted. Ye heare the namyng of the heathē, & ye knowe þ Ieſus was crucified by Pilates seruaūtes of his crue: ye heare þ woozde, peoples, and ye knowe þ the multitude of all sortes of the Jewes, cryed, crucifie him, crucifie hym: ye heare þ name of kynges, & ye kno w þ Pilate was þ reueler & gouernoure of Jewrie in Ceasars behalf, by whose ſētēce Ieſus was cōdened: ye heare this woozde, þ reuelers of the earth, & ye vnderſtāde þ head men of the people of Jewrie, who not vnderſtādyng the lawe spirituall, sought earthly thynges: & while they wil in no wyſe bee pulled frō the same, they putte þ byng of heauen to death. Yea & Esai also dooeth soze threatē the same. * Woē vnto þ ſoules of the (saith he) for they haue thought an excedyng naughtie thought against theſelfes, ſaiyng: leat vs tye by the righteous man, for he is not for our purpose. He was brought to iudgemēte as a man accused & to bee arraigned. Yea and þ thyng also did Esai tell afoze.

* The Lorde standeth to be iudged, & he ſtādeth to iudge þ peoples: the lorde shall come into iudgemente w the elders of his pe ople, & the reuelers of þ same. Ieſus was iudged in the house of Caiphas by the chief priestes, Scribes, and Phariseis, & the chief reuelers of the people. Etſons condemned he was by the cryyng and clamour of the people at the benche of the lieutenaunte, whā they cryed: * Waie w him, awaie w him: naille him on the crosse. But whyle the Lorde is iudged, they are iudged theimſelves, in that their detestable iniquitie is by all manier waies and meanes betwzaied. Pilate gaue a pronouncēd sentence of iudgement against & vpon them, whan he ſaid: * I am free & innocent

innocent fro the blood of this same righteous man, choose you. And thei themselves
gave sentence of iudgement against thei selves, whā they cryed . * His blood
be vpon vs, & vpon our children. Hieremie also muche lamenteth their detestliche
weorkyng against Chryste . Lord (saith he) thou hast seen the iniquitie of the
against me, iudge thou my iudgement . Thou hast seen all their furious ra-
geyng, all their thoughtes against me, thou hast heard all their reprocheful-
nesse O Lord, al their thoughtes against me, their lippes arisyng against me,
and studyng against me all the daie, their sittynge downe, and their a-
risyng again haue I seen . Doeth he not in these wordes cleerly (as it were in
a plain picture) set forth the priestes & the head men of the people consultyng
together how they myght putte Iesus to death, huntynge soz false testimo-
nies whereby they myght oppresse hym beyng innocent, layng blasphemie
vnto his charge, condemnynge him by iudgemente before they had matier to
hini, sittynge vpon hym as iudges, arisyng again whan they had iudged hym
because they would accuse him before the lieutenaunte. A myschiewous sitting
down, & a moze mischiewous arisyng bp again. And that not any kinde of death
at auenture myght satisfie their hatred, but there was specially chose suche
a kynde of death as was bothe mozte shamefull & also mozte hardest. Hier-
mie witnesseth bearyng the persone of Chryste. This o Lorde haue I learned
of thee, and I do vnderstand it, for thou hast shewed me their imaginacions.
But I am as a meke lambe, & is carryed a waie to bee slain, not knowyng that
they had deuised suche counsailes against me, sayng : we will destruye his
meate with woode, & drieue him out of the lande of the liuyng, & his name shal
neuer moze bee thought vpon. For the deuise & purpose of the Phariseis was
this: & the name of Iesus after he were accused, cōdēned, hanged betwene two
notorious malefactours, shoulde either bee vtterly for euer abolished, or els
shoulde bee reputed emōg names execrable & detestable. Nowe fether cal ye vnto
to pour remēbraunce & Chryste told you all this matier before his death, how he
shoulde bee betrayed & deliuered into & hādes of the Gentiles, & he shoulde be re-
fused of mē & cast of, & he shoulde bee scorned, & he shoulde bee scourged, that he
shoulde bee crucified, all ye knowe by your owne eye, & no pōinte hereof was
vnbauisedly dooen or by blynde chaunce of casualtie. The Iewes did before the
presēce of Annas & Caiphas by meane of false witnesse laie vnto him the cryme
of blasphemie, then whiche there is none other cryme moze hainous. And this
matier was marked out and figured in Ioseph, whō his brethzen conspīryng
together thorough enuie did accuse of a verai naughtie cryme. Before & iudges
Iesus answered either nothyng at all, or els betraie fewe wordes, whan there
was no sparke ne spotte of any cryme in hym, for he had determined with him
self to dye for the redemption of the worlde. Thynke ye hardly that this was
a thyng dooen by blynd chaunce, if Esai did not tell of it afore. He was offred
bp. because he would, and he opened not his mouth: as a sheepe shall he
bee led to bee putte to death, and shall kepe silence as a lambe before one that
sheareth hym, and he shall not open his mouth. And see how iustely the prophe-
cie of the Dialme agreeth with Esai. * As for me, I was lyke a deaf man, and
heard not, & as one that is dumme, whiche doeth not open hys mouth. I be-
came euen as a man that heareth not, and in whose mouth are no repprouces.
For in thee, O Lorde, haue I putte my truste. For nowe was the full tyme
come, that he shoulde willyngly offere hymselfe to all open shame of the world,

math, xxviij

Jerem, lii, 8

Jerem, cxi,

marke, xxiij
math xxvi, c,
Luce, xxi. 5

Gene. xxx
dii,

psal, lviij,

The paraphrase of Erasmus vpon

as one that shoulde shewe vnto his felowes a perfecte example of patient
 suffreaunce: bounde he was, stricken and beaten he was, bothe with blowes
 and buffettes, scourged he was, and all to spetten in the face. He had a weede
 of purple doen on his backe in the waile of mockyng and skornyng hym, and
 crowned he was with a crowne of thornes, and beeyng contemned of Herode,
 he was in the waile of puttyng hym to worldly shame, sent backe againe to
 Pilate in a white vesture, in a miserable ykenesse & piteous to beholde was he
 brought forth to the people, and Barrabas was preferred before hym
 to bee pardoned and to escape. Nowe soasmuche as he willingly suffered
 all these thynges for the redemption of the worlde, accordyng to the foresay-
 inges of the Prophetes, it ought not to haue bred desperacion in you, but
 rather haue geuen you the moze hope. Worthy not Hieremie lamente & bewaile
 these thynges, whete he saith: * The verai breath of our mouth euen the
 enoynted Lorde himselve was taken in their nette, of whō we saie: vnder his
 shadowe we shalbe preserved among the heathē. Heare ye againe the same pro-
 phete lamenting: * He shall holde out his cheke (saith Hieremie) vnto hym þ
 stricketh hym: he shall be filled with wordes of reuylng. In the assemblie of
 conuocation of the Jewes, he was stricken with a blowe of the byshops ser-
 uaunte. Of Pilates men he was stricken with blowes and buffettes and with
 a reede: and yet made he no resistance. Now heare the prophetic of the Psalme:
 * Vpō my backe (saith he) the synners haue ploughed, they haue made long
 furrowes of thyr iniquitie. And the song of holy Esai is muche accordyng
 to þ same. * The Lorde god (saith he) hath opened my eare, therfore can I
 not salenaie, noz withdraue my selfe: but I offre my backe vnto the smyters,
 and my chekes to the nippers: I turne not my face fro men rebukyng me and
 spettyng vpon me. Now whā ye reade þ prophetic of þ same prophete in an
 other place, do ye not thynke your selves to see verai Chyste hymselfe, scour-
 ged, spetted on, crowned with thornes, couered w a garimēte, & brought forth
 in presēce to þ people of þ Jewes in þ waile of mockage & skorne: for he wyl-
 teth in manier folowing: He hath neither beautie ne fauour, whan we shall
 looke vpon him, there shalbe no fairenesse: we shall haue no lust vnto hym. He
 is despised and abhored of mē, he is suche a man as is full of sorowe, and as
 hath good experience of infirmities. We haue reckoned hym so vile, þ we hyd
 our faces fro hym, yea he was despised, and therfore we regarded hym not.
 Howbeit he only hath takē on him our infirmitie, and hath borne our peines,
 yet we did iudge him, as though he wer plagued & cast down of god, & puni-
 shed, wheras not wstanding he was wounded for our offences, & smytē for our
 wickednes. For þ chastisemēt of our peace was laied vpon him, & w his stripes
 are we healed. Therfore thus speaketh he of himself in the mysticall psalme: As
 for me I am a wourme, & not a man, þ verai skorne of mē, & the outcast of the
 people. Neither hath þ mystical scriptures kept silēce of his crowne of thorne.
 For vnto þ first man Adam it was said: † Cursed is the earth in thy wozke.
 Whā thou shalt till it, thorne & briers shal it cause to budde to thee. The same
 that the earth was to the former Adam, þ same thing was þ Jewishe people
 vnto the secound Adam: for that same earth beeyng so many soondre waies
 tilled, prouoked and occasioned with so many benefites to byng forth good
 fruite: it brought forth thornes vnto their tiller.

Now Chyste was the spouse of the churche of holy congregacion, as ye
 heard

heard John also testifie, and the soonne of the synagogue, beyng a murdreeer of
 hir owne fleashe and bloud. Therefore in the mysticall weddyng song the fa-
 ther calleth soothe al men to this cruell sight of the spouse beyng crowned with
 thornes, * Goode ye soothe, O ye daughters of Sion, and behold kyng Sa-
 lomon in the crowne wherewith his mother crowned hym in the daye of the
 gladnesse of his herte. Forsooth thatsame spouse was an earnest and effectuall
 louer, whiche washed his spouse in his owne bloud, and knitte hir vnto hym
 with a bande and knotte impossible to bee vndoed. And this was thatsame
 daie of espousall, whiche he had with so great desire desired, so that to hym
 beeyng so earnestely in loue, all delaie and tariaunce semed long. Whan the
 lieutenaunte leaft nothyng vndoed that he might dooe to quitte Iesus, and
 to leat hym goe, the chief me of þ Jewes together with the people, cryed with
 murdreyng & rageyng voices out aloud: Awaye with him, awaye with hym,
 crucifie hym, crucifie hym. And see how Hieremie leaft not þ thyng vnmencio-
 ned, speakyng in the persone of Christ: * I haue forsaken myne owne dwel-
 lyng place, and haue leaft myne heritage. My lyfe also that I loue so well haue
 I geuen into the hādes of myne enemies: Myne heritage is become to me, as
 a Lyon in the wood: it cryed out vpon me. But whatsoeuer thing was dooen
 vnto hym in the waye of open shame, that shal he turne into his glorie. Herode
 sente him backe again to Pilate clad in a besture of white: and the people of the
 Gentiles shal in tyme cummyng embrace hym for their priest. The crue of
 soldiers did vpon his backe a robe of purple: thei gaue hym mozouer a rede in
 steede of a sceptre: they sette on his head a crowne made of thornes: Goddes
 people shal acknowelage, and shal on their knees wourshippe their kyng, euen
 of suche a facion ouercummyng and trioumphyng. Herode and Pilate plate
 and dalye together, castyng Iesus as a boule or a balle to and fro betwene
 theim. But in the meane tyme they are made frendes wheras they wer tofore
 at discorde & variaunce by mutual hatreded: and euen in their beal so dooyng,
 did they no lesse then ratifie Iesus to be a reconciler and pacifier of all thyn-
 ges whiche are in heauen, and whiche are in yearth. Wherof Job prophesied
 in this maner. * The Lorde reconcileth the hertes of the princes of the yearth.
 Now effions renewe ye all thatsame sight vnto your selves by castyng it in
 your mynd, thatsame sighte (I saie) whiche now this last daye ye sawe with
 your eyes, that is to wete, Iesus goyng out to the place of execucio, & bearing
 his crosse vpon his owne shoulders. Had he not geuen tokenynges þ it should
 so bee, whan he did many tymes saie among his disciples and the people:

Who so dooeth not take vp his crosse & folowe me, is not woorthie of me.
 Forsooth thissame was the sceptre of the kyng of Jewes, that is to saie, of all
 men confessyng the thyng whiche I say long and many a daie ago sawe v-
 pon his shoulders, whan he saied: * And his kyngdome vpon his shoulder.
 A figure therof did Isaac representer so many hundred yeres past, whan he
 boze a faggot of wood vpon his shoulder for hymself to bee slain as a burnt
 sacrifice. But Isaac is safe vnto vs, a ramme onely was slain, that is to saie,
 the materiall bodye of Iesus, whiche onely could dye, but yet so dye, that it
 should within a veray litel tyme aryse to life again. And slain he was without
 the precincte of the citie: and that the thyng should so bee, Christe hymself had
 signified tofore by the parable of the housbandemen or fermers, whiche after
 they had cast the soonne out of the vyneyarde, slewe hym. But long afore dyd

The paraphrase of Erasmus vpon

Leuit. vii. Moses signifie the same thyng, who as ye reade in the booke that is entituled
Rume, xxi. *Leuiticus*, commaunded the calf that was slain in sacrifice for the synnes of the
 people, to be carryed forth without þe p̄dicted of þe tētes, & there to be burnt.
 And takyng it in an allegorie, (that is to saye by the menyng, and not by the
 wordes,) was not Iesus burned bp without the p̄dicted of Hierusalem, in
 that he beyng enkiendled with the vnestimable fyre of charitee & loue to war-
 des mankynde, offered hymself bp altogether. & soha ye sawe Iesus hanging
 of a great height vpon the tree of the crosse, did not that same misticall ser-
 pente come to your mynde, whom Moses did in old tyme hang bp on a stake,
 whiche should bee a safegarde vnto all that wer stoungen with serpentis, if
 they did earnestely and steadily cast their eyes vpon the same. The eye of a man
 is scith. And whosoever shal earnestely cast this eye vpon Iesus crucified, shal
 immediatly bee safe. yea & this veray thyng also did Moses foretē that
 it should bee, that the Jewes beholding Christe hangyng on the crosse, who
 by his death gaue life vnto all creatures, yet neuerthelesse would not belue in
 hym. For in this maner speaketh he in the Deuteromie. And thy lyfe shal
Deut. xxi. hang before thine eyes, and thou shalt feare bothe daie and night, & shalt haue
 no truste in thy lyfe. Ye sawe hym hangyng betwene twoo theues, and dooe
Isai. liii. ye not acknowlage the prophecie, that saied: * And with the wicked was he
Isai. cx. reputed. Ye sawe the derkenesse of night suddainly ouercast in the middes of þe
Luke, xxi. daie tyme from the first houre vntill the nynt: Christe hymselfe saied and affir-
 med hymself to bee the lighte of the worlde, and gaue knowlage that þe night
 drew nere at what tyme he should bee dooen to death out of this worlde. And
 did not Amos clerely prophecie this matier: * And it shal be in that daie (saith
 the Lorde) the sunne shal goe down in the noonetyde, and I wyll make the
 yearth to bee all ouercast with derkenesse in the daie of light. Neither did za-
 charie hold his peace concernyng this matier, whan he saied: And it shal bee
Amos. viii. in that daie, there shal be no light, but colde and froste, and it shal be one daie
 whiche is knowen to the Lorde. Not daie nor night in their due tyme, in the
 euentide shal the light bee. It was a daie knowen to the Lorde which daie
 the Jewes knewe not by the markes therof. Daye was it not, because that
 about the houre of nonetide arose derkenesse: nighte was it not, because that
 after the nynt houre lighte came again. Than colde and froste there was in
 the hertes of the disciples whan they fled euerie man his wate, and despaired,
 in the numbze of whom was Petur: who ferthermoze abtured the Lorde
 (that is to saie, swoze that he knewe hym not, nor had naught to dooe with
 hym, nor naught would he medle with hym,) whyle beeyng thoroughly taken
 with cold, he taketh warmth and heate by the coles of the wicked Jewes. Co-
 ferre ye now the thynges that wer dooen whyle Christe was hangyng on the
Isai. lxi. crosse. Sohan he thirsted, there was raught bp vnto hym wyne mixed with
 myrthe, and byneagre withall: euen lyke as whan he should bee hoighced bp
 on the crosse, they offered hym wyne mixed with myrthe. And did not the pro-
 phecie of the psalme tell plainly herof afore, where it saith: Thei gaue me
 gaule for my meate, and in my thirst thei gaue me drinke of vineagre. Ye heard
 the pharisees and the reuelers lyke conquerours speakyng proudey against
 hym as he hanged on the crosse, and among other railing wordes sayyng this
 also against hym. * He saied he was the sonne of God, he putteth his wholle
 truste and confidence in the Lorde, leaue hym now desuert hym if he will haue
 hym.

hym. See ye now how iustly the prophete of the psalme did not ouerly fore-
 shewe the veray thyng: but also did speake euen the veray woordes of those
 wicked persones, where it saith: But as for me, I am a wourme & no man: psal. xlii,
 a veray skorne of men and the outcast of the people. All thei that see me, laugh
 me to skorne, they choore out their lippes, and shake their head, sayng: he tru-
 sted in God that he would deliuer him: leat him deliuer him if he wil haue him. Luce. xxiij,
 Ye sawe the lambe, of whiche Esai prophesied, not once openyng his lippes,
 but holdyng his peace at al opprobrious woordes, yea and moreouer praiyng
 hertely for the causers and woorkers of his death, whan he cryed. Father
 forgeue the, for thei knowe not what they doe. Now loke ye wyether y^e psalme
 did not fore tel this thing too: Thei spake agaynst me with guileful tounge, psalm. cxlii
 they coupaed me round about with woordes of hatred, & assailed me with
 out cause. In steede of that they should haue loued me, thei railed agaynst me,
 and as for me I dyd praye. Ye sawe hym fastened to the crosse with nailles,
 and hang naked, his bodye stretched ouer the waie to the bettremoste. Heare ye
 now a clere and plain prophete of the same. They perced my handes and my psalm. cxi
 fete, and they told all my bones. Ye sawe the souldiers parting amongst theim
 the garmentes of Iesus whā he was crucified. And this poynte also foloweth
 the prophete of the same psalme in this maner. They parted my garmentes
 among theim, and cast lottes vpon my vesture: his other garmentes thei par-
 ted amongst theim: for his coate that was a wholle piece in it self, because it had
 no seames that it might bee vntiept, they drew lottes. Whan he was euen at
 the poynte to yeld by the ghoste, ye heard hym saye with a strong voice: * psal. cxx. b.
 ther I comende my spirite into thy handes, declaryng the prophete of the
 psalme to had spoken afore of his death. Ye sawe the twoo theues legges bro-
 ken in soondre: and that Iesus legges wer not broken, because he woulde by
 this signe also declare hymselfe to bee the true Paschall Lambe, whose bloud
 hath made free and hath deliuered from euertastyng death al persones that be-
 lieue in hym, of whom there was a comauendemente gien in the booke entiled
 exodus: * Ye shall not breake any bone of hym.

Ye might also haue marked this poynte that he ouercame the strength
 of the worlde and of Satan with the cōtrarie: with simplicitie he maistered
 craftinesse, with mekenesse he ouercame fiercenesse, with humilitee he
 had the ouerhande of pompe and glorie, with courteous behaueour he sub-
 dued pryde, and in lyke maner with the weakenesse of body he conquered the
 power of Satan: for what thyng is moze weake or feble thē a man dyng,
 and yet what great strength this weakenesse had, ye sawe. Ye beheld & sawe
 y^e sunne ouercast with derkenesse, the yearth to be cast in a quakyng, stones to
 brast one piece from an other, graues to open, the bail of the temple to be cutte
 in soondre. These thynges veraily declared that his speciall great strength,
 wherewith he througly subdued the deuill, and the worlde, was preassly & psalm. cx,
 readily shewed forth at the houre of his death.

And this thyng also had the mysticall psalme foreshewed, where it sayed: *
 Tell ye in the nations, God hath reigned from the tree. And this thyng did
 not the Prophete Abacuc leaue vnspoken: His brightnesse (saith he) shall Abacuc, iii. a
 bee as the light: homes in his handes: there is his strength hidden: death shall
 goe before his face: & y^e deuill shall goe out before his fete. Ye heare y^e homes
 or peakes of y^e crosse, the feblenesse wherof beguyled y^e prince of this worlde.

The paraphrase of Erasmus vpon

For the lord Jesus had there priuily hidden his heauily vertue & strength, to
 the ende y he might oppresse the deuill: he led death in a triumphe, he made Sa-
 tan to be openly knowen what he was, and made hym an open shewe: and his
 beai self before he should dye, foretold that this thyng shoul so bee, in that he
 saied: * **When I shal be exalted vp fro the earth**, I will drawe all thynges
 vnto my self. And the selfsame thyng did Moses signifie byng nere the tyme
 of his death, although by darker woordes of a mysticall sense: For when he
 blisset y tribes enerte one by it self, & it was come to Joseph (who beare y fi-
 gure of Christe) he saied: As of a first borne oxe is the beautie of hym, & his
 hornes as y hornes of y beaste Rhinoceros, w theim shal he fane y naciōs eue
 vnto the endes of y earth. So hath it been thought good to y wysedom of
 God: that Christe should subdue the vniuersall worlde through the hornes
 or angles of the crosse. Neyther did the Prophetes leaue his buiriall vnspoken
 of neyther. For Hieremie representyng the persone of Christe, wyrteth in this
 maner: * **My life fell down into the lake, and they putte a stone vpon me.**
 For ye knowe that he was buiried in a sepulchre of stone, and that the mouth
 of the monumente was shutte with a mightie great stone, because no bodye
 should take a waie his corpe. On the prepairing daie wel towarde euen tide
 he was laied in his graue: there did he rest all y Sabbooth, that is to saie, whā
 the worke of mannes redemption was now finished, and completed. Consider
 ye whether the prophecie did not foreshewe euen of thissame thyng also: * **Fro
 the sight of iniquitee (saith the prophecie) was the righteous taken a waie, &
 his place shall bee in peace.** Howouer vntill the tyme of his death, he suffred
 hymself to bee touched of the wicked: after his death he would not bee hadled
 ne touched of no bodye but of his frendes. Neyther did he fro that tyme forth:
 ward shewe hymself to bee seen, but onely to his frendes. And of this matier
 had the auncient prophecie of Jacob the patriarke, geuen a derke significacion
 and tokenyng, who, when he should dye, prophced in this maner of Juda.
**Say I should rather saie of Christe: * Thou latest a long as a lyō, who shal
 rise him vp: fethermore lyke as it was his wille to dye, & to bee buiried: so
 that it should not come to passe that he should rotte in his sepulchre, but y after
 taryng a veray shorte tyme, he should arise to life again, was it not a thyng o-
 penly foreshewed of the prophetes: doeth not the holy ghoſte speake after this
 maner in y fifteenth psalme: * Thou shalt not leaue my soule in helle, nor shalt
 suffre thy holy one to see corrupcion: No spieces, no swete baulmes dooe geue
 this gifte, that a dead carkeſſe shall neuer putrefie, forasmuche as continuāce
 of tyme dooeth forweat the veray spieces self, whiche tyme consumeth euen
 the monumentes, though they bee of marble stone, but this gifte dooeth re-
 surreccion geue, whiche geueth immortalitie, but all the wholle figure of this
 watier did not Jonas the Prophete many yeres sence plainly presente. The
 tempest was imputed vnto hym, and to the entente lesse all the compaignie
 should perishe, he was headlong tumbled into the sea, to the ende that by the
 losse of hym beeyng but one man, the tempeste might be alayed, wheras other-
 wyse it threatened death vnto all the compaignie. Christe dyed for the sauing
 of all creatures, to the ende that he alone might pourge awaye the synnes of
 all the people. Jonas was swallowed vp of a whale, and out of the bealie of
 thesame whale was he rendred again on the third daie after, otherwyse then
 all folkes looked for: Christe was laied in his graue, wherence he promised that
 he**

he would come forth on the third daie. For vnto the Iewes requirynge a ſigne from heauen, he promiſed the ſigne of Jonas the prophete, and that himſelfe would after the example of the ſame Jonas, come forth on the third daie out of the caues of the yerth. And how many tymes did he reſeate this thing to driue it into the diſciples myndes, that he ſhould lye, and returne again to life on y third daie. And that thing had Moſes the prophete told long afore, who ſaid: After twoo daies ſhall he reſiue vs, on the third daie ſhall he reſiue vs again to life. For ſo muche therfore as ye haue hitherto ſeene al thinges agree together, the figures of the lawe, the foreſaiynge of the prophetes, the foretellynges of Chriſt himſelf, a finally the ende of thinges as thei haue from tyme to tyme folowed and come to paſſe: how happeneth that ye now, as men beeyng half in a ſloubtre or a dreame, are vnbeliuers, and dooe not rather of thynges alreadye paſt, coniecture thynges after ward to enſue. He told you afore, that betrayed he ſhould be and deliuered to the Gentiles, that he ſhould be bound, ſcourged, ſcorned, and crucified.

Math. xxi. c
Math. viii.
Luke. xi. d
John. vi. d

Oſee. vi. a

But one iote of all theſe thynges but it hath come to paſſe. All the premiſſes ye haue ſeene, and dooe believe theim: but euen he the betraiſame man, told also afore that on the third daie he would ariſe to life again, a that he would by y ſpace of a certain of daies, ſhewe himſelfe not vnto the worlde, but vnto his diſciples. Wherefore than do ye not credit theſe weomen which repoſite theim ſelfes to haue been adcertained by the Angels, that he was ariſen to life again. Doth the frailtee and febleneſſe of his bodye deceaſed, ſo greatly offende you that ye now falle into vtter deſpairo, as though all that ſame noble promiſes of his wer vtterly extinct and dead, concernyng his kingdome, concernyng the power of heauen and yearth to be deliuered vnto the ſonne, concernyng his aſcendyng vp into heauen, a his returnyng from hence vnto his father, concernyng his ſityng at the right hande of his father, of extendyng a ſpredyng the ghoſpel throughout all the nations of the worlde, concernyng his glorious cummyng a liſtell befoze the ende of the worlde, concernyng the immortallitee of the holy, concernyng the euerlaſtyng paines and tormētes of the wicked. Mai poete ye well, that death it was whiche opened the waye and entreaunce into the maiſtee of all theſe thynges. Euen as ye haue ſeene hym dyng and buried ſo ſhall ye ſee hym returned to lyfe again, ſo ſhall ye ſee hym aſcendyng vp into heauen. Ye ſhall receiue the ſpīte of God: ye ſhall ſee the ceſtial power of God ſhewe ſcozth it ſelf in men of lowe degree, and of no letmyng ne knowelage worlde: ye ſhall ſee the light of the ghoſpell by meane of theſame perſones in a litell tyme to ſprede ouer all the worlde with his radiant beames. And that ſame Jeſus, who hath here been ſette at naught, ſpetted at, and had in deriſion, theſame Jeſus ſhall all the worlde worſhip, as eguall with God the father, and an eguall partener with hym in his kyngdome. Finally all man- kynde without excepcion, ſhall ſee hym in the maiſtee of his father accompa- ned with compaignies of Angels, iudgryng the quicke and the dead. And it hath pleaſed hym that the cummyng of that ſame daie ſhould be vncertain to all creatures. In the meane ſeaſon his wille was that his ſeruautes ſhould care for nothyng but the kyngdome of the ghoſpell.

And all the premiſſes haue been foreſhewed by the prophetes: they haue been marked and appointed out by figures of Moſes lawe: they haue been, a great porcion of the, alreadye perſourmed: neither ought there any man to doubt

doubte

The paraphrase of Erasmus byon

doubte but that all thynges shall in their due tymes bee presently shewed. These wordes of the Lorde Iesus mouthe, not only stryking the eares of þe said twoo disciples, but also Percyng & thzoughly synkyng into their hertes, did so possesse them: that neither they felte the trauaill of the waie, nor tooke any markes of his face while he spake, nor yet remēbred to thynke with themselfes in their myndes, who is thys same that hath the holy scriptures, & al the doctrine and lyfe of Iesus so prompt at his syngers endes, and þe which doeth in suche wyse hold vs still, and mowrth the verai bottome of our herte rootes with talke of suche efficacie and pith. This man did we neuer see emong þe disciples, & yet doeth nothyng escape him, but he knoweth it. They did nomoze but cast a fansie of ioue vnto hym halfe in a dreame, and had a great delite to learne Iesus of Iesus self. for neuer is he with better lucke or successe learned, then whan him self vouchesafueth to teache him selfe vnto vs.

Their iourney beyng with this & other lyke cōmunicacion wel ouerpassed, they did nowe drawe nere to the litle towne called Emaus. Than Iesus because he woulde þe more enkindle desirefulnesse, scbled & made countenance as though he woulde not make any tariuance at Emaus, but made as though he had yet somewhat ferther wai to goe, for the others, as mē fallen in dispaire had forsaken I. ierusalē and were in returnyng home into their owne countrey where thei wer bozne, wheras such persenes as haue truly believed in Christ, haue here in this worlde no permanēthritie, but doe by continual iourneyng make haste vnto that same other citie celestiaall. But the said twoo disciples, because they could not bee plucked a waie frōe suche a ioly talkyng coumpaignon on the waie, they praise hym, thei beseeche hym for Goddes sake, they make all possible instaunte requeste vnto hym; yea and in cōclusion bothe with desiring whiche would not haue any nay, & also with takyng & holdyng hym fast by þe cloke & vesture that he went in, wheras he refused so to doe, they cōpelle him without choice or remedie to take lodgering with theim that night, now calyng hym by the name, maister, not that they knewe hym to bee Iesus: but because that by his meruailous talke thei coniectured hym to bee no common waifaryng man. And this saied they vnto him: Maister, thou hast hitherto shewed thy self a swete & frendely coumpaignon on the waie, now shewe thy self also a like geaste vnto vs. Why wouldest thou committe thy self to goyng of a ferther iourney? The euenyde now draweth fast on, & the sunne draweth well towarde setting in the west. Of veray good cause: dooe they hate the nighte, as many as l. ue Iesus: & yet ought not suche people to feare þe nighte of this worlde, as haue Iesus to their coumpaignon. And Iesus louth to bee prated to dooe the thyng: whiche he dooeth with glad will: partely to the intent he wate geue his giftes to persones ientilly deseruyng it, and worthe of it: and partely to teache vs a kesson. that a benefite or good turne is to bee putte in the lappe, and will he nill he, to bee dooen to the neighbour beyng in necessitee. for some persones dooe in suche sorte offere a good turne to þe neighbour, as though they wer in feare, lest the partie to whō it is offreed, would not refuse it: and they geue it with suche a countenance, that they seme to geue it against their stomakes. Iesus herupon entreed the toun, and vouchesafued to vse their courteous entretynmente.

the text. ¶ And it came to passe, as he sat at meate with them, he tooke breade, and blessed it, and brake, and gaue to them. And their eyes wer opened, & they knewe him: & he vanished out

out of their sight. And thei saied betwene them selves: did not our hertes burne within vs, while he talked with vs by the waie, & opened to vs the scriptures? And thei arose vp the same houre and returned again to Hierusalem, and found the eleuen gathered together, and them that wet with them, sayng: the Lorde is risen in dede, and hath appeered to Simon. And thei told what thynges wer doorn in the waie, and how thei knewe him, in breakyng of breade.

The said twoo disciples beeyng glad menne of so great & noble a geaste, whan they had ministred vnto him all manier of thynges whiche are woone to bee ministred to geastes y are welcome to ones house: they also laied a table and made readie for supper, & as appertained for men of their stendye haugour, they sette therō for hym suche poore parte as they had. The fare was copetene & meane without any excesse: but aboute al thynges their countenaunces y thei sette theron, wer good & frendely, & aunswerable to their moste sincere hertes. And now that Iesus was sette at the table with them, he tooke bread, & he blisset it, and brake it, & than raught it forth to them. And because thei knewe this guyse to bee as a thyng peculiarly vsed of Christe and no man els, that he would befoze meate geue thanks vnto the father, & thā afterward he would brake it with his o'wne handes, and so distribute it emōg his disciples: These twoo disciples (as it had been) soodainly awakened out of slepe, begonne bothe at once to thynke in their myndes vpon Iesus. And immediately the impedimēte that had hitherto been thereof, beeyng now taken a waie, they knew by that marke y it was verai Iesus in dede. And whyle a certain soodain kynde of beeyng amazed entred into their hertes: Iesus banished a waie out of their sight. For after the tyme of his death forthward he did but a litle at once and after a sparyng facion shewe hymself in p'fence: either for that the infirmitee of mortall men was not hable to abyde the maiestee of his bodye beeyng returned to life again: ozels because thei might by litell & litell emire thei selfes to lacke the sight of his bodye, whiche was verai thortely after to bee had awaye from them to the ende they should now loue hym after the spirite. Ferthermore they haue perfect markes to know Iesus, but in y house, which is the churche or holy congregaciō: they haue no sure markes of him, but whā him selfe reacheth soozth vnto thē the breade of the worde euangelicall. For he it is y openeth the yies wherwith Iesus is by sure markes & tokens known. On the waie had he broken & geuen them that same bread after a mystical sozte, whan he opened the scriptures vnto thē. And the thyng y he had there doorn after the spirite, he did after ward renewe by a corporal & bodyly token. And whan Iesus was in body gon, they did now better see him, thē at suche tyme whan he was in bodye p'sent w' them. Their iyes were holden, because they believed not. Now whan he is absent, they see him with the iyes of their faith. After the departure of Iesus a waie from them, they ceasse not to talke of Iesus betwene thei selfes, sayng: how happened, y it was so late ere we knew Iesus? A certain kynde of slepe possessed our myndes: the blissetyng of y breade, the breakyng & the geuyng of it vnto vs, was y first thyng y did shake a waie the same slepe: but had we not been as men half a slepe, we might of his verai talkyng w' vs euen as well haue coniectured y him selfe was Iesus, in that he did w' such a long proesse so meruailously telle vs so many thynges of Iesus. Whan he did in talkyng familiarly with vs on the waie, expoune vnto vs out of the scriptures the mysticall derke speakynges of the figures & prophecies: did not we fele a certain woondrefull feruentnesse of herte, suche as the

As he saie
at meate
he tooke
bread and
blisset it, &c

And thei
iyes wer
opencd, &c,

And thei
said be-
twene them
selves: did
not our
hertes burne
within vs?

The paraphrase of Erasmus byon

talke of the Scribes & the Pharises doeth not engendze the like in the hertes of the hearers: But euen of suche lyke sorte as this, are þe lordes Iesus wordes woont to bee vnto suche folkes as heare theim wth a simplicitie. His wordes o^r sermons would prick the conscience, it would moue the myndes wth affections, it would rauishe, it would burne, it would enflame, and it would leaue certain spardes & spynge^s o^r prickles behind it in the hertes of þe audiere. And whan they had both the one to þe other confessed plainly þe they had bothe of lyke sorte been stricken in their hertes, & did not now any thyng doubt but þe he was verai Iesu self returned again to lyfe: they straight waie least Emaus although the daie did now growe fast awaie, & wth great spede they gotte theim backe again to Hierusalem, to the entente þe they myght make the other disciples also partakers of so great a ioye, and that by mutuall conferring one wth an other, the faith of al the compaignie might bee confirmed. For þe lord hath a great desire to haue þe benefites of his free gift in suche wyse to be spred ferther & ferther abroad among men: that thzough their mutuall dooyng of good one to an other, as well charitie maie growe among theim, as also good desertes maie encrease in theim, whiche God maie reward. They were slowe whan they leaft Hierusalem, because Iesus beeyng one that kept talke wth theim, beguyled the of felyng any weterinesse of the waie, & plucked out of their myndes, al desire of beeyng in their hosterie. But þe gredinesse as well of bearyng tydynges backe again of that þe had happened, as also of knowing again on þe other lyde what had befallen to the others, made the as light as though they had had wynges on their fete, whan they returned backe again to Hierusalem.

And found
þe eleuen ga-
thered toge-
ther,

Whan they were come thither, they found the eleuen Apostles: (for nowe had Judas been abated fro the noumber of the twelue). And wth these eleuen there were many disciples mo present: who not taryng vntill these twoo had reported all their tale, leapyng of their owne motion for ioye made relacion to the same, that after the vncertain hope, whiche the women had first of all creatures made vnto theim of the lordes arisyng again from death to life: there was present knowlage come that he was arisen in verai true dede. For (they saied) he had appeared vnto Simon Peter. The wordes of this Peter, because he was of a princpall estimation among the Apostles, had moze credite wth the disciples, then the wordes of women afoze. For it pleased the lord Iesus to coumforte this Peter first, & to confirme him wth his presence, who he knewe besydes the euill of vnbelief whiche was in the rest also as well as in him, to bee greued wth the priuie knowlage in his conscience of forswear-tyng his master. The twoo disciples afoze saied beeyng glad men of these newes, dooe, sembleably on their parte also make relacion, howe whan they wer on the waie goyng towarde Emaus, there came a certain man beeyng of none acquaintaunce wth theim, and ioyned himselfe together wth theim in compaigny, in the lykenesse of a wayfaryng man, who by takyng an occasion had told and recited many thynges of Iesus: repeatyng out of the bookes of Moyses and of the Prophetes, whatsoeuer thyng had been fore- shewed concernyng Iesus, and also recityng what had fortunèd, and what was after ward to happen: & how they had no knowelage of hym by any toke till at last by the peculiar & speciall custome that he had euer moze tofoze bled to blisse, to breake, and to geue bread vnto theim.

And thei
told what
thynges had
ben doon on
the waie

The text. As they thus spake, Iesus hymselfe stood in the middelt of theim, & saied vnto them:
Peace

Peace bee vnto you. It is I, feare ye not. But they were abashed and afraied, & supposed þ they had seen a spirite. And he saied vnto the: why are ye troubled, and why doe thoughtes arise in your hertes? Beholde, my handes and my fete, that it is euē I my selfe. Handle me and see: for a spirite hath no fleashe and bones, as ye see me haue. And whan he had thus spoken, he shewed the his handes and his fete. And whyle they yet beleued not for ioye, and woodded: He saied vnto them: haue ye here any meat? And they offered him a piece of a broyled fysh, and of an hony combe. And he tooke it, and did eate befoze them.

Whyle they with suche holy talkes as the: dooe on bothe parties counsforte & glad theselves, some of theim beleupng, and some yet still doubtyng: the Lorde Iesus sodainly entred in, whan the doozes were all shutte, & was not seen comyng thither, but sodainly was stādyng euē in the iniddes emōg the. For in suchelyke sorte dooe the Angels sodainly appere visibill, whan theselves will, & again sodainly banishyng awaie whan the lyketh. And as good spirites whan they appere, are accustomed with frendely and amiable speakyng vnto men to take all feare out of theim, to the entēte that the weakenesse of mānes nature maie not bee any thyng dismaied oꝝ troubled: right so the Lorde because he shewed himselfe visibill bothe sodainly comyng in, and also in the euentyde beyng now weared verai derke, he speaketh vnto theim with an amiable salutation, sayng: Peace be vnto you. It is I, feare ye not. Thys speakyng although it ought of good cause to putte awaie all feare: yet neuer thelesse so great was the weakenesse of some of the disciples, that hauyng their herte at their verai mouth for feare, they did not beleue that it was Iesus, but supposed theimselfes to see some spirite.

And he
saied vnto
them: peace
bee vnto
you. &c.

They had seen hym not long afore dead and buieryed, they saue hym not to had entred at the dooze, but to had appered sodainly. Wherfore it could in no wyse synke in their hertes, that it was Iesus body that they saue, but some spirite. For the comunon people repoꝛte suche maner fables, how þ the ghostes of dead folkes dooe oftentymes appere to suche as they will, and to repꝛesent to mortall mennes eyes a certain lykenesse of verai naturall bodyes, and yet not to haue any materiall and verai bodye in dede.

Among these was Thomas, who vnto the disciples repoꝛtyng that they had seen the Lorde, had saied plainly that he would neuer beleue it, except by puttyng his fyngers into his syde, he had serched all the pꝛientes and holes of the nailles and of the speare. Iesus therefore to shewe an vndoubtable trueth vnto theim all, that bothe he was aliue, and also bare aboute with hym a verai reall bodye in dede, and not any other bodye then thesame whiche he had carryed tofoze, saied vnto theim: Why dooe ye yet feare me, as the sight of a ghoste, seeyng that ye plainly beholde me with your eyes, and knowe my fauour of old, and seeyng þ ye heare my voyce, beeyng acquainted and familiar vnto you, & yet neuerthelesse dooe thoughtes of vnbelief & mystrusting arise yet still in your hartes, euē suche lyke as are woont to come commonly in mennes myndes? Satisfie ye euery one of your senses: beuē & beholde you my handes & my fete: they haue manifest pꝛientes of þ nayles: touche & handle ye my syde, it hath the gathe of the speare, sele ye my bodye and come nether me w your eyes, & leaue ye suspectyng of any spirite. For a ghoste hath neither fleashe nor bones as ye see that I haue: That I entred in hither the doozes being shutte, that whan my will is I am seen, and whan my will is I am inuisible: it is not any blyndyng of mennes eyes by any sleight, but the gifte of the bodye beeyng now made immortall. And euē suche lyke shall your body also be, after

A spirite
hath no
fleashe &
bones, as
ye see nas
haue.

The paraphrase of Erasmus vpon

the resurrection. Whan the lord had by suche woordes as these taken awaie the feare from theim, and had put theim in a comforte: he thewed forth vnto theim his handes and his feete to bee viewed: he opened his side that thei might handle the manifest dientes of the woundes.

For it was the lordes pleasure to reserue thesame, to the entente that by those euident tokens he might thā among his disciples perfectly auouche the truth of his humain bodye, and also that he maye in tyme to come at the last daie of iudgement enbraide to the Iewes their vnbelief accorbyng to the prophete, whiche saith: They shall see in whom they haue perced & made holes. Nowe wheras some there wer yet still, whiche did not plainly belieue it to bee þ same bodye that they had seen dead, but were in case that a certain inebriacion (as ye would say) of dronkenhip or gladnesse did so holde their myndes. þ they did neither perfectly belieue their owne eyes, nor their eares, nor their handes: (for oft tymes we bee asfeard to belieue þ thyng which we doe rather thē our liues, wishe to bee true, as men fearing lest we shoulde cast our selves into some fooles paradise, or false ioye, wherof to bee anon after depriued againe:) Iesus bouchesaluyng with all tokens of euidence to bee a physician to their vnbelief, because there shoulde no spiece of the lyke mystrustfulnesse remaine in vs, saied: Haue ye any thyng here that maie bee eaten. For none there is a more vndoubted token or prouf of a man to bee aliue, then if the same take meate. And therefore Iesus willed meate to bee geuen to the damisell, whan she was called again to life, and sembleably also vnto Lazarus: not that we shall fele any hounge after that we bee reised again to immortalitie: but because he woulde (as that present tyme required) confirme and make euident vnto his disciples, the veritie of his humain bodye. There wer present at that tyme in thesame place a good noubre of his disciples, and yet was there but veraiue small prouision of viandrie. Therfore that that they had, they byng forth, whiche was a morsell of fishe that had been bruiled, and a hēney combe. Than Iesus in þ sight of thē all ate parte of the thynges which wer set before hym.

He saied vnto
thē: haue
ye here any
meate?

marc, ii,
marke, v c,
Luke, viii,
John, xi,

The texte. And he saied vnto theim: These are the woordes whiche I spake vnto you while I was yet with you, that all must nedes be fulfilled whiche were wyrtē of me in the lawe of Moyses, and in the prophetes, & in the psalmes. Than opened he their wittes, þ they myght vnderstande the scriptures, and saied vnto theim: Thus it is wyrtē, and thus it behoued Christe to suffer, and to arise again from deatch the third daie, and that repentance and remission of synnes shoulde bee preached in his name among all nacions, and must begynne at Hierusalem. And ye are witnesses of these thynges. And beholde, I will send the promise of my father vpon you. But tarpe ye in that cite of Hierusalem until ye bee endowēd with power from on high.

And whan he had nowe made all their senses perfectly to belieue that he was no sighte of any ghoſte, but a verai and a liuyng man, euen thesame, whō they had tofore seen borhe liuyng and also dving: he taketh recourse vnto the holy scriptures, wherunto there ought credite to bee geuen, although the senses of man shoulde neuer so muche crye against it. Ye ought not (saith he) to meruaill at the thynges whiche ye see to haue been dooen. The scripture cannot lye forasmuche as it hath been wyrtē by the inspiration of the holy ghoſte. Whatsoeuer thyng hath hitherto been dooen, thesame had been foreshewd and prefigurate afoze in the bookes of Moyses, in the prophetes, & in the psalmes. For euen I am verai he, whom the figures of Moyses lawe did signifie: I am the man, of whom the holy prophetes promised so many thynges: and it is I,
whose

whose first sprynging vp, whose progression or goyng forward, and whose consummacion, the mysticall psalmes dooe describe: And with no lesse truth shall al the rest of thynges also bee perfourmed, which haue in the same scriptures been foreshewed concerning my returnyng into heauen, concerning y^e spirite of God to bee sent: who, after that this bodye of myne shall bee taken awaye from you, shall make you the more stedfast concerning the ghospell to be spred throughout the wholle vniuersall worlde, and concerning the last ende of this worlde. These are the thynges whiche I did so many tymes labour to beate into your heades, whā hauyng yet a mortall bodye subiect vnto death, I liued conuersant among you, beeyng also mortall. At that tyme had not the premisses settled in your hertes: now can ye not any longer doubt whan ye see my saynges to agree with the mysticall scriptures, and the cummyng to passe or sequele of thynges to agree with theim bothe. Hitherto (as the tyme hath required) I haue tediously bozne with the weakenesse of your fleshe, and I haue with grosse proufes laied the trueth of matters before you. From hence forth growe ye forward to a spirituall vnderstandyng of the scriptures. There shall ye fro hence forth see me, there shall ye heare me. And because y^e mysticall bookes are not vnderstanded, excepte God open our mynde and reason, Iesus opened vnto theim, the eyes of their herte that thei might reade, belieue, and vnderstande, that was wyrtten in the scripture. For no man dooeth vnderstande scripture, but he that dooeth belieue it. In this ordie (saied Iesus): it hath semed good vnto my father to restore mākynde. And the thyng whiche he had decreed, hath been sette forth by his inspiraciō in bookes of holy scripture. The selfe same thyng hath been foreshewed by me before it was doen: neither was it possible that it should any otherwyse come to passe, because the determinacions of God are immutable, and the holy scriptures can as litell skille to lye, as the selfe spirite of God, by whose instincte thei haue been wyrtten. By death, and by open shame of the crosse, the waie did lye vnto glorie: it was necessarie that I shoulde arise again to lyfe on the thirde daye, to the ende ye might knowe yourselues to haue a Lord and an aduocate beeyng a liuesman, and one that from hence forth shall dye no more. And the same your aduocate beeyng admitted into heauen, shall from hence send vnto you the spirite of God. Than must ye in the name of Iesus Christus preache repentaunce of the lyfe past, and the remission of al synnes without the keepyng of Moses lawe. The same remission of synnes shall be geuen to all people through euangelicall feith onely. I haue suffred the peines in the behalfe of all creatures: leat theim no more but belieue, and thei shall at- taigne the state of innocencie. And these thynges must bee preached, not onely to the Jewes, but also to all nacions of the worlde: but yet prouided alwaies, that ye begynne first with Hierusalem. In Jewrie was I bozne, & there haue I wrought miracles: at Hierusalem haue I taught, and suffred death. Among this people shall ye fynde hertes by many meanes and waies now alreadye pre- paired vnto feith. Vnto these people shall ye reneue the memorie of the thynges whiche ye haue seen and heard. My doctrine whiche I first receiued of my fa- ther, & than taught vnto you, ye shall poure out again into theim. The worlde will gainsaie and withstande your testimonie, lyke as it did vncrassantly crye out against me. But I (as I haue heretofore saied) will from my father send vnto you the spirite, whiche he long agoe promised by the prophetes, that he would sende, whan he spake by the mouth of Iohel. And it shall bee: I shall

Than open-
ned he their
wittes that
they might
vnderstande
the scrip-
tures. 36

And that
repentaunce
& remission
of synnes
should bee
preached in
his name
37

And behold
I will send
the promise
of my father
vpon you.

Iohel, ii. 2,
Isai. xliiii. 2

herafter

The paraphrase of Erasmus vpon

herafter poure out my spirite vpon all fleashe: and your soonnes & your daughters shall prophesie: whiche spirite holy Dauid also did wishe for, whā he said: **Sendē thou forth thy spirite, and thei shall be created: and thou shalt renewe the face of the yearth.** That same spirite shall make you strong and inuincible against all terrours to bee thewed of this worlde. The same spirite shall moue uer geue you eloquence whiche no creature shall bee hable to gainsaie: he shall also geue you power to weorde miracles, in sorte that your testimonie concerning me shall bee a thyng of cōdigne pith and efficacie. Ye in the meane tyme butill than, bee ye in perfecte quiete and rest within your selves, and beeyng cōgregated together in one compaignie, remaine ye in this cite of Hierusalem: begynnynge there the cōcorde and vnitie of the church that shall spryng vp: and exhorte ye one an other with holy communications. deuoutly prairynge, and geuyng thankes vnto God, vntill that same spirite come from aboue, who shall instructe and arme you with power and strength celestiaall.

The texte. And he led them out into Bethanie, and lift vp his handes, and blessed them. And it came to passe, as he blessed them, he departed from them, and was carped vp into heauen. And thei worshipped hym, and returned to Hierusalem with great ioye, and wer continually in the temple praisynge and laudyng God.

Herupon after that Iesus had by soondrie euident prouffes cōfirmed þe veritie of his resurreccion: he led his disciples into Bethanie, and beeyng euen now readie to departe from hence into heauen, he lift vp his hādes and blessed them, representyng euen in this betai pointe also the example of the patriarkes and of Moses. And in the same instaunt, whyle he wiseth well vnto his disciples, he was lifted vp from the yearth, and in sighte of them al was carryed vp into heauē. Than the disciples fallynge prostrate on the groude worshipped the Lord, lookyng after hym with their eyes as long as thei might. But muche more did thei looke after hym with their hertes, after that his bodye was take a waie from their eyes. The premises thus executed & dooen, thei returned to Hierusalem, accor dyng as the Lord had enioyned them and returned thei did with great ioye. For nowe had feith shaken of from them all soze we and heauinesse: and assured hope of the promisses did geue them cherefulnesse. In the meane season thei wer muche and often in the Temple, as men euen thā already offreyng euangelicall sacrifices, praisynge and magnifyng the bounteous goodnesse of God towarde mākynde, and rendyng thankes vnto hym, for that he had decreed freely to geue suche high benefites vnto mortall men, through his soone.

¶¶¶¶.